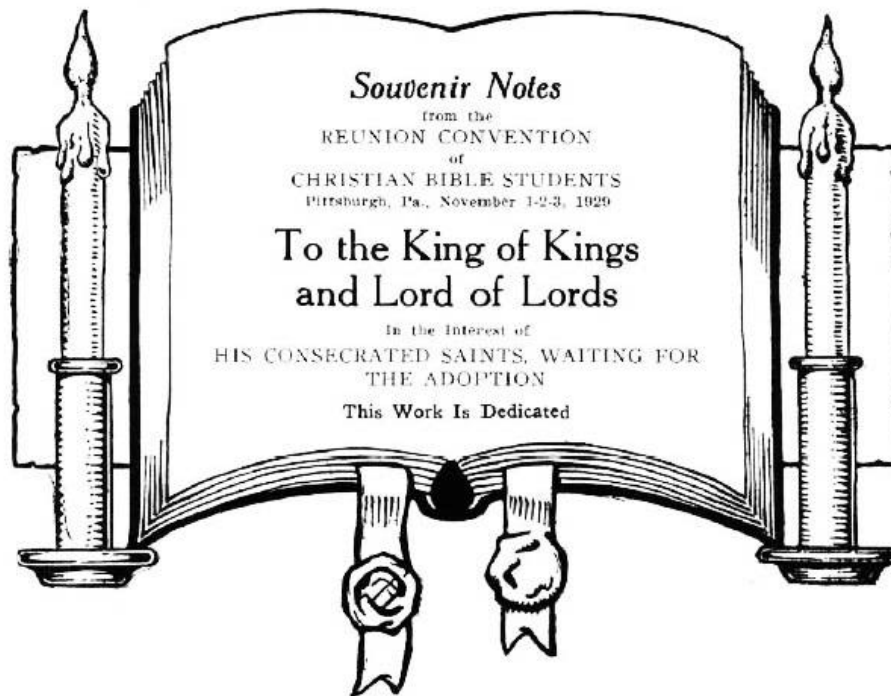


Souvenir Notes
from the
REUNION CONVENTION
of
CHRISTIAN BIBLE STUDENTS

Pittsburgh, Pa., November 1-2-3, 1929





Throw Out The Life Line

Throw out the life-line across the dark wave,
There is a brother whom someone should save:
Somebody's brother! Oh, who then, will dare
To throw out the life-line, his peril to share?

Chorus

Throw out the life-line with hand quick and strong;
Why do you tarry, why linger so long?
See! he is sinking, oh hasten today
And out with the life-boat, away, then, away.

Throw out the life-line to danger fraught men,
Sinking in anguish where you've never been:
Winds of temptation and billows of woe,
Will soon surl them out where the dark waters flow.

Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste, then, my brother, no time for delay,
But throw out the life-line and save them today.

"Am I My Brothers Keeper?"

"He shall turn His hand upon the little ones"



"All Ye Are Brethren."

"God hath set the various members in the body as it hath pleased Him."

PREFACE

THE first intimation we had that this Reunion Convention, which we are about to report, was to be held, was the following communication, which speaks for itself. That was the "first gun," so to speak, drawing our attention toward Pittsburgh:

Pittsburgh, Pa., October 1st, 1929

To our Brethren:

Christian Love and Greetings

It has been apparent as well as disheartening to us and many other brethren to observe the development of a very grave situation amongst the Lord's people, not only in the Pittsburgh Class, but in practically every ecclesia throughout the Tri-State territory. This condition we believe has come about by reason of a policy adopted by the Society which to a very large extent discredits and sets aside the purpose and life work of our dear Brother Russell, as well as the institution organized under his direction for the dissemination of the TRUTH.

Changes in the spirit, teachings and service have rapidly come in, one after another, so that the spirit of liberty in Christ has been supplanted by a condition entirely foreign to that set forth in the Lord's Word.

Realizing that all the consecrated brethren being spirit 'begotten must be fed upon SPIRITUAL FOOD and knowing that our responsibility and peculiar charge is in behalf of those who are hungering and thirsting for spiritual refreshment, therefore, the following course of action, after prayerful thought and consideration has been adopted:

First:

A meeting place has been provided at "The O. of I. A. Temple (formerly Old Bible House Chapel) 610 Arch St., North Side, Pittsburgh," where all God's people will be made welcome to worship the Lord in "Spirit and Truth" and once again "Stand in the liberty wherewith Christ has made us free."

Second:

We shall recognize but one HEAD, viz.: OUR LORD JESUS and shall be glad and happy to fellowship all His Brethren, to the end that we might be the more closely bound to our Master and one another in the bonds of Christian Love and Unity.

Third:

We shall not be subjected to any human organization or man-made tests, effecting our fellowship as brethren in Christ, but shall be governed only by such tests as are sanctioned by the Word of God.

Believing you have felt the need of a place to worship, as we have, we are glad to invite you to meet with those of like precious faith, beginning next Sunday, October 6th, at 3 o'clock.

With Christian love,

Your brethren in Christ,

G. S. KENDALL, J. T. JOHNSON, E. W. KEIB, J. C. JORDAN, G. M. WILSON, Committee.

Next, we read the following notice, "Gun No. 2," which appeared in the October 1st Herald, which caused us to really "sit up and take notice":

A GENERAL CONVENTION IS CALLED FOR PITTSBURGH **November 1, 2 and 3. 1929**

AS we go to press with this issue of the "Herald," along distance telephone message from Pittsburgh advises us that a considerable number of brethren in that city have carefully and prayerfully taken counsel together, with the result that all are of one mind in believing that the time is ripe for the calling of a general convention in Pittsburgh in the near future. For some time past, particularly in the last few months, there seems to have been special influences at work that have caused a general awakening throughout the Middle West of many brethren of the old association under which we all co-labored together with Brother Russell. Pittsburgh seems to be the special center of this fresh awakening and new interest at the present time. This is of particular interest to us, considering that in the Lord's providence this city, the home of Brother Russell, was the place where this great man of God conducted His early studies and was led of the Lord we believe in the assembling together of the various features of Truth which reveal to our great joy and comfort, Jehovah's sublime purpose, the Divine Plan of the Ages. It was from this great center that the ministry and work of Brother Russell grew to enormous proportions and converged into a world-wide movement that became the means of enlightening and comforting thousands of Truth hungry friends throughout the world up to the time of his death in 1916.

It seems altogether logical and appropriate therefore that there should be such a new awakening at this time and a revival of interest in the simple and pure message of the Truth, in the vicinity of Pittsburgh, which we trust may result in a goodly number of brethren being fully led out of the confusion and bondage that has overtaken so many since Brother Russell's death.

Again special interest centers in this proposed convention in Pittsburgh, as the brethren there have selected the anniversary of Brother Russell's death as the time for holding the convention. The anniversary is October 31st; but as this date falls on Thursday and as it is desired that the convention shall include Sunday, it is decided that the date for the convention shall be Friday, Saturday, and Sunday, November 1, 2, and 3.

We are advised that an effort is to be made to secure Carnegie Music Hall, Pittsburgh, N. S., the place where the Russell-Eaton Debates were held in 1903, as the place where the convention will be held. This would seem to be a most desirable auditorium as well as favorable location in that city.

We cannot but urge upon the brethren everywhere to make the matter of this coming convention in Pittsburgh one of earnest prayer, that God's blessing may attend all the arrangements and efforts in such a way that His own glorious name may be honored and many of His people edified and comforted together. Believing that there is a rich blessing in store for all who assemble at this convention in a spirit of true humility and simplicity, it is hoped that a large number of friends from all parts of the country may, in the Lord's providence, find a means and way of attending the convention in Pittsburgh."

Then followed "Gun No. 3," which was another Notice in the Herald, under date of November 1st. We at once discerned this Convention as marking a New Era in the history of the Bible Student movement, and as being of the Lord. From that time on there was no holding back:

AS THE CONVENTION DRAWS NEAR

"A FURTHER word is in order at this time with regard to the convention to be held at Pittsburgh, November 1-3. Since our mention of the matter in the October 15th issue of this journal there has been a general assembling and reorganizing of brethren of the Truth in the vicinity of Pittsburgh in one gathering. The first session of this new association was held on Sunday, October 6th, in the old Bible House Chapel, which hereafter is to be the regular meeting place of the newly formed Class. In a very interesting report of the first Sunday's services, the writer goes on to say:

"You will surely appreciate the importance of about eighty brethren being present in the afternoon, with over a hundred in the evening. The 'Chapel' was again the scene of another spiritual gathering, and if smiling faces and radiant countenances offer a fair observation prospect, there was naught to be wished for. Brother Kendall in his forceful manner presented 'Prayer' in the afternoon, and 'Seven Stages of the Church' in the evening. The singing was of the happy, spontaneous kind in which there was the real sense of spiritual fervor not heard in a long time hereabouts. The sense of all whom I conversed with indicated plainly a real deep appreciation of the situation and thankful acceptance of what appears a providential leading. . . . I feel there was present a spirit of thankfulness and appreciation for the privilege of assembly under such happy conditions of freedom and lack of restraint. It is my hope that the first service day in the place made sacred by former associations, will be but the forerunner of many future like experiences. However, with me there has come also, a very present sense of the responsibility for the proper care and wise use of this service -- ministry, I feel would be a very proper expression. There rests now upon these who have started this movement a very grave responsibility, and I pray it may please the Lord to give wisdom and discretion that all may be done with wisdom and solely to serve His truth-hungry children in this section of the country. You have personally been through this very same experience and will join in the same feeling, I know.

"The convention prospect is good! . . . This should offer a real opportunity to spread the message of Christian Unity and Liberty as it is in Christ Jesus. To this end it seems proper to commend your offering the 'Herald' carrying this article [September 15th] for use among the friends."

Thus the foundation seems well laid for a united forward movement amongst the friends in Pittsburgh and vicinity, and it is hoped that the friends gathering at the convention in November from various sections of the country may serve to further encourage and stimulate the love and zeal of the brethren at large. The convention committee in Pittsburgh have under way what would seem to be a very interesting program.

It will no doubt be of more than usual interest to those in attendance at the convention in Pittsburgh, that a special time is set aside during one of the days of the convention in which all the friends will have opportunity to visit Brother Russell's grave. Remembering that this is the anniversary of the passing of our beloved Brother, a special service will be conducted at the grave in honor of him whose memory is cherished by thousands of God's people, and whose ministry has

illuminated the pathway of many faithful children of God in modern times. This memorial service will be held on Sunday.

Considering the time in which we are living and the sore trials through which many are passing, let us be reminded again of how these conferences upon holy things afford splendid opportunities for mutual helpfulness and of strengthening the bonds of brotherhood and love. Just at this time there comes to hand a report from the Class Secretary at Cincinnati, concerning the convention held in that city, September 27 and 28. An extract from this interesting report reads as follows:

"Our convention was a season of deep spiritual fellow-ship. The Lord's favor was very markedly with us from the very start. The maximum attendance on Sunday afternoon was 146. It was indeed a very great pleasure to look into so many smiling faces."

Again we urge upon the friends, particularly on those who expect to attend the Pittsburgh convention, that there be a uniting prayer that the blessing of God and the presence of His Spirit, may abundantly attend the assembling of the friends at this convention and that a real spiritual uplift may be experienced by all."

INTRODUCTION

THIS SOUVENIR CONVENTION REPORT brings anew to the friends scattered throughout the world, Notes from Christian Bible Students in Convention Assembled, in Bible House Chapel, 610 Arch Street, (Allegheny) N. S. Pittsburgh, Pa., November 1, 2 and 3, 1929.

This is the first Souvenir Convention Report since the one issued in 1916, which was thirteen years ago.

One Report was started in the year 1917, but because of adverse circumstances and manifest erroneous doctrines, which were then being set forth, I did not think at that time that it was the Lord's will to then issue the report; hence, they were discontinued -- not, as some seem to think, that somebody ordered them stopped, for they did not.

This Souvenir Convention Report is the result of a spontaneous desire, on the part of many Bible Students, to come together for an old-time REUNION, which re-union was suggested by an invitation, issued by Bible Students at Pittsburgh, Pa., and nearby places, and extended to ALL Bible Students, to meet with them for fellowship and worship, on the date of the Anniversary of the death of our late beloved Pastor, Friend and Brother, Charles T. Russell.

These friends issuing the invitation had recently, because of unreasonable demands made by some who thought they had unlimited authority over them, taken a stand for the principles of truth and righteousness, and decided to meet under conditions where there was the spirit of peace and harmony and helpfulness, one to another.

The Convention, therefore, was not called under the auspices of any division of Bible Students, but all Bible Students were invited to a Reunion, whoever named the name of the Lord, and who desired to worship according to the dictates of their own consciences.

None were asked whether they believed this, that or something else; or, whether they were looking to some certain individual, or group of individuals as their leader -- but said the glad hand of Christian fellowship would be extended to all.

And so it was, the friends came by ones and twos, alone and in groups, by rail, water and auto.

The gathering seemed to mark the dawn of a new era among Bible Students.

C-L-U-T

The desire was for Christian Liberty, Unity and Tolerance, while holding high the BANNER of LOVE.

CHRISTIAN LIBERTY was wanted, because for a number of years they had been hindered and restrained from exercising their own God-given prerogatives in the Worship and Service of their Master, Jesus Christ, and God the Father.

UNITY, because they believed that to be the Lord's will, as we read in His holy Word, "One is your master, even Christ, and all ye are brethren." And again, "Let there be no division among you."

They felt that many man-made and unscriptural restrictions and barriers had been placed before them, to which they could not subscribe; and, because of their unscripturalness, automatically caused divisions. Therefore, they wanted Unity, and so they came to the Convention, feeling that for that time, at least, the spirit of unity would prevail -- and it did.

TOLERANCE was desired, because they felt that each had the right to his own understanding of the various doctrines, and they also realized that they must in turn concede that right to others, which they wished others to concede to them.

This reminds us of a story of a colored preacher, who was invited to have dinner in the home of one of his colored parishoners. When the time for eating arrived, and they had gotten well into the meal, the preacher remarked:

"Rastus, where you git dis turkey? It am de finest bird I ever set my teeth in. Again, I axes you, where you git dis bird?"

"Well, Pawson, it am dis way: When I hears you preach a good sermon, I never axes you: Pawson, Where you git dat sermon? And I now demands de same consideration."

So it was at the Convention; the friends wanted Tolerance, both for themselves and for all the others. Possibly no two in the entire Convention assembled had exactly the same thoughts upon every point, but it is safe to say that they were in full harmony and agreement upon the great

fundamentals of the Divine Plan of the Ages, realizing that practically all of the differences existing among Bible Students today are due to private interpretations of various words or passages, and not a difference on plain scriptural statements.

Right here it might be well for me to state that I do not unqualifiedly endorse each and every part of every discourse, nor do I hold myself responsible for what the speakers said. I shall try to visualize the convention for you, reporting their discourses, leaving it to the consecrated judgment of each to decide, in the light of the Scriptures what is right and what is wrong.

GROUPS OF CHRISTIAN WORKERS

There are a number of groups of friends, in various parts of the country, and in different parts of the world, who are "doing with their might what their hands find to do," because they honestly believe that what they are doing is what the Lord wants them to do, and so we must give them credit accordingly, and not impute to them wrong motives, for we read in Romans 14:4, "To his own Master, he standeth or falleth."

Personally, I even feel that we must be very tolerant with the Society and many of our former friends, who are in that large group of Bible Students, who are active in various ways, and under various conditions, to which we cannot honestly subscribe.

The most charitable view of the matter is to think of, at least the great majority of them, as being conscientious in thinking that they are doing what the Lord wants them to do, as viewed from their standpoint, whether or not we can agree with their methods.

One of the groups who have done much good in encouraging the friends, who have taken the stand for Christian Liberty, Unity and Tolerance, is the Pastoral Bible Institute, of Brooklyn, N. Y.

One needs to only read the many letters, concerning the proposed Souvenir Convention Report, from friends in all parts of the world, telling of the blessings and encouragement they have received from the labors of the Pastoral Bible Institute. Not only that which has emanated from their offices direct, but also that which has been dispensed at the hands of the traveling Pilgrim brothers who have been sent from place to place by the Institute, who have encouraged, instructed and comforted the discouraged and perplexed and faint-hearted, to take new courage and press on for the prize of the high calling in Christ Jesus, forgetting the things that are behind. These Pilgrims have met with the isolated and with those who are privileged to meet with others, whether few or in large groups. The friends connected with the Institute have done, and are doing, a good work, as unto the Lord, whether or not all can agree with everything they say and do, but the Lord knows the hearts of all.

Because of erroneous statements which have been spread abroad, concerning the Pastoral Bible Institute, we publish, in another part of this Report, an article outlining the objects and purposes of the Institute, and suggest here that all give it a careful reading.

Another group of earnest ones is that group who co-operate with our dear Brother A. M. Saphore, now located in New York City, one of the active office workers and colporteurs and Pilgrims, under Brother Russell.

Brother Saphore travels about the country a great deal in his efforts to encourage, comfort and strengthen the brethren. I have personally attended a number of meetings he has addressed, when in my neighborhood, and a beautiful Christian spirit has been manifested.

I understand those friends are doing quite an extensive work now in loaning the Divine Plan of the Ages, and in giving away thousands of free tracts; and, at this writing, two million copies of the Do You Know tract are being circulated.

We must, therefore, give those brethren credit for their loving zeal in serving the Lord, whether we can participate or not with them in every detail.

Time and space will not permit of mention of many other groups who are also serving along the lines they think pleasing to the Lord. And, the least we can do is to be tolerant with other people in their views and methods, if they seem honest in their efforts and manifest the spirit of the Lord, leaving them in His hands to bless and reward as He sees best.

JESUS -- Peter -- John

We remember how, on one occasion, our Lord while walking with Peter and John and the other disciples, having given Peter certain instructions, Peter turned to the Lord, and said: "What about John?" Jesus replied: "If I will that he tarry until I come, what is that to thee? follow thou me."

And so, concerning all these groups of earnest friends, I think it well if we all take it to heart, concerning them, and their work, what our Lord said to Peter, "What is that to thee, follow THOU Me."

There was more of a spirit of Christian Liberty, Unity and Tolerance manifested at this Convention than in any Convention I have ever attended, because we have all learned many needed lessons.

A VERITABLE REUNION

It was indeed, good to be there. Christian Warriors, old Soldiers of the Cross, whom I had not seen for ten, twelve and fifteen years, were present, and manifested the same old-time pep, zeal and energy in the Truth, as though many years had not passed over them. True, they have more wrinkles; some have fewer hairs where the hair ought to grow, and what hairs are left have become whitened by the ravages of time.

We did not forget others of late years, whom we believe would have been present with us, but having finished their course, are sleeping with Jesus, and who could say, with Paul of old, as we read in 2 Timothy 4:7, 8

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not only to me, but unto all them also that love his appearance."

Besides Brother Russell, I would mention Brother Ernest Kuehn, Brother Maxwell, Brother General Hall, Brother Streeter, Brother Robie, Brother Dr. John Edgar, Brother Pierson, Brother Barton, Brother Samson, and you can think of many others. Last, but not least, I would not forget our dear Brother George Huntsinger, to whom we owe so much in connection with the previous Convention Reports, because of his labors as an expert stenographer, which skill he used so freely in reporting the various discourses.

Many present had been in the Truth for 30, 35 and 40 years, or more. The fact that the Truth is just as precious to them today, shows that in the early days of their truth experiences, they laid the foundation, true and sure, upon which they have been rearing the superstructure.

From the many letters received since the Convention, it is quite manifest that many hundreds of friends were present in spirit with us at that Convention, who were not there personally. One letter, just received today while writing this article, tells how this brother is alone, isolated, not another persons believes as he does between Los Angeles and San Francisco, and he says: "You can imagine how glad I will be to receive a copy of the Convention Report."

AN ANNUAL MEMORIAL REUNION OF BIBLE STUDENTS

So blessed were the experiences of that Convention, and so many expressions of regret from friends scattered abroad that they could not be present, the Bible Students of Pittsburgh, Pa., and nearby places have met since the Convention, and passed the following:

Dear Brother Jones:

The following resolution was passed December 1, 1929, by the Pittsburgh Ecclesia of Bible Students, by a unanimous vote:

RESOLUTION

WHEREAS, the recent Convention of Bible Students, held November 1st, 2nd and 3rd, 1929, in Pittsburgh, on the anniversary of the death of our beloved Pastor Charles Taze Russell, having been a great blessing and encouragement in the Christian Way to those who were privileged to attend, and

Whereas, there have been many expressions of appreciation, suggestions and requests from brethren in various parts of the country that it be made an annual occasion for the gathering at Pittsburgh of those who love the Lord and "the liberty wherewith He has made us free."

Be it resolved by the Pittsburgh Ecclesia of Bible Student in meeting assembled that it will hold an annual Convention, at Pittsburgh, at this season each year, as long as it seems to have the approval of our Lord and Master Jesus Christ and that the dates for the Convention for the year 1930 be fixed as October 31st and November 1st and 2nd, these dates falling on Friday, Saturday, and Sunday.

Also be it resolved that the Secretary be instructed to send copies of this Resolution to the Pastoral Bible Institute and to Dr. L. W. Jones for publication.

Trusting that the Convention may have the blessing of the Lord and looking forward for your report of the last Convention.

Your brother in Christ,
James C. Jordan.
Secretary of Pittsburgh Ecclesia of Bible Students

The following is a sample of how the matter strikes others; this letter is from Brother Conrad Kuehn, of Toledo, Ohio:

"An Annual Memorial Convention in Pittsburgh, as you suggest, would, I believe, be a good thing. In fact, I told Brother J. T. Johnson of Dequesne, Pa., when we were at Pittsburgh, that next year we would come 500 strong."

Brother Kuehn, did not mean they would come 500 strong from Toledo, because if they did, the Class in Toledo would be obliged to multiply like the Children of Israel in Egypt. Rather, he meant that we would have a Convention attendance of at least 500 -- I believe so myself.

Will you be "one of the 500?" If you think so, I suggest that you write AT ONCE to either brother Geo. M. Wilson, 241 Rochelle St., Oliver P. O., Pittsburgh, P.a., or to Brother James C. Jordan, Secretary, at 247 Greenwood Ave., Emsworth P.O., Pittsburgh -- 2 -- Pa. The more information they can have, the better preparations they can make for the Convention. Therefore -- "Do it NOW."

This will give a splendid opportunity for many friends to come together in a grand Yearly Reunion, and at the Anniversary of the death of our dear Brother Russell, and in the same city where he and others labored so faithfully for so many years, thus keeping fresh in our minds the memory of "that man of God," whom the Lord used so wonderfully to bring the Truth to each and every one who of us. It is safe to say that none of us, nor any of those who walked shoulder to shoulder in the past along the lines of Present Truth, could, or ever would have known what they do today about the Bible, were it not for the Divine Plan of the Ages, which Brother Russell laid before us, and through which we were all taught how to study the Bible.

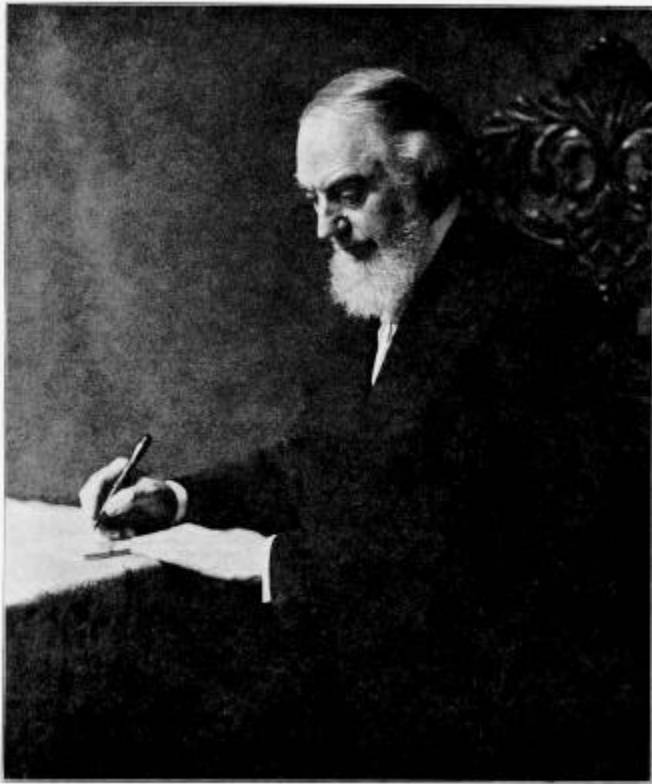
A MEMORIAL CONVENTION

Some have misunderstood the motives and objects of the Convention just held, because so many references were made to the memory of Pastor Russell, some stating that it smacked of "man worship."

To such we wish to state, once and for all, that it was not a Convention of man worship; but, it was called In Memory of the Life and Work of Pastor Russell; and, appropriately so, upon the Anniversary of his Death.

It was, therefore, entirely in order that the Brethren should eulogize him, and give voice to their heartfelt appreciation of his labor of love and sacrifice on our behalf.

Perhaps no finer tribute can be given to him than that which was given by former Pilgrim O. L. Sullivan, in his Address of Welcome, at the 1908 Nashville, Tenn., Convention, and which we reproduce, herewith:



"The man with the writer's inkhorn."

"Dear brethren, I am sure I speak the sentiment of every heart in my presence when I say today, to Brother Russell, that, in the name of our Master, a hearty welcome is extended to you -- you who have stood for forty years (up to 1908) amidst the raging blast, without every a deflection; you, who, as a mighty oak, rears his head in sublime grandeur today, being bereft of every green leaf, having had every leaf of earthly desire swept away. Who has also had every earthly love and ambition torn away, limb by limb, until there remains nothing of earthly fortune, or fame, or name; youth gone, health gone, home gone, deserted by some of the nearest and dearest earthly friends and relatives; mind and body worn, and almost consumed on the altar of our God, and in the service of the dear brethren; life, manhood, fortune, name, all spread at our feet,

as a carpet upon which we have freely trodden, all poured out as water at our feet; and, today the slender thread of life is being taxed to its utmost to hold aloft the beacon torch. Go d bless you, we welcome you, and soon you will hear the welcome plaudit, 'Well done, good and faithful servant, enter thou into the joys of the Lord!' But know, also, dear heart, we will stand by you and strength your hands until the sun goes down."

Yes indeed, were he with us, we would gladly have welcomed him to this Re-union Convention of Bible Students, and to the rostrum in this very chapel, where he ministered so many, many times.

A SUGGESTION

Begin NOW to prepare for the next Re-union, as indicated in the above mentioned Resolution. Here is a simple, but very effective way, and that is to save from this time on, until the next Convention, ALL THE DIMES which come into your possession. Think of these as belonging to your Convention Fund, and that, therefore, you have no right, when tempted to spend them, to do so. You will soon "get the habit," and it will surprise you how the Fund will grow. Of course, you are not limited to dimes, but may save pennies or twenty dollar gold pieces, as the case may be. Some days you will have one dime to save, other days, two or three more. Even two a day, on an average, will in the course of a year amount to seventy five dollars, and that amount will help a lot when Convention time comes along.

CONCLUSION

While at the Convention I endeavored to gather together many of the shining pebbles and bright shells, scattered on the shore of the great ocean of Truth, which I shall now endeavor to lay before you.

If you find among them some real pearls, that help you now in your efforts to develop your own character, by bearing your own burden, and, at the same time, endeavoring to help the other fellow bear his, I shall be well repaid for the effort.

I shall endeavor to visualize the Convention, as it appeared to me and to tell it to you. Therefore, mentally transport yourselves to the old Bible House Chapel at 610 Arch St., (Allegheny) N. S. Pittsburgh, Pa., and imagine yourselves in convention assembled.

To get the most out of this Convention, and the Report thereof, I suggest that you get out your Bibles and Hymn Books, and, as the Scripture passages are cited, turn to the references and read them, thus getting a "thus saith the Lord" for what you read. And, as the Hymns are announced, open your Hymn Book to the number given and take time to either play them on your piano or organ and sing or read each Hymn as it is given.

Thus the Convention will become very real to you, and you will be richly rewarded.

May the Lord add His blessing, I am,
Yours in HIS service,
L. W. JONES, M. D.
1020 Central Ave.,
Wilmette, Ill., U.S.A.

THE COST OF DISCIPLESHIP

Would ye be my disciples? Consider again:
Can ye follow My footsteps through trial and pain?
Can ye throw away pleasure, and glory and fame,
And live but to honor My cause and My name?

Can ye turn from the glitter of fashion and mirth,
And dwell like a pilgrim and stranger on earth,
Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless?

Can ye ask from the heart the forgiveness of men?
Can yet list to reproaches, nor answer again?
Can ye pray that repentance to life may be theirs
Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can ye arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet Me, what'er the cost be,
Though ye come on the waves of a storm crested sea?

When I call, can ye turn and in gladness "come out"
From the home of your childhood, the friends of your heart?
With naught but My promise on which to rely,
Afar from their love -- can ye lie down and die?

Yea, we'll take up the cross and in faith follow Thee
And bear Thy reproach, Thy disciples to be.
Blest Savior, for courage, to Thee we will fly;
Of grace Thou hast promises abundant supply.



Welcome to all believers in the ransom and those who love God and Our Lord Jesus Christ



When the due time came, friends who had made preparations and could go, picked up their grips and started from the East, the West, the North and the South, for Pittsburgh, Pa., to attend the General Convention, or Reunion of Bible Students, under conditions free from "entangling alliances."

For myself the Convention, in a way, started in Chicago, on the day preceding its regular opening at Pittsburgh. It happened this way:

Brother Morton Edgar, of Glasgow, Scotland, had been visiting for a little time in and about Chicago, and we decided to make the trip together to the Convention, so met on Thursday morning, October 31st, in the great Union Station at Chicago, to board the Pennsylvania train for Pittsburgh, Pa.

Arriving at the Station about half an hour ahead of time, we were surprised and delighted to be greeted by one whom we had no idea of meeting at that time and place; because, he was none other than our dear Brother Geo. M. Wilson, the Chairman of the Convention, which was to start the next day.

Having business in Chicago, he had come in on the night train, arriving at this same station a little before Bro. Edgar and I were scheduled to leave. We, therefore, had about a half hour interesting conversation, before boarding our train. He intended leaving that night so as to be back in Pittsburgh the next day, in time to open the Convention, as its chairman -- and he did. He remained with us at the station until time for our train to depart, and during our visit, which I mentioned as being a little advanced information concerning the Convention, we talked over various matters, and asked many questions. Among other things I asked:

"Brother Wilson, what were the conditions which caused this Convention to be a reality?"

He replied: "There had been more or less dissatisfaction among the friends in the Tri-state District during the past few years, due to constant changes in policy and doctrine, and the entire matter came to a head in the month of July, this year.

"After several months more, having gone along as far as patience would permit, about twenty of the brethren of the Tri-state District met on September 14, 1929, and action was taken to engage a hall for separate meetings, also arrange for a General Convention.

"From that point all these twenty brethren were very aggressive in completing arrangements, and the result indicated that the Lord's blessing and guidance were back of every step, and more and more our hopes were fully realized that the Convention would prove to be one of the best held since the death of Brother Russell.

"The separate Class of Bible Students began their meetings on October 6th, 1929, and the attendance has been very encouraging. There are between seventy-five and one hundred and fifty of the friends who meet every Sunday where they can enjoy real Christian fellowship and Christian liberty, which, you will agree, are two priceless heritages. Every body is happy and we are glad to say that from week to week we are adding to .our number."

Brother Jones: Thank you, Brother Wilson, but I regret that any should think domineering and dictatorial methods are necessary; the matter, however, is in the Lord's hands, and we must watch our own hearts to see that no bitterness creeps in, and I trust there will not be any "knocking" at the Convention.

I am often impressed with the thought that dear old Brother McPhail used to preach to us, when we were coming into the Truth, some thirty years ago; he used to say, "Our times are in the Lord's hands, and He it is who pours the cup, no matter by whom He may permit the cup to be handed to us. It is, with us, as it was with the Lord. Jesus said, "The cup which my Father poured, shall I not drink it?" He, Jesus, recognized that it was the Lord, who poured the cup, no matter if He did permit Satan, Judas or the Scribes and Pharisees to hand it to him.

Well, then, Brother McPhail, we asked, how should we treat the second causes, those who hand us these bitter cups? His answer invariably was: "Treat them kindly," because "they know not what they do," and remember that the Lord is the first cause.

I think the most charitable view we can take of the matter when the Society, or any others, with whom we cannot fully agree, do things to us, and hinder us from acting according to the dictates of our own consciences is, to give them credit for thinking that what they do is the right thing to do, just as Paul thought he was doing right when he persecuted the Brethren. I feel that we have nothing to lose by so doing, and everything to gain, because we will have the Lord's approval, and we will still have love in our hearts for all such brethren, and also, we will be in the attitude of heart to co-operate and fellow-ship with them, when they will let us. Too many are stirred up by the Adversary and the flesh to want to "give the other fellow six for his half dozen." To do so would only be to resort to the tactics of the Devil himself, which would please him, but not the Lord. Therefore, let us have Love, Tolerance and Mercy for all, because we also need these from others.

Brother Edgar: -- It is time to board our train, Brother Jones, I think we had better go.

So, picking up our grips and passing through the gate, we said: Good bye, Brother Wilson.

Brother Wilson: -- Good bye, Brethren, I have enjoyed our little visit, and the Lord willing, I will meet you tomorrow at the Convention.

Thus, to us, the Convention had started. We had an uneventful, but interesting journey, arriving at Pittsburgh at about seven-thirty o'clock that evening. Enroute we had a fine time visiting together, talking about many things in general, and the Great Pyramid in particular. There is probably no man living that has had the experience connected with the Great Pyramid, and who understands its corroborative testimony of the Divine Plan of the Ages, as well as Brother Morton Edgar.



Upon arrival at Pittsburgh, we entered the waiting room of the big station and there found about a dozen or fifteen brothers and sisters waiting to greet us. Among them were Brother and Sister Hoskins, Brothers Zinc, Margeson, Kieb and a number of other brothers and sisters.

After a half hour visit, while waiting to see if others would arrive, we went to our assignment at one of the hotels, Brother Edgar and I being parked in the same room, but fortunately in separate beds. We had a good night's rest, preparatory to the activities of the opening of the Convention the next day.

Having in mind to gather up all the crumbs possible of the Convention, I was awake bright and early the next morning, November 1st, and while Brother Edgar continued his beauty nap, I started out to satisfy the inner than with some breakfast.

Coming back to the hotel I met Brothers Falkner and Arnold of Dayton, O. These are two brothers whom I have known and loved for many years, but whom I had not seen for a long time. It was



therefore a real joy and treat to again meet, and under these pleasant circumstances which brought us together; because the last time I had been in Pittsburgh was thirteen years before, when I came to be present when Brother Russell's body was laid at rest on a hill north of the city.

This present gathering, today, while having its sad memories, is a glad gathering, and it was interesting to realize that we were meeting on the Anniversary of his death, and that we could, by our presence, and convention proceedings, pay a tribute .of respect to his memory.

Learning that it was not a great distance from our hotel over to 610 Arch Street, to the old Bible House Chapel, we decided to walk, thus having a better time for fellowship.

As we were crossing the Federal Street bridge, I snapped this picture of Brothers Arnold and Falkner, so that you may see how they look "in action."

Arriving at the old Bible House Building at 610 Arch Street, being the first ones to reach the building, we had time to look about a little. We found the exterior of the building greatly changed, as it had received an entirely new front, and had been painted.

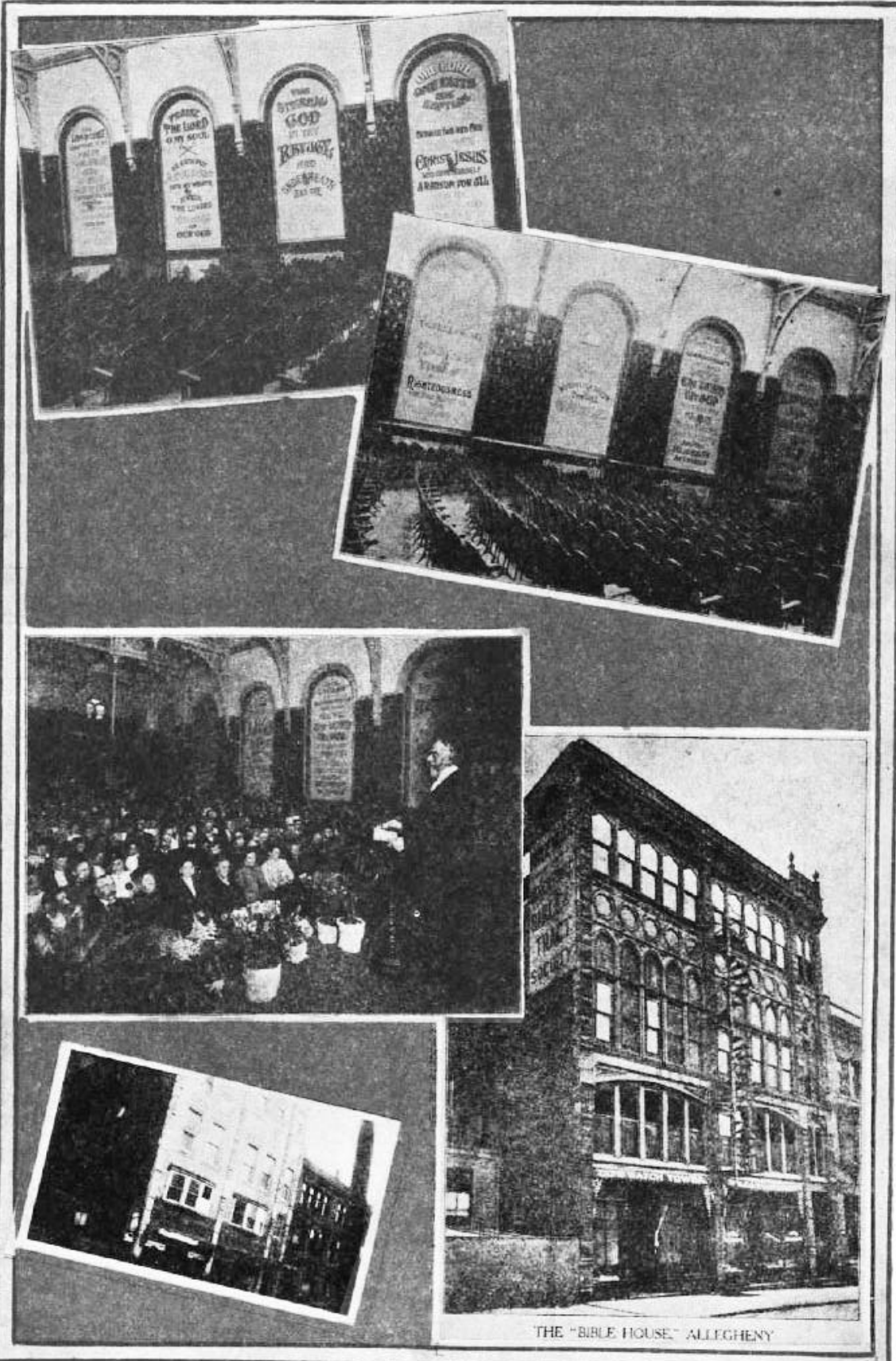
Let us visualize the old building, as it was in the days of Brother Russell: As you will note, from the picture, the building is a double store building, with three floors above the stores. The store at the left of the picture was used then for the purpose of folding and mailing Towers, books, Bibles, Mottoes, etc., while the basement was used for general shipping purposes.

The store at the right was the show room, where Bibles and other supplies were displayed in cases, so that the public could come in and purchase, and where visitors to the Bible House were received.

Brother Russell's secretary usually occupied a desk near the window in the front of this store, while Brother Russell had a private office back at about the middle of the store, where he would come each afternoon, sign letters, etc. His main office or study was up on the fourth floor, off the living room.

The second floor, in those days was rented out for revenue; the third floor was the Chapel, the same room as today, in which all our sessions are to be held. The fourth floor was for Brother Russell's private study and the living quarters of the Bible House family.

As you reach the top of the stairs, using your own elevators, you enter the old living room. This is a good sized room, and in it the Bible House Family had their daily morning worship with Brother Russell, as well as other gatherings. Off the living room, was the dining room, where a long table accommodated the family and many visitors.



THE "BIBLE HOUSE," ALLEGHENY

Coming back to the third floor, we enter the Chapel, which just before the Convention had all been newly cleaned and painted, and it seemed as though the Lord had had it done for our special use.

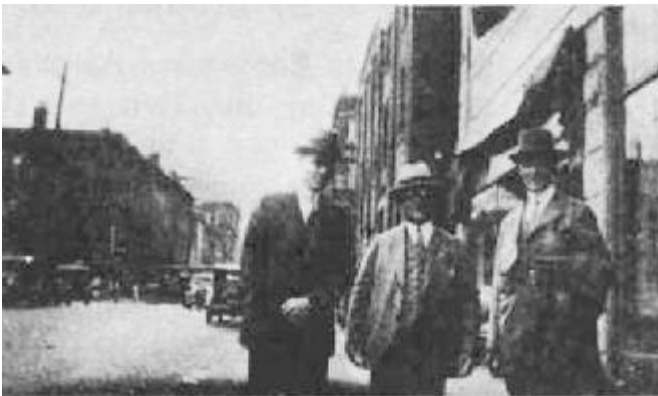
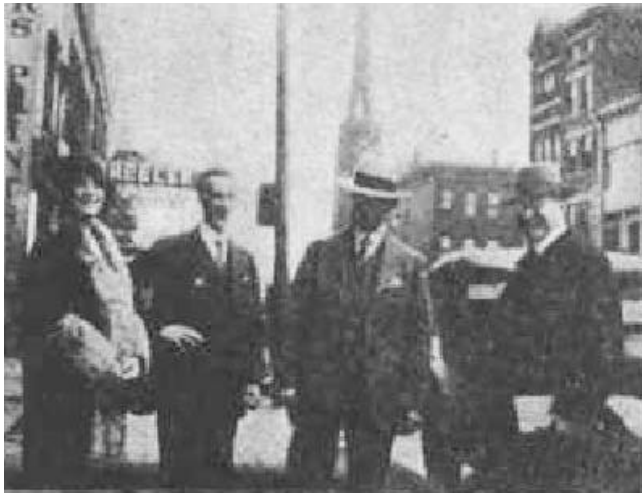
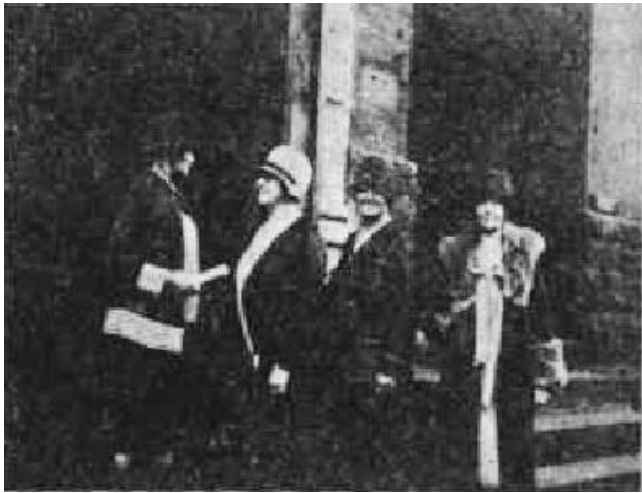
This Chapel holds between three and four hundred people, and is practically as it was in the days Brother Russell used it, with this notable exception: when he used it, there were beautiful mottoes in colors painted in every panel of the wall. The one back of the pulpit, reading,

"ONE IS YOUR MASTER, EVEN CHRIST"

I thought, when sending out the notices regarding the Report, that I had pictures of these panels with their mottoes, but I find that the pictures are of the Brooklyn Tabernacle, to which they moved when they left Pittsburgh. However, Brother Russell had the same idea carried out in that Tabernacle, and the accompanying picture shows the mottoes on the walls, while Brother Russell stands on the rostrum, addressing the congregation.



After inspecting the building, we returned to the street and while standing in front of the building we met various groups of friends as they arrived. It was good to see them. Here are some whom we greeted. (See next page.)





Following is the Program of the Convention, and it was followed out without any changes whatever, which is quite unusual, as oftentimes some speaker is unable to be present.

REUNION CONVENTION OF BIBLE STUDENTS

Pittsburgh, Pa.

November 1, 2, 3, 1929.

Welcome to all believers in the ransom and to those who love God and Our Lord Jesus Christ.

All sessions held in the Temple of the Order of Independent Americans (formerly Old Bible House Chapel), 610 Arch Street, North Side, Pittsburgh, Pa.

PROGRAMME OF CONVENTION

Chairman: Brother G. M. Wilson

Friday, November 1st, 1929

- 2:00 P. M. -- Address of Welcome by Chairman, Brother Geo. M. Wilson.
- 2:15 P. M. -- Praise and Testimony Meeting, led by Brother L. W. Jones, of Wilmette, Ill.
- 3:00 P. M. -- Discourse by Brother S. J. Arnold of Dayton, Ohio: "Are we building together with God?"
- 4:00 P. M. -- Discourse by Brother L. F. Zink, of New York: "Where God Delights to Dwell."
- 7:00 P. M. -- Discourse by Brother P. L. Read of Indianapolis, Ind.: "Fellowship."
- 8:00 P. M. -- Discourse by Brother Morton Edgar, of Glasgow, Scotland: "The Great Pyramid."

Saturday, November 2nd, 1929

- 9:30 A. M. -- Praise and Testimony Meeting, led by Brother A. M. Saphore, of New York City.
- 10:00 A. M. -- Discourse by Brother H. E. Hollister, of New York: "Strong Delusions from God." 2 Thess. 2:11.
- 11:00 A. M. -- Discourse by Brother G. S. Kendall, of Washington, Pa.: "Harvest and the Jubilee."
- 2:00 P. M. -- Praise and Testimony Meeting, led by Brother Paul E. Thomson, of Dayton, O.
- 2:30 P. M. -- Discourse by Brother J. G. Kuehn, of New York: "Diligence in Adding to Faith."
- 3:30 P. M. -- Discourse by Brother J. J. Blackburn, of Toronto, Canada: "Remember all the Way Thy God Hath Led Thee."
- 7:00 P. M. -- Praise and Testimony Meeting, led by Brother Conrad Kuehn, of Toledo, O.
- 7:30 P. M. -- Discourse by Brother I. F. Hoskins, of New York: "Hear What the Spirit Saith Unto the Churches."

Sunday, November 3rd, 1929

Morning Service

- 9:30 A. M. -- Praise and Testimony Meeting.
- 10:00 A. M. -- Discourse by Brother I. I. Margeson, of Boston, Mass.: "God's Instruction -- Go Forward."

Special Program Dedicated to the Memory of Brother Russell

- 11:00 A. M. -- "Pastor Russell's Service to the Church." Brother Hoskins.
- 11:30 A. M. -- "Pastor Russell's Service to Humanity." Brother Kendall.
- 1:45 P. M. -- Memorial Service will be held at Pastor Russell's grave.
- 3:15 P. M. -- Symposium by various brethren who were associated with Brother Russell.

Evening Service

- 7:00 P. M. -- Praise Service.
- 7:30 P. M. -- Discourse by Brother C. P. Bridges, of Boston, Mass.: "Our Reasonable Service."
- 8:30 P. M. -- Parting Service. "God be with you 'til we meet again."

Address of Welcome

By Brother Geo. M. Wilson, of Pittsburgh, Pa.

DEAR Brethren in Convention Assembled:



In the name of our Heavenly Father and His well beloved Son, the Head of the Church, we welcome you to this Convention.

We are not assembled in the name of any earthly organization but merely come together as a little band of the Lord's people, to worship Him .in Spirit and in Truth and sing praises unto His name.

As we take a retrospective glance at the experience of the Church throughout the past thirteen years, we have observed the Lord's sheep in a disturbed, scattered condition, and some of them, we are sorry to say, have strayed far from the Great Shepherd and His fold.

We thank God today that there are still many who hear the clear clarion note of the Truth and are holding fast to the Faith once delivered unto the Saints.

I trust we have all come to this Convention with our hearts filled with Love and that we may not only receive a blessing but that we may be a blessing to each other. We have come to this place for a few days to sit at the Lord's table and feast upon the good things He will serve us, so that we might be nourished with spiritual food so necessary at this time. New creatures must be fed upon spiritual food in order to grow strong in the Lord and in the power of His might.

It seems providential that we should have this holy convocation at this particular time (the anniversary of the passing of our dear Brother Russell) whose service and faithfulness to the Lord and His Cause should ever stand out as a beacon light in these days of test and trial upon God's people throughout the lengths and breadths of this earth. In this very room wherein we are now assembled, this great man of God ministered for many years to the spiritual necessities of the dear Israel of God and in this building he labored day and night in the interests of the Truth so precious to all of us.

Shortly before the removal of the Bible House family to Brooklyn in 1909, some of the brethren were rather fearful that this chapel would not be large enough to hold all who wanted to hear the message of Truth. Brother Russell replied, "The day will come when this chapel will be large enough to accommodate all those who still love the Truth and hold on to it." His words, brethren, were virtually prophetic, for, today this chapel is the regular meeting place of a little company of God's people in this city who are determined not only to defend the Truth as taught in God's Word and explained in the "Studies in the Scriptures," but who also honor God's faithful servant, Pastor Charles Taze Russell, for his unceasing labor of lover in behalf of all God's consecrated people now scattered throughout the earth.

We are happy to welcome to this Convention each brother and sister in the Lord, also those of our brethren who will take part in the program, to the end that this may prove to be one of the best conventions held in these latter days.

Let us make it a special occasion for real fellowship with the Lord and with one another and resolve that we will continue to stand in the liberty wherewith Christ has made us free and at the same time maintaining a determination that nothing shall be able to separate us from the Love of God nor interfere with our relationship as brethren in Christ.

And we would not forget all the dear friends who, though not able to be here in person, nevertheless are with us in spirit. We welcome their prayers and loving thoughts for our profitable association together here and we pray and believe that the Lord will in some way make up to them the blessing they miss by not being here in person.

Now, my brethren, in behalf of the Pittsburgh Ecclesia, I bid you a hearty welcome to the Pittsburgh Convention and may God bless us in our humble effort to serve and please Him.

PRAISE AND TESTIMONY MEETING

Led by Brother L. W. Jones. M.D., of Wilmette. Ill.

THE Chairman then announced that the next feature of the program would be a Praise and Testimony meeting, and that Brother Jones would conduct the same. Inasmuch as a good soldier is supposed to do what he is told to do, I therefore took charge, and announced that we would begin by singing that grand old Hymn No. 178, THE SOLID ROCK, singing all three verses, as follows:

(Get out your Hymn books, friends, and if you believe it, sing with us.)

1 My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Chorus

On Christ, the Solid Rock, I stand;
All other ground is sinking sand;
All other ground is sinking sand.

2 When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

Chorus

3 His oath, his cov'nant and his blood
Support me in the 'whelming flood;
When all around my soul gives way,
He, then, is all my hope and stay.

Chorus

Brother Jones:

First of all, dear friends, I wish to bring the love and greetings of the Chicago Class of Berean Bible Students. (I live in Wilmette, a suburb of Chicago, and practically a part of Chicago.) They would all be glad to be here, but as the matter now stands I am the sole representative here from that Class, although we expect Brother Ritchie will be here in a day or so.

Second, I wish to say that, while this is an Anniversary Convention for Brother Russell, it is also an Anniversary Convention for me; because, it was just thirty years ago this month that a copy of the Watch Tower, containing the articles:

"Which is the True Gospel," and
"What Say the Scriptures Concerning Hell"

went out from the room on the first floor, on the right-hand side of this building, traveled out West until it reached the little city of Belvidere, was delivered to my office where I was then practicing medicine, and I found it. Yes, I found IT, the Tower, and through the Tower, THE Truth, and I have been devouring it ever since. I can still say that the more I hear it, the better I like it, for it never grows old, and satisfies as nothing else can do.

A year or two later it was my privilege to visit this very Bible House, and as there was no other place for them to bunk me, Brother Russell invited me to sleep with him in his bed room, off the living room on the floor above this one.

I must tell you of an amusing incident connected therewith, which shows Brother Russell's quick wit and diplomacy in smoothing over something that might be embarrassing to the other fellow.

When I left home to come down here, my mother, who has since fallen asleep, waiting for the resurrection, urged me to take along a flannel nightgown. It might have done well in these modernistic days, when every-thing is so colorful, but it looked more as though it might be a copy of "Joseph's coat of many colors;" and, there-fore, as the Englishman said, when he saw the big Wrigley sign in New York, consisting of thousands of electric lights, "Isn't it a bit conspicuous?"

I called Brother Russell's attention to its gaudiness, and he quickly replied, "We'll turn the light out quickly, Brother." He could be full of fun and he could be the most dignified as the occasion demanded.

While at the Bible House on that occasion, I had the privilege of a little service in the Tower wrapping room, then in charge of brother Saphore, whom I notice has just arrived at this Convention. I was told that all Tower wrappers make a certain mistake, but they would not tell me what it was until I made it, for then it would be deeply impressed upon my mind. And, I did it.

You see, the wrappers were all addressed, and you began to wrap them from a pile, and sooner or later you would wake up to the fact that you were wrapping them with the address inside, which meant that you would have to take off that wrapper, address a new one and wrap it with address outside another Tower. This illustrates that "experience is the best teacher, even if the tuition is high."

Before we take up the other testimonies, I wish to read to you some telegrams and letters, with Brother Wilson has just received.

Here is a cablegram from London, England, as follows:

"Pittsburgh Convention, Greetings! Rejoice over old association of beloved Brother Russell. Numbers 6:24-26; 1 Corinthians 16:13, 14."

Forestgate Church, London, England.

Here's a telegram from Hutchinson, Kansas:

"Greetings in our dear Redeemer's name. Our hearts go out to you, as you gather in the dear old Bible House Chapel. May the Lord open you the windows of heaven and pour you out a blessings that there shall not be room enough to receive it."

Hutchinson Ecclesia.

Here's a letter from Richmond, Virginia:

"To the Dear Israel of God, convened in His name at Pittsburgh, Pa., Greetings!

Though it is not my privilege to attend this Convention of saints in person, I am with you all, in spirit, and am praying the heavenly Father's blessing upon everyone of you, as you seek to give Him glory in prayers, praise and discourses.

May I ask that you sing Hymn 120, as a testimonial of my faith in the precious promises, as contained in the 91st Psalm. (We will use this as our closing hymn.)

God bless you all, and bring you off more than conquerors, through Him who has loved us and given His precious blood for us.

Your Sister by His matchless grace,
(Mrs.) Elsie Payne Smith.

Other letters and telegrams came later on during the Convention, and we will include some of them at another Testimony Meeting. Further, since returning home I have received through the mails many beautiful testimonies, and I will include some of them also in various parts of the Report. I can assure you that the more carefully and thoughtfully and prayerfully you read these testimonies, the greater will be your blessing.

After reading the testimonies already cited, the meeting was thrown open for testimonies from any present, which we report here in brief.

We suggested that as each one rose to testify that he or she state their name and the place from which they came. In some instances we could not catch their name, so it will not appear in the Report:

Brother Williams, Duquesne, Pa. --

I have not seen so many bright faces in a long time, and I am thankful to be here with you today. I received the Truth 35 years ago in this place. I still love God and love His people.

Brother Margeson, Boston, Mass. --

My heart is filled with joy as we gather at this Convention. I am reminded of our Savior's words, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." God has been present with His people up to the present, and we are looking to Him for His blessing as we assemble here.

Brother Bridges, Lynn, Mass. --

Over 30 years ago I received the Truth and attended a Convention in Boston. I rejoiced in receiving the Truth then, but am rejoicing more now. The Truth has become more precious as the years have passed. Thank God!

Brother Hopkins, Cincinnati, O. --

I bring the love and greetings of the Cincinnati friends who could not be present with us today.

Brother Johnson, Duquesne, Pa. --

It has been 33 years since I received the Truth. A movement was started over three years ago that has resulted in this Convention, and I have been looking forward to it. So we are glad to welcome you all.

Brother Deming, Greenville, O. --

It has been 44 years since I first attended a convention here. The conventions were first held in a hall on Federal Street at the Memorial season. All the friends were entertained at Brother Russell's home, and as we would go to the hall on the street car, he would never let us pay our fare. He would say, "I have some little coins here in my pocket, and I will just give one of these to the conductor and he will never know the difference." I am still rejoicing in the Lord and in His Truth.

Brother Conrad Kuehn, Toledo, O. --

I was baptized in this chapel under that platform years ago, and I want now to testify to the saving and keeping power of God.

Brother Morton Edgar, Glasgow, Scotland --

I do not see why Scotland cannot be heard from at this Convention, as well as other places. I bring the greetings of the Glasgow friends. My Sister Mina, who accompanied me to America, desired to stay for this Convention, but was unable, and I am sure she is here in spirit. I feel this convention is the turning point in our experiences. We are all one in Christ Jesus, and I feel that the Lord will bless us.

Sister Burpee, Boston, Mass. --

I am glad to be here and rejoice that the Lord has turned His hand to the little ones.

Brother Dr. Moore, Lynn, Mass. --

I rejoice to be here and I thank the Lord for the recent deliverance from bondage.

Brother Benzenhoefer, East Palestine, O. --

I came in touch with Brother Russell and the Divine Message through him 44 years ago, and I thank the Lord for His providence through the years.

Brother Jones:

Now, dear friends, as you hear the different ones tell how many years thee have been in the Truth, don't get the idea this is "an old people's Convention." Who is next?

Brother Batterson, Brazil, Ind. --

I thank the Lord for the fulfillment of His promise that He would not forsake His people. I have found Him a very present help in time of trouble.

Sister I. F. Hoskins, Brooklyn, N. Y. --

Dear friends: I am very thankful for the privilege of being at this Convention, and I desire to add my testimony.

In looking back over my life I want to thank my Heavenly Father for all His great goodness to me. It has been my great privilege and pleasure to know our dear Brother Russell since I was about twelve years old. I remember him when his beautiful white hair was black, perhaps a few white hairs here and there. His life and service for the Lord has always been a great blessing to me.

My dear mother at the time of her death had been in the Truth about twenty-six years; my Aunt was engaged in the colporteur work; my sister, Sister Burgess, was here in the Bible House twenty years, and myself about fourteen years. It was my custom to visit my sister and from time to time, would have the privilege of seeing and talking with Brother Russell. He was like a father to me.

Brother Conrad Kuehn in his testimony spoke of being immersed on that platform. I also symbolized my consecration there. I was one of the Bible House family when the number was about twenty-eight. It was in the room just above this chapel that Brother Russell united my dear husband and myself. This place holds many sacred and hallowed memories. Truly I have been blessed beyond many of my fellows. I feel very unworthy of all these wonderful blessings and my heart's desire above everything else is to show my deep love and appreciation by being more faithful to Him and more devoted to His service. I earnestly desire an interest in your prayers.

Sister Bolden, Toledo, O. --

The Divine Plan of the Ages brought me out of darkness into light, and my feet have been placed upon a Rock. The Lord has led me all the way.

Brother James Manton, Toronto, Ont. --

The Truth of the Divine Plan has satisfied my longing as nothing else can do. I am still standing fast in the Truth, and I am looking to the Lord that this convention might be a means of blessing to all.

Sister Neeley, Atlantic City, N. J. --

I have never been in Pittsburgh before, but the precious Truth came to me from here -- the wonderful story of Jesus and His love, which has meant so much to me and brought such blessings into my life.

Brother Hardesty, Seattle, Wash. --

I thank the Lord for the privilege of being here. I am still holding on to the Truth.

Sister Mitchell, New Brighton, Pa. --

I am perfectly happy, for I believe the Lord led me here. I am leaning wholly on God's Word. I rejoice that I know the Lord. He is mine and I am His.

Closing Hymn No. 120, first and last verse.

In God I have found a retreat,
Where I can securely abide;
No refuge, no rest so complete,
And here I intend to reside.

Chorus

O! what comfort it brings,
My soul sweetly sings,
I am safe from all danger,
While under His wings.

His Truth is my buckler and shield,
His love He hath set upon me;
His name in my heart He hath sealed;
E'en now His salvation I see.

Chorus

The following beautiful poem is a fitting climax to the testimonies we have just heard from those who have been faithful these many years:

O MASTER, LET ME WALK WITH THEE

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou can'st give,
With Thee, O Master, let me live.

3:00 P. M. -- Brother Wilson, Chairman, then took charge and announced that we would sing one verse of Hymn No. 251. Here it is, all join in:

Rock of Ages, cleft for me,
I am hidden safe in thee:
Hidden here from all my foes,
None can harm though all oppose;
For though justice once condemned
Love did this blest shelter send.

Brother Wilson then announced as the first speaker of the Convention, that old Truth warrior, Brother S. J. Arnold, of Dayton, Ohio, who spoke upon the subject:

"ARE WE BUILDING TOGETHER WITH GOD?"

Discourse by Brother S. J. Arnold, of Dayton, Ohio

NEXT to the place of our Lord's nativity, and where He proclaimed the message of good-will from the Father, which was first proclaimed by the angels, and where He laid down His life for you and for me on Calvary, this spot, here in Pittsburgh, Pa., to me seems to be the most sacred spot in all the world. I almost feel as if I should remove my shoes, for to me, this seems like holy ground.

It was forty-two years ago, last June, that the message from Brother Russell's pen caused the scales to fall from my eyes, and great darkness to be replaced by a great sunburst of light. It was Brother Russell who spared me from an infidel's grave. It was Brother Russell who introduced me to my heavenly Father and His blessed Son, Jesus, and made me acquainted with them, for I knew them not. I had tried to love them, but could not as I should, until Brother Russell told me of their wonderful characters. But, when he enthroned them in all their glory, majesty and beauty, they became to me the most lovable beings in all creation.



It was Brother Russell who turned the water hose of God's truth on the flames of hell, and put them out. It was Brother Russell who gave us a record of the journey made by our Lord to the dungeon of hell, explored its caverns and then returned, giving us a full account of it, and stating that our Lord now has possession of the keys to the dungeon, and will, in "due time," set all its prisoners free, and that He has softened the beds of many of those who go there.

Brother Russell, as with the two wings of an eagle (the Old and the New Testaments) soared into the "Third heaven," the Kingdom of God, and has told us many things concerning its blessings, glories and beauties, about which the Apostle Paul was not then permitted to write, because the "due time" had not then come for their revealing.

Since this Convention is a "Memorial Convention," to the memory of him who has done so much for us, what would be more fitting than to do the very things he taught us to do, when he was still among us? And, what were those things? He taught us to be copies of our Lord, by consecrating our lives to His service; by developing the character likeness of our Lord; by proclaiming the same message He proclaimed. To this end, I have chosen for my subject:

"ARE WE BUILDING TOGETHER WITH GOD?"

My text is found in 1 Corinthians 3:11-13:

"Other foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereupon. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's works of what sort it is. If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved so as by fire."

Dear friends, do you know that every individual Christian, who is striving to enter the Kingdom of God, is represented in the Scriptures as putting up a structure, a building, a faith structure, if you please, and that upon the kind of material we use in that building depends our future, whether for happiness, peace, contentment and re-ward; or sorrow, chagrin, disappointment and loss?

The Apostle first counsels us as to the proper foundation for our faith structure, stating that no man can lay a foundation that can bring us eternal life; because no man can give a ransom for his brother. No man can lay a foundation that can give a hope of future blessings.

Therefore, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. This is in harmony with that other statement: "There is no other name given under heaven, or among men, whereby we must be saved, but the name of Jesus only." Acts 4:12.

But now, since Jesus is the proper foundation for our building, upon what does the foundation rest, what was it laid upon? All foundations must rest upon an under-lying basis of some kind, and we reply by quoting our Lord's own words; He said He came not to do His own will but He came to do the will of His Father in heaven. And His Father's will was His Law, which is as eternal as God Himself; and therefore, Christ, the Foundation Stone, was laid upon the eternal principles of the great Jehovah.

I cannot illustrate this better than with the story of the little boy who came to his mother with the question:

Johnnie: Mamma, upon what does the earth rest?

Mamma (getting her information from the picture on the cover of the big atlas said): Why, Johnnie, the earth rests upon the back and shoulders of a large man.

So Johnnie goes off to his play, but after a while he says to himself: I wonder what the man is standing on who is holding up the earth? So he again comes to his mamma with the question.

Johnnie: Mamma, upon what is the man standing who is holding up the earth?

Mamma: Why, Johnnie, the man is standing on the top of a large rock. Now run off and play.

But, as he turns the matter over in his little mind, he says to himself: I just wonder what is under that rock, and on what it rests? Again Johnnie comes to his mother the third time with the question:

Johnnie: Mamma, I wish you would tell me what is under the rock on which the man is standing who is holding up the earth?

Mamma (having come to the end of her answers says): Why, Johnnie, **THERE IS ROCK ALL THE WAY DOWN**. Now, don't bother me any more, but go off and play.

Just so with Christ, the Foundation which God has given, and upon which we can erect our faith structure; it was laid upon the rock **ALL THE WAY DOWN**, represented by the **ETERNAL** principles of God.

Next, the Apostle uses very powerful symbolisms to represent the material we use in the construction of these buildings, namely: Gold, Silver and Precious Stones. These symbolize those things in our faith that have the qualities of gold, silver and precious stones, qualities that are fire-proof, qualities that fire will not burn; they are also rain and waterproof. Water is a symbol of Truth, and water will not melt them, cause them to decay or wash them away. On the other hand, both fire and water will purify them and cause them to shine the more brightly, because they represent most beautiful truths. Gold represents divine truths of the Kingdom; Silver represents heavenly or spiritual truths of the Kingdom; Precious Stones represent the human or earthly phase of the Kingdom.

On the other hand, Paul uses Wood, Hay and Stubble to represent the speculations, theories and opinions of men, which have qualities corresponding to the qualities of wood, hay and stubble. These are plentiful and cheap; they are neither fire -- nor storm -- proof, but are subject to decay and destruction by both fire and storm. Therefore, the Apostle urges, "Take heed" what kind of material you are using in these faith structures, for we ourselves have to do with the kind of material we are using in our buildings. It is our building in the sense that we individually are responsible for the material we use.

God permits us to select the material, and He further permits us to supervise and arrange our entire faith structure. Nothing is forced upon us by God. He does say, however, through His mouthpiece, the Apostle Paul, "Let every man take heed how he buildeth thereupon." But if we co-operate with Him, by using the materials he offers us, and His advice in the selection of material, and labor together with Him, then He is pleased to have us call it "God's Building," for by so doing it gives us and our building a distinction and a reputation for first-class building and workmanship. "For we are laborers together with God, ye are God's husbandry, ye are God's building." Verse 9.

The kind of building we erect all depends on the kind of material we use in the building, for no building is better than the material in the building. A building built of wood, thatched with straw,

and covered with paint, may look fairly well, and its builder and occupant may for a while feel reasonably secure and contented. However, in the time of fire, rain or storm, the building will be almost certain to be damaged, if not altogether ruined or lost, with only the foundation remaining.

Similarly, a faith structure made up of uncertain theories, opinions, guesses and speculations of men, may be put together quickly, cost but little, and when glossed over with oratory and fine speeches, may look reasonably well so far as outward appearance is concerned and its occupant may feel quite satisfied for a time. But when the fiery experiences and the storms and floods of life come, the weakness and undesirability of such a structure will be clearly manifest, resulting in sore disappointment and loss.

Therefore our future peace and happiness, or our chagrin and disappointment will be in proportion as we have been wise in making use of the good materials for our building, or unwise in the use of the wrong material.

God has the mine and the quarry (pointing to the Bible) that contains all the materials for the best of buildings -- the gold and silver and the precious stones. God freely offers these materials to us for our building, if we will only spend our time and labor to dig them out of His mine and quarry. And, for our helpfulness, God has provided the tools by giving us concordances, Bible dictionaries, histories, helps, teachers, etc., for we could not have all these if God had not given them to us. And, still more, God has given us the blueprints, in the "types and shadows" of His Law. He has laid before us the plans and the specifications, and urges us to build well; and He assures us that if we do so our structure will stand the test of the fire and the storm which will try every man's work. Whereas, the cheaper and destructible material will but feed the flames and result in utter disappointment and loss to its owner.

Now let us keep this in mind that all who build their faith structure upon the proper foundation, Christ's great redemptive sacrifice, are Christians, regardless of whether or not they are wise or unwise in the selection of materials for their faith structure. If part or all of our faith structure is composed of the wood, hay and stubble of men's theories and speculations, we may be called very unwise or foolish virgins. The Apostle's word further declares: "Every man's work shall be revealed, for the day shall declare it, of what sort it is."

God has arranged for trying experiences, symbolized by a fire and a great storm, which will be permitted to test the life-work of every man in the church so that it is but a question of time until every vestige of the wood, hay and stubble -- the opinions, theories and speculations of men -- everything that is of man and not from God, shall be destroyed.

But why all the destruction? We answer: God is building a city called "The City of God," "The Holy City," "The New Jerusalem," and all these buildings we are erecting, with their inhabitants who have passed the test of the fire and storm, shall become a part of that city, and that city will be the divine government. A city of gold, with streets of pure gold, with pearly gates and precious stones in its foundation, and its inhabitants with garments wrought with pure gold, with pearly gates, there-fore, that which is represented by the wood, hay and stubble, can have no place in that city. Then how will all these tests be applied? Christ said, "I am the Light of the world;" and light is the enemy of darkness. The coming of light dispels the darkness. Therefore, since we are now

living in the "days of the presence of the Son of Man," darkness of error, superstition and men's opinions are giving way to light and Truth, and will so continue until the world is cleansed of all human philosophies and speculations, as we read:

"His lightnings enlightened the world. The earth saw and trembled. A fire goeth before him and burneth up his enemies round about, the hills melted like wax at the presence of the Lord." Psalm 97:3, 5.

Paul further tells us that these unwise or foolish Christians, because of the poor material used, will in this time of fire suffer loss. But what will they lose? Why, of course, they will lose their buildings, their faith structures, their cherished opinions and conceptions, along one line or another, concerning the Lord and His Plan, upon which they may have spent many days of toil and labor to put together. All will be shown to be false, without a Scriptural basis. And all hopes and ambitions resting on these unsound teachings and principles must go down also. Yet so long as they continue to remain on the rock-foundation, CHRIST, so long as they are trusting in the precious BLOOD, and give evidence of sincerity in the same, we are assured that they will be saved, yet so as by fire.

While it is true that the gold, silver and precious stones are scarce and difficult to obtain, they are of great value, because of their inherent qualities which endure the fire and the storm. Since these materials symbolize the Truth, we observe the significance of their scarcity, and the fact that they are difficult to obtain and the necessity of digging for them as for hidden treasures.

The Wise Man says we should "Buy the Truth and sell it not." To "buy," means to pay a price for, not necessarily a corresponding price, but it does mean that it must cost something to obtain it.

God's Truth, and the character which it serves to construct, can only be obtained at the expense of time, labor, inconvenience and self-denial. Also, to hold the Truth, after we have obtained it, is generally at the expense of reputation and the sacrifice of many earthly good things.

Those who build with the material symbolized by the gold, silver and precious stones are erecting a structure that will abide throughout all time; they are using indestructible material, and proving themselves real over-comers of the world, the flesh and the adversary; for it is the Truth, and the spirit of the Truth, that enables the true Christian to stand firmly against all the enemies of God. It is the revelation of divine Truth that supports faith in the hour of trial and when all earthly friends for-sake us. Such overcomers follow the Lamb whithersoever he goeth, and at last will be with Him, as the Bride of the Lamb, heirs of God and joint-heirs with Jesus Christ their Lord.

Those who build with the wrong material of wood, hay and stubble; of man's theories and speculations, though they are Christians and build upon the rock Jesus Christ, are most certain to be overcharged and overcome by the evil and worldly influences and forces all around them, because they have not a "Thus saith the Lord" for their Faith. They depend upon the traditions of men; they lack the necessary protection from error, which Truth alone can give. Their strength is insufficient to overcome the world. Such overcoming can be accomplished only through the power of the Truth, and the spirit of the Lord. Hence, this class will be a "Great Company," saved as by fire; but, if yielding to the proper discipline, will finally be brought BEFORE the Great White Throne, with

Psalms of Victory, second only to those who builded wisely, and who will be ON the Throne, with Crowns of Glory.

The wood, hay and stubble material, which are the theories, speculations and teachings of men, are very plentiful; they spring up spontaneously every where, and can be obtained without money and without price. Many who profess to be God's people are glad to give away such materials, if they can find those who will accept them, and they do find a plenty who will take them and in-corporate them as a part of their faith structure.

But now, we who have buildings that are secure against fire and storm, what should be our attitude toward those who have lost or who will lose their faith structures in this time of testing?

We answer by asking another question: How would you treat a neighbor who had lost his home by fire or storm? Would you say, Oh, you foolish man, why did you build so cheaply and with such poor, flimsy material? You should have known better.

To use such language and to have such feelings towards a neighbor who has lost so much, is not only unkind but unsympathetic and unchristian. Rather you would go to your neighbor and extend sympathy, by helping in every way possible. You would say, Come over to our house and we will shelter you and your family until you can secure other shelter; and you would help him by extending advice and a helping hand to rebuild better and more securely. Just so with some who have lost and who will lose their faith structures; they suffer great loss, but you do not want to add insult to injury, for they have and are suffering a great loss. We want to extend to such our sympathy by showing a kindly feeling and a helping hand to rebuild on the same foundation, provided by God, but with the better materials of gold, silver and precious stones.

Therefore, we would gladly direct those, who in the past have not acted prudently, to the wise Master Builder, and to the source of those precious materials which alone are durable.

Some have gathered material which they do not know whether it is gold, silver, precious stones or wood, hay and stubble, or a combination of all; such as the "Covenant Question," "That Servant Question," "Interpretation of Some of the Parables," "Chronology," etc. And they ask, Brother Arnold, what shall we do with these; shall we incorporate these in our building, or throw them away? And I answer, NO, do not throw them away, neither make them a part of your faith structures, until you are thoroughly convinced that they are the Word of God. But, take the materials into your building and lay them on the table where you can later pick them up and examine them, and until such time as you can really make them a part of your faith structure; otherwise, throw them into the fire for destruction.

The wood, hay and stubble materials are so plentiful that no one need search for them, for they are freely offered at every turn of the road. These unsound theories, teachings and fabrications of men are circulated so abundantly that no one can escape meeting them, and that frequently.

Again, there are some who build their hopes of acceptance with God, and of becoming heirs of the Kingdom, on the basis of their good works, or their wonderful works of service, service, service, and outward activity, to the neglect of the character within, which should be Godlikeness. Such are

surely building with poor material; their structure will not stand the final test which the Lord will apply. The good works, and the service in the ministry of the Word are all important enough, but Paul tells us that the Lord is pleased with all this only when it is the Love of God in our hearts causes activity for Him; saying, "Though I speak with the tongues of men and of angels, and have not love, it profiteth me nothing." And further, the Apostle Peter tells us to add to our faith structure, Christian character, such as Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness and Love; that, by so doing, we shall have granted unto us an abundant entrance into God's Kingdom. He says not a word about "service;" and while we do not want to minimize service, the Apostle emphasizes the thought that Christian character is far more important and pleasing in God's sight than all the service we can render,

Others build all their hopes for the future on this outward activity for the Lord on the assumption that the Lord has a great work to be done at the present time, and that THEY are called upon to do it; that, if they do not do it, it will not be done. This, also, is material that is not from God, but from men. God and the Lord Jesus are Almighty and all-powerful, and can get along very well without any of us, but we need God to help us.

Still others build their hopes for the future purely on the basis of the Love of God, presuming that He is so good and merciful and long-suffering that He will ultimately save everyone with a glorious universal salvation of reconciliation. These are building with a mixture of materials that will not endure the test, which will sooner or later reveal of what the building is composed.

The Word of God clearly tells us that God changes not, that His justice has enforced the penalty, "Dying thou shalt DIE." And, while He has provided a great redemption for all the world, and an individual trial for ever-lasting life for every member of the human race, His Word assures us that God will not interfere with our wills, or compel any to receive salvation, and that "all the willfully wicked will be destroyed." Jude adds his testimony to this when he tells us that in his day there were those who turned God's favors to them into lasciviousness and corruption until they had sinned away their day of grace; that in God's sight they were reckoned twice dead, pulled up by the roots, for whom was reserved blackness and darkness forever.

And, while the Bible speaks of two lives, the first in Adam and the second in and through Christ, it also speaks of two deaths. The first death in or through Adam, and the second death only for individual willful sinners. And further, the Bible tells us of only one individual resurrection, and that is a resurrection secured by the death of Christ, for all who came under the Adamic condemnation. Therefore, there can be no universal salvation.

It is also interesting to observe the close connection between St. Paul's words on the subject of Christian work and the faith structure. Jesus, also, in the closing verses of His sermon on the mount said: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which buildeth his house upon a rock. And the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And everyone who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the loss thereof." Matthew 7:24-27.

The lesson that Jesus intended to convey is that the truths He taught them were not merely to be heard, but to be put into practice in their everyday lives, if they would have the favor of God. These sayings of Jesus also included the great foundation truth, that He was to be the Ransomer of mankind.

So Paul speaks of the ransom when he speaks of Jesus as the foundation upon which we can build our faith. Our Lord, referring to Himself, said upon one occasion: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Evidently the Lord intended to convey the lesson that the truths He taught must be received into good and honest hearts, and incorporated into our lives, to the extent of consecration to follow in the footsteps of Jesus, and thereby build up a faith-structure on the Rock, foundation, against which no storms can prevail, and such builders He likens unto wise men.

Our Lord warns us against the mere hearing of His words, and not obediently receiving them into our hearts, and not conforming our lives thereto, by making them a part of our faith-structure. Such, our Lord says, are building upon the sand; such are not acting in accordance with our Lord's instructions; such are unwise and certain to suffer loss in the time of storm.

We are reminded, in this connection, that while God has committed to each one of His children the work of constructing a faith building and has lent His aid and providential care in the same, yet in another and much larger sense God is constructing a glorious edifice, known as the "Temple of God," which was typified by Solomon's Temple. The Tabernacle in the Wilderness, with its rough covering of badger skins, typified the Church in her humiliation while on this side the veil, while the Temple, on the top of Mount Moriah, typed the Church in glory, and each individual child of God is referred to as a stone in preparation for that Temple. So, the Apostle says, that Christians, as living stones, are built up into Him, a royal priesthood and a holy temple in the Lord. Following the various symbolisms of the Bible that refer to this matter, we find that this Temple, which God is erecting is, in other words, the Kingdom of God; the Divine Government, to whom will be committed the responsibility of the world's future sovereignty.

That Kingdom Class in the Holy City, the New Jerusalem, which John saw coming down out of heaven from God of pure gold, to be the place of mediation between God and man for the thousand-year judgment day.

As we have already seen, the Lord Jesus is referred to as being the foundation provided by God, upon whom all our hopes must be built. However, while here on earth, our Lord made selection of some who would occupy prominent places as foundation stones in God's Temple. For this reason the Revelation refers to the twelve Apostles of the Lamb, as being twelve foundations in that City.

Therefore, throughout the Gospel Age, God's Building, or Temple, has been in process of preparation in the sense that the material, the stones, etc., are being dug out of the quarry of this world, and are undergoing the hammering, chiseling, shaping and polishing of God's disciplinary providences, so that each one may take on the proper shape, and thus fit in the place designed for them by the Great Architect of that holy Temple.

Surely we are near the time for the finishing of this great Building of God, His holy Temple; surely we are close to the time when the last of the Temple stones are receiving their polishing and finishing touches, and soon the Temple will be raised in the first resurrection, without the sound of a hammer. We are living in close proximity of the setting up of the New Government; or, as we read in Revelation, to the coming down of the New Jerusalem, the Holy City.

It is manifest that the new King is already present, in the letting loose of the many influences and agencies that are having to do with the dissolving of the present order of things, and the transfer from the old to the new condition.

The world's great luminary, the Son of Righteousness, "The Light of the World," is brightening the eastern horizon. The night is far spent, the day is at hand. May the light of God shine on and on increasingly until His Church, whose foundation is the "Rock of Ages," shall lift her meek and lowly head above the falling debris of these decaying systems and bid defiance to the storm which shall sweep the world of its vain schemes and traditions -- its houses of sand, its castles of air; its wood, hay and stubble, the fabrications of man -- until the Church, now in the wilderness, shall be the Church in glory.

Brethren, brethren! How are we building? Are we building on the "Rock of Ages," by hearing and heeding our Lord's instructions; or, are we building on the shifting sands by hearing and not conforming our lives there-to? And with what are we building? Are we building with the gold, silver and precious stones; or are we building with the wood, hay and stubble of human speculation and sophistry?

Dearly beloved, let us consider well the material with which we are erecting our faith-structure, our character building, today! Are we certain we are building with the imperishable and eternal truths of God's Word; or are we at fault by permitting ourselves to delve into that which is human speculation, only to suffer loss, chagrin and disappointment? May the Lord add His blessing. Amen.

TAKE TIME TO BE HOLY

Take time to be hold! Speak oft with the Lord;
Abide in Him always, and feed on HIS Word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be hold! The world rushes on:
Spend much time in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy! Let Him be thy guide,
And run not before Him, whatever betide;
In joy or in sorrow, still follow the Lord,
And, looking to Jesus, still trust in His Word !

Take time to be holy! Be calm in thy soul,
Each thought and each motive beneath His control;
Thus led by His spirit to fountains of love,
Thou soon shall be fitted for service above.

4:00 P. M. -- Chairman announced first two verses of Hymn 332.

(Get out your Hymn book and join us.)

1 Your harps, ye tearful saints,
Down from the willows take;
No more by Bab'lons streams sit down
And weep for Zion's sake.

2 The Spirit of our God
Hath tuned the harp divine,
And now, in grandest harmony,
Its melodies combine.

Prayer by Brother Deming.

Chairman: We now have the pleasure of listening to the next speaker, who is an old--time warrior in the Truth, having served many years as Colporteur and Pilgrim, Brother L. F. Zinc, of New York. He will speak upon the subject:

"WHERE GOD DELIGHTS TO DWELL"

Discourse by Brother L. F. Zinc

OUR Heavenly Father is a great Builder, Architect, and Sculptor, and tells us in Psalm 127:1 that, "Except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchmen waketh in vain." This suggests that some one besides the Lord is building the house of God. But Jehovah speaks through the Prophet Jeremiah (Jeremiah 51:25, 26) and says, I will not take a stone out of Babylon for a corner, nor for a foundation: "For My Word which goeth out of My mouth shall not return unto Me void, but will accomplish that which I please and prosper in the



thing whereunto I send it." Only those who are called according to My purpose shall have a part therein. I will set every stone in the temple, and when it is finished, it will be "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the great King." "For the Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it." -- (Psalm 48:1-2; Psalm 132:10-13.) This is God's masterpiece. The new creation, where God delights to dwell -- called Jehovah Shama: the wonder of Jehovah, the city of God. (Ezekiel 48:35.) "Glorious things are spoken of thee, O City of God."

But where was God's dwelling formerly? Where God dwelt temporarily -- it was in the tabernacle, that God instructed Moses to build. Then later God dwelt in Solomon's temple. Then after that, when the foundation stone was laid, God could justify us, cover all our imperfections, and from Pentecost down, the Church were anointed. The tabernacle and Solomon's temple represented the work of the Gospel Age and the work of the Millennial Age. Soon now God's finished work will be seen -- the temple not made by

hands -- which will fill the whole earth with His glory. "For as truly as I live, all the earth shall be filled with the glory of the Lord." -- Numbers 14:21.

God said He would meet with the children of Israel, and the tabernacle would be sanctified by His glory (presence), and He would dwell among them and be their God (and no other nation). "And they shall know that I am the Lord their God, that brought them out of Egypt, that I may dwell among them" -- temporarily. (Exodus 29:43-46.) And God was a pillar of cloud by day and pillar of fire by night -- when the Lord would proceed, they would follow. God through Moses brought them out of Egyptian bondage. Yes, God carried them out as on eagles' wings. (Exodus 19:4.) They were under His shadow. "Touch not Mine anointed." Now they were only a house of servants, but we are a house of sons -- brothers and sisters of Jesus. We have the same Father He had. And now Christ will soon deliver the groaning creation from bondage and death. For "God's anger endureth but for a moment -- weeping all night, but singing joy in the morning."

Now David proposed to build this house for God to dwell in -- something better than the tabernacle that God was dwelling in. And David said to Nathan the Prophet, See I am living in a nice house made of cedar, but the ark of God remaineth under curtains. And Nathan said, Do all that is in thine heart. And the word of the Lord came that night to Nathan, "Go and tell David My servant, Thus saith the Lord, Thou shalt not build Me a house to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another [dwelling temporarily with you]. Spake I a word saying, Why have ye not built Me an house of cedars? Now therefore thus shalt thou say unto My servant David, I took thee from the sheepcote, even from following the sheep; that thou shouldest be ruler over My people Israel: And I have been with thee withersoever thou hast walked, and have cut off all of thine enemies from before thee, and made thee a name like the name of the great men that are in the earth." (1 Chronicles 17:1-14.) I have fought all your battles for you and anointed you for this work (to typify Christ), and I will subdue all thine enemies from before thee (as I will for Christ). Furthermore I will tell thee that the Lord will build thee an house. For except the Lord build the house they labor in vain that build it.

Did David kill Goliath? The battle was the Lord's. The eleven tribes ran, but David did not. Forty days Goliath presented himself. God directed the stone that -killed him, and the Philistines fled. David would not let a lion or a bear take a sheep out of his flock, and now no one can pluck a sheep out of My flock -- My Father has them marked. Come under My wings, under My feathers, you are perfectly safe in the storm that is now on -- those whom God draws, or chooses for His temple. He gives them the New Commandment. They are to become copies of Christ, the Topstone. "Now Jesus took not this honor upon Himself. No, and you must be called as Aaron was called" and you are My friends, if you do whatsoever I command you. What is it? This is My commandment (the law of the new creation) that as I laid down My life for you, you ought to lay down your lives for the brethren. Is it compulsory? O, no. It is your privilege to have the life that now is, and that which is to come -- the highest life, the crown of life -- likeness to My Son and in partnership also. But God is looking only for volunteers, volunteers only. No coercing into service -- I would not accept it. I want to see you have gratitude like the one leper out of ten who would like to do My will. Would you follow Me? "Come unto Me" -- "What a friend we have in Jesus." I will look after you as a house of sons -- better than the house of servants. "The Lamb shall overcome them." In the

battle now coming, "Be of good cheer." "These things have I spoken unto you that your joy may be full."

And God said to David, When thy days be expired that thou must go to be with thy fathers, "I will set up thy seed after thee, which shall be of thy sons, and I will establish his kingdom [Solomon's, who is a type of Christ and the Church in glory]." And Christ shall sit upon the throne of His Father David. He shall build Me an house. Upon this Rock Jesus said He would build the Church, the temple of God. "And His throne will be established for evermore." (1 Chronicles 22:1-12.) David was permitted to assist Solomon. And David set masons to hew out great wrought stones to build the house of God, which was only a shadow of the house God is now building, without hands – "to be the joy of all the earth." Now David said, My son is young and tender, and the house that is to be builded must be exceedingly magnificent, of fame and of glory throughout all countries. This temple was overlaid with gold, which foreshadowed God's temple, the preparation of which began in Moses' time. This is to be God's masterpiece, the new creation, which is to be the joy of the whole earth, "when Christ will draw all men unto Him." And the Bride will say, Come and whosoever will let him come. And out of her belly shall flow rivers of living water. "All my springs are in Thee." My spouse is a spring shut up -- a fountain sealed, and will be opened soon and the water to be as "clear as crystal and will flow from that temple or city which is God's government, through the Prince of Peace -- when war shall cease.

Now when the Queen of Sheba heard of the wisdom and wonders of Solomon, she came from the uttermost parts of the earth to see if these things were so, and she had many questions. His wisdom was only a shadow of Christ's wisdom (Colossians 2:3), for in Christ is hid all the treasures of wisdom and knowledge. Christ is God's repository of truth -- "For the testimony of Jesus is the spirit of prophecy." All the holy Prophets testified of Him. (Revelation 19:10, 11.) When the Queen of Sheba saw and heard all about Solomon in his glory she had no more spirit in her. She did not die, but it took her breath away, she was so astonished. Her subjects may have asked her if the report was true that she heard. True? True? Why the half never was told! Now if Solomon's glory caused so much fame, what will it be when Christ appears and the temple be that which God is building? The heathen (nations) shall say then, The half was never told, as they return from the sleep of death, shaking hands as they never did before. For the tabernacle in the wilderness was a shadow of good things to come. There were secrets hidden there. "The secrets of the Lord is with them that fear Him," "Unto you it is given to know the mysteries of the Kingdom." God hath revealed these things by His Spirit. "For the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2:9-11.

Solomon's temple which he was building pointed to God's temple which is soon to be completed, and then shall the righteous shine forth as the sun in the Kingdom." And God will" speak from the rising of the sun (Christ) until the going down thereof. (Psalm 50:1, 2.) And the moon will shine as the sun (the moon being a reflection of the sun). Moses' law will then shine as the sun (the Gospel light) and the sun will shine seven fold. So perfect no one can mistake the Gospel. For as truly as I live the whole earth shall be filled with My glory.

David called for his son Solomon and charged him to build the temple which pointed to God's New Jerusalem, and said, As for me it was in my mind to build an house unto the name of the Lord. But the Word of God came to me, saying, Thou shalt not build Me an house. Thou hast shed blood

abundantly and made great wars. Thou shalt not build an house unto My name, because thou hast shed much blood in My sight. Then God said, Behold a son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies. His name shall be Solomon (peaceable -- Prince of Peace) and I will give him rest from all his enemies, and I will give him peace and quietness in his days, which means in Christ's reign in glory. He (and this includes the little flock also) will have rest and peace -- the day of sacrificing and suffering over. Here is no rest. Here we have no continuing city, but we seek one to come (Hebrews 13:14) -- God's dwelling place. Then "the government shall be upon His shoulders and of the increase of His government and peace there shall be no end." "Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth [people], and righteousness shall look down from heaven, and our land shall give her increase." (Psalm 85:10-12.) "Then all nations shall come and worship before Thee." (Psalm 86:9.) David said, "My son, the Lord be with thee and prosper thou, and build the house of the Lord thy God And give thee wisdom and understanding." -- 1 Chronicles 22:1-14.

Note Solomon's Prayer. "Give me now wisdom and knowledge, that I may go out and come in before this people." And God answered him. Solomon, "Because this was in thine heart, and thou hast not asked for riches, wealth or honor, nor the life of thine enemies [like nations often do], nor long life, but hast asked wisdom to judge My people, wisdom and knowledge is granted unto thee: and I will give thee riches, wealth, honor, such as none of the kings have had before thee, neither shall there any after thee have the like [in wisdom or gold]. For Christ the King, who came from the manger to the throne, will have this honor and share it with His Bride, the Church, the Queen who came from the pit to the throne. That will be a marriage such as the world has never known. Solomon had over one hundred and fifty thousand servants working for him. He had gold as plentiful as stones, and that was only a shadow of Christ's glory. For the house I am about to build shall be wonderfully great, great and wonderful -- "The wonder of Jehovah." (2 Chronicles 2:9; Ezekiel 48:35.) And the city from that day will be called, The Lord is there (Jehovas Shama) -- the wonder of Jehovah.

This is the house God is now building, where He will delight to dwell forever, and the fame of it will reach all nations and that government will be the joy of the whole earth. The dead will return under Christ's reign, as it is written, "Awake and sing ye that dwell in the dust, the earth shall cast out its dead." Jesus will have the keys of death and hell. He will then say, "O death where is thy sting? O sheol where is thy victory? O death I will be thy plagues. O sheol I will be thy destruction." I will ransom them from death. Job 14:12-14; Hosea 13:14.

Solomon's house was built of stone and every stone made ready at the quarry. Great, rough and unsightly stones were hewn and shaped, chiseled and polished, and at last marked for a particular place in the temple. For God places each one in the Body as it pleases Him. Some of the living stones now cry out, You hurt me sore, but the temple stones God now prepares are after the copy of the Topstone.

"The Sculptor seeks their perfectness,
And trims them more and more
Until, by dint of strokes and blows,
The shapeless mass appears
Symmetric, polished, beautiful,
To stand th' eternal years."

God fashions every one. He is a Master Workman. "He works in us to will and do of his good pleasure, and we work out our salvation with fear and trembling." When He sees that we reflect His image, then we are nearly perfected in His love. "For we are called to the obtaining of the glory of our Savior" -- "To be clothed in gold of ophir" -- immortality. We develop character. Yes, indeed, it is progressive. Just as in the type when we enter the court of the tabernacle and look back we see wooden posts with copper sockets -- they are perishable. But as we progress and are made acceptable, justified, covered, God anoints us, and we can go into the Holy, where there are great and wonderful secrets -- in the secret place of the Most High. Now we are prospective heirs to God's glory; and looking back into the holy, we see the posts are gold but still copper sockets -- we are still human. We have this treasure in earthen vessels (2 Corinthians 4:7) -- changed from glory to glory, still progressive; not con-formed to this world, but transformed by the renewing of your mind. Having a transformation of nature, we have at last finished our course, faithful unto death, and we hear our Father answer, "Precious in the sight of the Lord is the death of His saints." Now look at the posts as you enter the Most Holy, heaven itself -- gold posts and silver sockets. The flesh is now gone, and you awake in Christ's likeness. The wonder of Jehovah is the new creation -- higher than angels, the Divine nature, shining forth as the sun (Matthew 13:43); seeing Him as He is now, not flesh, but spirit like his Father. (Hebrews 1:3.) We were taken from the pit to the throne, called to a "far more exceeding and eternal weight of glory." As every stone was finished in the quarry of Solomon's, so every Christian is perfected here -- not in purgatory -- proving now each Christian what they build with -- gold, silver, precious stones, or wood, hay, stubble.

I will send them strong delusions. (Those who do not obey Me.) "Hearken to Me ye that follow after righteousness, ye that seek the Lord [not some human corporation]. Look unto the rock from whence ye are hewn and to the hole of the pit whence ye are digged." Take a good look where I found you, God says, in the mire condemned as a culprit, through your father, Adam, but no fault of yours. (Romans 8:20.) Look where you are called to, from the pit to the throne. (Revelation 3:21.) Look to Abraham your father and Sarah who bare you. (Isaiah 51:12.) Sarah means princess and God is her husband (Isaiah 54:1-5) who will bring forth the royalty -- kings and priests to reign with Him. Abraham, thou shalt be the father of kings. Sarah, thou shalt be the mother of kings. Through Isaac thy seed shall he called. (Romans 9:6-9.) The royalty are not Anglo-Israel, but these overcomers with Jesus (Revelation 3:21, 22) -- the royalty, the true manchild, (Isaiah 66:7-9) Shall I bring to the birth (the royalty) and then shut the womb saith thy God? No, no. (Psalm 110:1-5.) Thy people shall be willing in the day of thy power -- (Jews and Gentiles), and in the beauties of holiness, from the womb of the morning (resurrection morning). Thou hast the dew of thy youth. When Zion travails, she will bring forth her children -- the Great Company and Ancient Worthies too; also the groaning creation shall be delivered. "Rebecca, be thou the mother of thousands of millions" who will be Christ's children. For He will see the travail of His soul. He shall see His seed, His children, and prolong their days. (Isaiah 53:10-12.) Ye shall be with Me, St. Peter, in the regeneration, the world's birthday, judging all mankind. -- Matthew 19:28.

This Gospel Age is for the Church of the Firstborn, the royalty, who have part in the First Resurrection. When God moved out of the tabernacle where He was dwelling, He said, Leave out the golden bowl of Manna and Aaron's rod that budded. And now we are just coming to the end of the Gospel Age, when God's temple will be complete, leaving the tabernacle condition, going into the Most Holy, heaven itself, the antitype of Solomon's temple, ready to meet the Bridegroom, when this class will be immortal, Divine, and be the priesthood represented by the bowl of Manna

and Aaron's rod. The Church will actually be this class Divine. Christ is coming after us. Let us get ready. This class are to be dressed in "gold of ophir." "And those who were ready, went in and the door was shut." The place I went to prepare for you is now about ready, I will soon appear. Watch, do not be lukewarm, if you love Me -- "For when once I rise up to shut the door, you cannot get in." And at last the Little Flock, who had eaten of the hidden Manna, drunk the same cup, and baptized with His baptism, become immortal. They became the priesthood.

When God left Solomon's temple where He dwelt temporarily, through Christ's death, He opened up the new and living way -- the Most Holy. The veil was rent in twain. Then God could come and dwell with us. (John 14:23.) Now this is much superior to the tabernacle and Solomon's temple -- very much higher. "My Father and I will dwell with you," because you love Me. This is where God delights to dwell now in this Gospel Age. (1 Corinthians 3:16.) "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1 Corinthians 6:19.) Your body is the temple of the Holy Spirit. I dwell with you. And "if the Spirit of God that raised Jesus from the dead dwell in you, it will quicken your mortal body." (Romans 8:11; 2 Corinthians 6:14-18.) What fellowship hath righteousness with unrighteousness? What agreement hath the temple of God with idols? as God has said I dwell with you. Come out from among there and be yet separate, touch not the unclean [doctrines], and I will be a Father unto you, and you shall be My sons and daughters. (If ye do not, I will not be your Father.) St. Peter says we are living stones, to become copies of Christ -- the chief Cornerstone. And we are built upon the foundation of the Apostles and Prophets, Jesus Christ, the chief Cornerstone (Ephesians 2:20-22) -- changed from glory to glory.

Our Lord, speaking through David of our Savior, said, I will praise thee, for I am fearfully and wonderfully made, marvelous are Thy works. My substance [or body] was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see My substance, yet being incomplete; and in Thy book all my members (of the new creation) were written when as yet there was none of them, and which in continuance were fashioned (gradually) dying. "For precious in the sight of God is the death of His saints." Jesus carne from the lowest parts of the earth -- David's child -- to sit upon the throne of His father David. (Psalm 139:13-16.) God fashioned them after the Pattern, Jesus, and said, Destroy this temple made with hands and in three days I will build another, not made with hands (Mark 14:58) -- the house God is now constructing which groweth into an holy temple, for God's habitation. And the third day I shall be perfected -- the Topstone and all the other stones. (Luke 13:32.) The Topstone is now complete, waiting for the completion of all the other stones. Now the Prophet Hosea (Hosea 6:1-3) seems to say that on the third thousand-year day since our Savior's resurrection that the Jews will say, Come and let us return unto the Lord. He hath torn us, and He will heal us. After two days (this is nearly up now), will He revive us, and we shall live in His sight -- in the land God promised them.

God's masterpiece, His finished work is the new creation. "Glorious things of thee are spoken, O city of God." Of Zion it will be said, This and that man was born in her, and the Highest Himself shall establish her. The Lord shall count when He writeth up the people, that this man was born there. (Psalm 87:1-7.) Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness. (Psalm 48:1-2; Psalm 50:1-2.) Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the north, the city of the great King, where God delights to dwell.

But why on the sides of the north? Well, God says promotion cometh not from the east, nor from the west, nor from the south. But God is the Judge. He putteth down one, and setteth up another. (Psalm 75:5, 8.) How art thou fallen from heaven, O Lucifer, son of the morning? He said, I will sit also in the sides of the north (Isaiah 14:13-15) -- where God ruleth the universe. There he became Satan. The Logos saw him fall from heaven as lightning long ago. (Luke 10:17, 18.) Only the Little Flock shall possess the Kingdom. (Luke 12:32; Daniel 18-22.) "The mighty God hath spoken and called the earth from the rising of the sun unto the going down thereof." "Out of Zion the perfection of beauty God hath shined." (Psalm 50:1, 2) -- out of the true temple indeed, where God will dwell. "And then shall the righteous shine forth as the sun." Who can say they shine like that now? The overcomers will sit with Christ on His throne, and have power over the nations -- but not now. God will subdue the people under us, and the nations under our feet, when we are upon His throne. (Psalm 47:1-3.) Then the new heavens and earth will have begun, and the Holy City (government) come down, adorned as a Bride for her husband, which will be the joy of the whole earth. Then multitudes will say, Hallelujah, the marriage of the Lamb has come and His wife has made herself ready. (Revelation 19:7; Revelation 21:1-10.) Soon now we shall see the City of the Living God, the New Jerusalem, and come to the general assembly of the Church of the Firstborn (Hebrews 12:22, 23), for He, Jesus, is the Savior of the Body, "as man and wife are one." This is a great mystery. But I speak concerning Christ and His Church. (Ephesians 5:23-32.) At that time Christ will draw all men unto Him. For He said, I pray not for the world, I pray for them whom Thou hast given Me. Then He will say, Loose those appointed to death. (Psalm 102:13-22.) I will hear their prayer, and the nations will fear the name of the Lord when the people are gathered together, and the kingdoms to serve the Lord. This shall be written for the generation to come, "and God shall appear in His glory" -- at that time.

Now God has said He would not take one stone for a corner, nor one stone for a foundation out of Babylon. (Jeremiah 51:25, 26.) But the Lord describes Babylon and disobedient Jerusalem and so-called Zion of today. (Lamentations 2:15.) All that pass by clap their hands at thee, they hiss at the daughters of Jerusalem, saying, is this the city that men called the perfection of beauty, the joy of the whole earth? No, no. This is the city. This is God's government which will be the joy of the whole earth when the righteous shall flourish, under the Prince of Peace, when war shall cease, as described in Psalm 127:1.

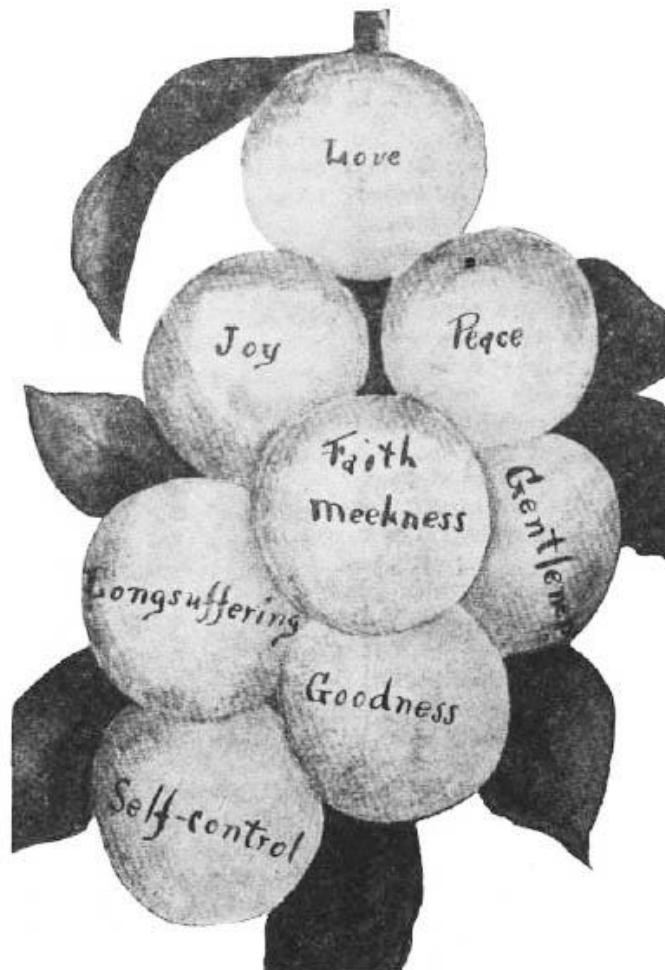
"Except the Lord build the house, they labor in vain. Except the Lord keep the city, the watchmen watch in vain." This city is beautiful, the city of the great King. "Glorious things are spoken of thee, O City of God." The one spoken of in Lamentations 2:15 is only a counterfeit. God speaks to those who do not obey and says, But unto the wicked, what hast thou to do to declare My statutes when you hatest instruction? (Psalm 50:16, 17.) Away with your wonderful works, I never knew you. God's dwelling place, where God delights to dwell, in the past it was in the tabernacle and in Solomon's temple, then with the Church in the flesh (temporarily). At last He dwells in the City that is called Jehovah Shama, the wonder of Jehovah. (See margin, Ezekiel 48:35.) "The Lord hath sworn in truth unto David; He will not turn from it. Of the fruit of thy body will I set upon thy throne, and their children who keep My covenant shall also set upon thy throne forevermore. For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest forever. Here will I dwell; for I have desired it." -- Psalm 132:11-13.

Now do not judge hastily, until God's house is finished, when all mankind will say, The half was never told. Hallelujah! Amen.

At the conclusion of Brother Zinc's discourse the Chairman announced Hymn No. 165, third verse:

3 Finish, Lord, thy New Creation;
Pure and spotless let us be;
Show us all thy great salvation --
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine own dear face;
Till we cast our crown before thee,
Lost in wonder, love and praise.

Prayer by Brother Zinc.



7:00 P. M. -- *The evening meeting was opened by Chairman Wilson, who announced Hymn No. 128. (All join with us.)*

PRINCE OF MY PEACE

1 I stand all astonished with wonder
And gaze on the ocean of love;
And o'er its waves to my spirit
Comes peace, like a heavenly dove.

Chorus

The cross now covers my sins;
the past is under the blood;
I'm trusting in Jesus for all;
My will is the will of my God.

2 I struggled and wrestled to win it,
The blessing that setteth me free;
But when I had ceased from my struggles,
His peace Jesus gave unto me.

3 He laid his hand on me and healed me,
And bade me by every whit whole;
I touched but the hem of his garment,
And glory came thrilling my soul.

4 The Prince of my peace is now present,
The light of his face is on me;
O listen! beloved, he speaketh:
"My peace I will give unto thee."

Evening prayer by Conrad Kuehn. Chairman then introduced Brother P. L. Read, of Indianapolis, Ind., who spoke upon the subject:

"FELLOWSHIP"

Discourse by Brother P. L. Read, of Indianapolis, Ind.

DEAR FRIENDS:

When I listened this afternoon at the testimony meeting, and heard different ones tell how they had been following in "this way" for from thirty-five to forty years, some even as long as forty-five years, it made me think of a remark my mother used to make in my childhood days as we were gathered around the table at meal time, -- "Little boys should be seen and not heard." It is only after seeking fresh courage from the Lord that I feel enabled to begin, so I ask that you will be very indulgent with me, as I try to speak a little of what is in my heart on the subject of fellowship. It certainly will be my earnest endeavor to speak as Brother Conrad was praying just now, "with the Lord's grace upon my lips," and I trust also that my words may prove to be in harmony with the truth and its spirit, thus bringing honor to our Lord and comfort and strength to His people.



Brother P. L. Read

As announced on the program, my subject is "Fellowship." Perhaps it would have been more exact to have announced the subject of "Christian Fellowship," but I took it for granted that the word Christian would be understood in an address to Bible students. In my own Bible studies I find it very helpful to get the exact meaning of words, and so in considering the subject of Fellowship one of the first things I did was to look up its meaning in the dictionary. One definition I found was: "to share in common, on terms of equality." In illustration of this definition there is suggested the manner in which parents jointly possess a child, and the joy they have in their children which they share in common on the terms of equality. Another illustration is the manner in which friends share ideas. One definition gave as the thought of fellowship: "to be intimately associated." Still another presented the thought: "to be together." Sometimes this last definition appeals to me as much as any. When those who dearly love each other have been separated for a long time and then re-united, what fellowship results merely from being together! Of course, each one's temperament is different and some find it necessary to converse at great length; others, however, get a good deal of fellowship merely by looking into each other's face and watching the old familiar smile or glance of the eye, or the bearing in the walk. As we consider our subject this evening, let us keep these dictionary definitions in mind and see how they will apply in our Christian experience.

There is a passage in the First Epistle of John which I would like to use as a text. It is found in chapter 1, verse 3 (1 John 1:3), and reads as follows: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The Apostle here divides our subject very logically for us into three

parts, and we will consider them in the following order: first, fellowship with the Father; second, fellowship with the Son, Jesus Christ; and lastly fellowship with the brethren.

In thinking over the question of fellowship with the Father, one naturally wonders if the dictionary definition will hold true, mainly that to have fellowship is "to share in common on terms of equality." How can we possibly, on terms of equality, share anything in common with the Father? We believe that we may do this in delighting ourselves in His Son. You will remember how the scriptures make very plain the delight that the Father has in His Son. In Proverbs 8:22-30, under the personification of wisdom Christ speaks of Himself "as one brought up with" the Father, "daily His delight, rejoicing always before Him." Then you will remember the words of the prophet Isaiah, (Isaiah 42:1), where the Father speaking of Jesus, says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." Then, too, during the days of His flesh, on more than one occasion the voice from heaven declared, "This is my beloved Son in whom I am well pleased; hear ye Him." We believe we can truthfully say that, to the very depths of His infinite being the Father takes pleasure in His Son. May we have fellowship with the Father in this? The Apostle John did have. Truly, he says, our fellowship is with the Father, and surely it must have been in the delight that the Father had in the Son. Of course, we cannot as spirit beings share such delight with the Father, for we are human beings, and in that sense our fellowship is not on terms of equality, but to the very utmost of our capacity for pleasure, to the nth degree, we may, and I am sure we do delight ourselves in His Son, as the Father on the spirit plane does to the nth degree also.

Then, again, we have fellowship with the Father in His plan. Just what is His plan? We perhaps have been studying His plan for years and feel that we know a good deal about it, and still in one sense we know not anything yet as we ought to know it. With all of our knowledge the prayer of our heart continues to be, "Open thou mine eyes, that I may behold (still more) wondrous things out of thy law." While daily His plan becomes clearer and more distinct to faith's vision, yet when we shall know as we are known, we will undoubtedly declare that, concerning His plan, as concerning Himself, the half was never told. But if we were to be asked by some one who had never so much as heard anything concerning His plan, how would we, in a nutshell, describe it? Naturally we would all use divergent expressions, but I believe we would agree that His plan, in substance this: to fill this earth with holy, happy, human beings all doing right from choice. As the Psalmist says, He proposes to make the place of His feet (the earth is His footstool) glorious. Of course, there are side features to His plan, as we know. For one thing this blessing is to be brought about through the Church. We well re-member the words in the oath bound covenant to Abraham. The essential thought there to my mind, however, is not that God's plan would be accomplished through Abraham and his seed, although that is a very precious feature of God's plan. The point of transcendent importance is that God had it in His heart to bless all the families of the earth. If Abraham met the conditions, God's blessing would reach all the families of the earth through him and his seed. If Abraham did not meet the conditions, that would not frustrate God's plan to bless all the families of the earth. It would merely mean that God would find it necessary to select some other agent. Do we have fellowship with God in His plan? He finds no fellowship in His plan amongst the people of the world or with worldly minded Christians. We, however, to some extent at least surely, share His thoughts, and while we wonder at the wisdom, we worship the love displayed therein. But before the blessing can come a great shaking will be necessary. In the Epistle to the Hebrews, the Apostle reminds us of this: "But now He hath promised saying, yet once more I shake not the earth only, but also heaven." Hebrews 12:26. Sometimes people speak of this text as

though God had threatened to do that. Now, dear friends, how much fellowship do such people have with God in His plan? No! God did not threaten to do it, He promised to, and it is our privilege to rejoice with Him, to have fellowship with Him as we see ourselves approaching the time when His promise will be fulfilled. The more we "grasp lightly the things of this earth" and hold to those things only which can-not be shaken the more fellowship with the Father we shall have in this feature of His plan. We would love to dwell longer on this point, but the time is passing and we must proceed.

The Apostle tells us in 1 Corinthians 3:9 that we may have fellowship with Him by laboring together. "We are laborers together," says he, "with God." Not that God is seeking servants. If God needed servants how easily could He secure them. We have seen in our own day how men can manufacture servants. For example, Mr. Henry Ford, by building up an organization around himself, is able to turn out more than a million automobiles a year. With what ease, therefore, could not the great Jehovah God manufacture a million servants a minute if that were His purpose. No, He is not seeking servants, He is seeking those who will worship Him in spirit and in truth, those who have an affinity of spirit with Him in His plans and purposes, who have fellowship with Him in the delight that He has in His Son, and those who will work with Him as He seeks to accomplish their own sanctification. In another place the Apostle suggests that we are to work out our own salvation with fear and trembling, for it is God which worketh in us both to will and to do of His good pleasure. (Philippians 2:12). This passage of scripture gives us the secret as to the fellowship we may have with the Father as laborers together with Him. We are to labor together especially for our own individual sanctification. We are not to do all the work, neither will He accomplish it alone, but our sanctification is to be accomplished by the joint labor of ourselves and the Almighty. And why with fear and trembling? It is because for myself I know, that if this hand of mine does not work, His Hand that strengthens it and enables it to work will cease to strengthen it; because I know, that so long as I work out my own salvation, God will work in me to will and to do of His good pleasure, but just as soon as I cease to work out my own salvation, He will cease to work in me to will and to do. I cannot stay as long as I would like to on this point, but I do want to emphasize the necessity of our doing our part. When our dear Brother Zink spoke this afternoon on "Where God delights to dwell," I was so pleased that he quoted that scripture in the Ephesian letter wherein it is explained that the way in which God dwells in the Church in the Gospel Age is by His spirit. "In whom ye also are builded together for an habitation of God through the spirit," are the exact words. Ephesians 2:22. Some people get the erroneous thought that when one's faith is exercised in Christ for salvation and the life is consecrated to do the Father's will even unto death, thereafter Christ dwells, as it were, personally in the heart instead of by His spirit and the entire responsibility of sanctification and holiness rests with Christ. But what does the Apostle say? Does he say: This one thing I do. I let the indwelling Christ press toward the mark? Does he say that? No, indeed. He says: "This one thing I do, I press toward the mark." True, he is energized by the Holy Spirit of God working in him, but it is he that does the pressing toward the mark. Again he says in another place: "Seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race set before us." He does not say: Let us sit down, and let the indwelling Christ run with patience the race set before us. His writings abound with such expressions as "I run," "I fight," "I press toward the mark," "I keep my body under," etc. And we shall do well to follow his noble example.

There are many other ways in which we may have fellowship with the Father which it will not be possible to even touch upon this evening. Surely we may and do have fellowship with Him in the principles of His character, especially those of justice and love, and if we give diligence to make our calling and election sure, we may hope with confidence, ultimately to have fellowship with Him in His nature. As the apostle Peter has pointed out, there are given unto us exceeding great and precious promises, which, if we use them, will enable us to be partakers of the Divine nature.

We now pass to the second part of our subject. As we were noting in our text, the Apostle said that he not only had fellowship with the Father but also had fellowship with His Son. In what may we have fellowship with His Son? Surely we may have fellowship with Him in the delight He had in the Father's will. How He did indeed delight to do the Father's will. God's law was written in His heart. Psalms 40:7-8. Indeed He was so entirely devoted to His Father's will that the prophet Isaiah in one place speaks of Him as being blind. In Isaiah 42:19, speaking of Jesus, Jehovah asks the question: "Who is blind, as my servant? or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" We know, of course, that our Lord Jesus was not physically blind, nor mentally, nor morally, nor spiritually. In what sense, then, could He be spoken of truly as one who was blind? The next verse seems to supply the answer to our question. He was blind in everything that would detract or draw His attention away from the path, the narrow path, the Father had marked out for Him. As we, His followers, seek to walk in His footsteps along the narrow way that leadeth unto life, we see on the right hand and on the left many things that pull us first in one direction and then in another, so that our endeavor to follow Him is very much of a zig-zag walk at best. But with Him, while He saw the same things we see, He did not allow them to have the same effect. His mind and heart were so firmly fixed on walking that narrow path of the Father's will for Him that it could be said of Him that He was blind to everything else. He saw the things that we see but He did not see them too long. Where we let our eyes linger, He resolutely pulled His away. "Seeing many things" says the prophet, "but thou observest not." Oh, yes, He saw the many things we see but His delight was in the Father's will. As the wise man has said in Proverbs 10:1, "A wise son maketh a glad father," and the only thing for which this wise Son lived was to make the heart of His father glad. Have we any fellowship with the Son in this? Can it really be that we can make the heart of our heavenly Father glad? Certainly this was the case with Jesus, and the Apostle John says he had fellowship with Him.

We spoke just now of Him as being a wise Son. This scripture reminds us of another where, in the 4 verse of the 50th chapter of Isaiah (Isaiah 50:4), the prophet placing the words in the mouth of Jesus has Him declare, "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." Perhaps one reading these words superficially might be tempted to ask: "What is there, after all, in the ability to speak a word in season to him that is weary? Would that constitute him a wise son? Surely this does not denote very much learning, very much wisdom." But, dear friends, we who are seeking to have fellowship with the Master in this matter of comforting others, know differently. It is a lesson which must be learned and there is no school or college in the United States or elsewhere to which we can go for instruction. Even our Lord Jesus learned this lesson, for the thought of our text is better expressed: "The Lord God hath give me the tongue of one that has learned." And how did He learn this lesson? Did His Father take some special kind of clay and shape it into the formation of a tongue and place it between His lips so that He could speak word in season to him that is weary? Ah! no, dear friends, He learned this lesson in the same way you any I may learn it -- He learned how to sustain

with word as the Revised Version puts it, by the things that He suffered. Words can be and frequently are such futile empty things, but the words of Jesus have been proven to be wonderful words of life. Dear friends, may we know more and more what it is to have fellowship with Jesus in speaking sustaining words to those who are weary. We all have our seasons of weariness. Right now I myself am physically very tired and weary, having come to Pittsburgh on a sleeper on which I could not sleep and I get mentally and spiritually weary, too, at times No doubt we all do. But let us prove in the experiences of life that it is gloriously possible for us to have fellowship with His Son in the ministration of comfort that His words of life afford.

We may have fellowship with His Son by being His yoke-fellow. You will remember what He says in Matthew 11:29-30. "Take my yoke upon you and learn of me and ye shall find rest unto your souls." It is such an easy thing to quote this passage from the platform. It is such an easy scripture to discuss and expound, but the point I want to bring home to my own heart as well as to yours is just this: -- Let's do it; let's take Christ's yoke and learn of Him. This will take time. It will not my take time in a general way, but it will take time (perhaps with a wrench) that is at present absorbed in other matters. It will mean making Him our most constant companion. It will mean taking time to commune with Him in prayer, taking time to study, and to bathe ourselves in the water of the Word. But then, if we do this, what is the promise that will be ours? "Ye shall find rest unto your souls." Perhaps instead of rest unto our souls we would have preferred power; power to influence men aright. But His promise is rest not power. We all know some people who have taken Christ's yoke and day by day are learning of Him. Perhaps we enter their presence lacking something of the peace of Christ, but after a season of fellowship with them, come away feeling that we have been in an atmosphere of peace. These friends have had fulfilled in their experience the promise of His word, they have found rest unto their souls. But more than this: that rest has its own peculiar power; a power, perhaps of which those who possess it are quite unconscious, but it reaches out to all with whom they come in touch, who realize that they have been with Jesus and learned of Him. They have become His yoke-fellows indeed, in practice, in the experience of daily life. They know something of what the Apostle John meant when he said that his fellowship was with the Son, Jesus Christ.

Then, too, we may have fellowship with Jesus in another way. In Revelations 3:20 we read: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In this precious word from the risen and glorified Lord, we have His own suggestion that we may have fellowship with Him by partaking of food together. Isn't that just the way we have fellowship with one another to a very large extent here on earth? When friends meet it is not long before they arrange to have a meal together, and if a friend is expected to visit our own home, and share our hospitality we endeavor to arrange a meal which will be one thoroughly enjoyed by our friend. Dear brethren, when the Lord knocks at the door of our heart and says that He 'I come in and sup with us, isn't it a very searching matter for us to decide what kind of food we shall pre-prepare for His enjoyment? Surely we shall not wish to keep Him waiting at the door of our heart, while we rush back from the dining room to the kitchen, and perhaps to the garbage can, with certain stuffs whose presence on the table we know would give offence. If our fellowship is really with the Son, those things which offend Him will be equally offensive to us. We know that the food He can partake of with pleasure is that of His own providing. And so when He comes to the door of our heart, and we open and humbly bid Him enter, if He find our mind running on the principles of His Father's character of justice, wisdom, love and

power, and if He find us meditating upon the Father's glorious plans and purposes, upon the love that He Himself manifested in dying for our sins, He will delight in partaking with us of such rich and soul-cheering food, and thus will keep His word and sup with us and we with Him.

There is another way in which we may have fellow-ship with Him, and that is in His sufferings. The Apostle tells us in Philippians 3:8-10, that he personally counted all things but loss that he might know Christ and the power of His resurrection and the fellowship of His sufferings. Here to my mind the Apostle makes a practical application of his knowledge of the Sin offering, Covenants, etc. But let me add a word of caution. Some-times I believe we can make a mistake by being too insistent upon what, perhaps, I may speak of as terminology. In an earthly court a fair minded Judge always tries to determine the issues of a case by the substance and not by the mere form of the matter which comes before him. So with our understanding of the Sin offerings, Covenants, etc. There are many minds amongst us, each of us seeing things just a little differently perhaps to the way another views matters. Our heads vary in shape and size, and what may seem very plain to one may not be nearly so plain to another. It is my own belief, which I give for what it may be worth, that the substance in connection with our part in the Sin offering is of more importance than the words in which some of us may express ourselves. Now, we all know that the substance is the personal possession of the spirit of Christ which led Him to be a willing sacrifice, and the more of this spirit of sacrifice that we develop the more will be our fellowship with Christ in the substance of the matter. As Brother Russell has pointed out in connection with the creeds, in all the various church associations of Christendom there are a great many dear people whose hearts are very much in advance of their heads. After all it is "My son give me thine heart." If I may take the time to illustrate my meaning, I would like to call attention to a little experience .of my own. Most of us present here in this Convention, if not all of us, believe that Brother Russell gave us a true exposition of the scriptures on this subject. But some time ago I was with some friends who, while not in any sense of the word opposing his expositions, were unable to see them clearly. At the end of our season of fellowship that evening, we knelt down and prayed together, and I could not but be impressed with the substance of one sister's prayer which was that she might have more and more of the spirit of sacrifice. When I left that evening I came away determined by God's grace, that not only would I seek to hold the scriptural presentation of the matter more and more clearly, which I personally believe we have in Brother Russell's exposition, but that I would earnestly strive to have the substance, viz: the spirit of sacrifice for which this sister had prayed, more fully developed in myself. After all it is facts not theories that matter. In our own experiences we share our joys with many, but our sorrows with only a few. If we have happy experiences we share them with almost anyone. We are glad to let our gladness extend to those with whom we come in touch. But if we have sorrow, we are apt to be very reserved. Only a few close friends, only those who are very much one with us, are permitted to enter into our sorrows. We do not feel like sharing these with many. And so it is with our Lord. While He will extend to the whole world the privilege of enjoying the blessings His death has secured for them, He does not invite them to share His sufferings. He does, however, invite His bride to do so, and the Apostle in the text we have noted counted all else loss that he might not miss the privilege.

This is beautifully shown in 1 Corinthians 10:16. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Some have fellowship in the thought that the memorial of our Lord's death must be celebrated precisely on the exact date once a year in the spring, but the real fellowship with Christ is had by those who keep the spirit of this memorial three hundred and sixty-

five days in the year. And brethren, the cup of blessing which we bless, is it not the communion of the blood of the Christ Company? Brother Russell has suggested the word "participation." Another word which is an equally good translation is "fellowship." The bread which we break, is it not the fellowship of the body of Christ, "for we being many are one loaf."

I love to think of this feast which we celebrate outwardly once a year, and in the spirit of our minds every day in the year, as partaking of the nature of two feasts. Let me illustrate: Take for example at Christmas time. People who are blessed with a surplus of this world's goods, in most of the communities of our civilized lands arrange a feast for the benefit of the poor of the neighborhood. To these feasts all who will may come. Indeed, they are urged to attend, and those who do come are given a bountiful repast, plenty of good food is furnished, perhaps supplies are pressed upon them to carry home with them; the whole intention being to fill the hungry with good things, and if these poor people do not get well fed at any other time of the year, they are certainly well fed on this occasion. (Perhaps, with the light we now have on proper diet, etc., they may be too well fed on this occasion. However, this is beside the point.) Now, this is one kind of feast, and it has one intention. Let me now speak of another. Take for example the occasion of a king's birthday. A feast is arranged in his honor. The poor of the neighborhood are not urged to attend, only the members of his court can secure admission. The purpose of this feast is not to fill those who come with the necessities of life. In fact, most of them, probably, take care to get a good meal before they arrive. The whole idea of this feast is to honor the king. Now, as we think of the feast in which we celebrate the memorial of our Lord's death, I love to think of it as partaking of the nature of the first feast mentioned which I, as one of the poor and needy ones have been urged to attend. Then as I find myself dwelling in peace and safety, "filled with fat things," from the bounty of my Lord, the nature of the feast seems to change. I, too, change from being a poor and needy one and become a member of the court at the palace of the king, and realize that after all the feast is prepared solely and absolutely in His honor.

Recently at the Minneapolis Convention, some of the friends who constituted a chorus for singing over the radio, sang to us that inspiring hymn, "What a fellowship, What a joy Divine, Leaning on the Everlasting Arms," and my mind was carried to the song of Solomon where in the 8th chapter, verse 5 (Song of Solomon 8:5), the question is asked: "Who is it that cometh up from the wilderness, leaning upon her Beloved?" Dear friends, have we this fellowship with Him?

The time is rapidly passing, and I wish, before the hour closes, to say a few words on the third part of our subject,---Fellowship with the brethren. Sometimes we hear the expression, "Can you have fellowship with thus and so?" or, "Do you think we ought to have fellowship with so and so?" To my mind such questions indicate that those who ask them do not fully understand what the word fellowship means. Suppose the reply were, "Yes, you can have fellowship with thus and so," would that reply bring fellowship about where before there was none? Or suppose the reply were "No, you ought not to have fellowship with so and so," would that reply hinder in any way a fellowship which really existed? Fellowship is an effect, not a cause; a condition, not a theory; a condition which either exists or does not exist, and which no amount of discussion can bring about, or can hinder. We see this everywhere exemplified in nature. Birds of a feather do not go into a meeting and wonder or discuss the matter as to whether or not they shall, but by nature, they actually do flock together. A man who is of a generous mind never, under any circumstances, seeks out the company of a miser. The humble man never by any chance longs after and seeks out the company

of one that is proud in heart. As they say in England, "It isn't done." If a magnet is passed over a heap in which are both steel filings and saw dust, the "fellowship," shall I say, or affinity that exists between the steel filings and the magnet manifests itself, and the absence of such fellowship or affinity with the saw dust and the magnet is also manifested. Jesus said: "Whosoever the carcass is there will the eagles be gathered together," and as a natural corollary it follows that where the carcass is not, there the eagles will not gather. Those who think it wise to spend time and effort in seeking ways and means whereby friends can be brought into closer association are no doubt well intentioned, but we believe the wiser course is to find out what are the causes at work which make for separation and remove these causes; to find out what are the causes that make for fellowship and set these causes in motion. In other words give the same attention to causes that is now given to the effect desired. The effect desired -- "fellowship" -- will automatically follow. I would like to spend longer on this point but time is passing.

Again: toleration is not enough. Sometimes we hear the value of toleration praised in high terms, and we certainly agree that toleration is a great deal better than intolerance, but toleration is not fellowship. What kind of a time would I be describing to absent friends if I told them of the wonderful way in which the friends at the Pittsburgh Convention had tolerated me? They wouldn't think I had had such a wonderful time after all, would they? It would be apparent that only by a considerable strain on their Christian forbearance had the Conventioneers managed to put up with me for three days. My experience would not be exactly what we would understand by the word fellowship.

When the Apostle John speaks in our text, of fellow-ship with "us," then, I understand that he had reference; to the fellowship of spirit which exists in the Christ Company. As our first thought in this connection, let us take 2 Corinthians 5:16. "Wherefore henceforth know we no, man after the flesh." We are still in the flesh, each of us trying to keep the body under, and the fellowship we have is fellowship of spirit. If I meet with brethren who are striving to walk in the footsteps of Christ, handicapped as we all are by reason of birth, education, environment, etc., the fellowship I have with them is not after the flesh but in their attempt to grow more and more like Christ, and that is the fellowship they are looking to have with me. So, with the Psalmist, I rejoice to say, "I am a companion of all them that fear thee and keep thy precepts." I know no other limitation to my personal fellowship. In Philippians 2:1, the Apostle speaks of fellowship of spirit. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit." As illustrating this: -- Suppose I am absent from a brother for a year or so and that during that time I have myself been seeking to grow more like Christ, to develop more of His spirit of humility, and of truth. In my experience I have been trying to get more of the spirit of holiness in my life, more of the spirit of liberty, more of the spirit of joy in bearing the fruit of the spirit, and in helping others, more of the spirit of patience, more of the spirit of peace. Suppose when I meet this brother I find he has been striving likewise, and that as a result the mellowing influence of God's holy spirit in him is manifest to me, as the mellowing influence of God's holy spirit in me is manifest to him. Is there not fellowship of spirit? There is indeed. There is nothing else on earth quite like it.

This fellowship of spirit spoken of in Ephesians 4:3, the unity of Spirit, is a different matter from the unity or fellowship of faith. You will remember how the Apostle there exhorts the Church at Ephesus to endeavor to keep the unity of the spirit in the uniting bonds of peace, and a little later on in the same chapter he points out that in order that we might come into the unity of the faith God

gave some apostles, prophets, evangelists, pastors, and teachers. From the Apostle's viewpoint it would take the ministry of these apostles, prophets, evangelists, pastors, and teachers, the entire gospel age before we would all come into the unity of the faith. Not that it would take very long to come into the unity of the faith so far as the fundamental items are concerned; faith in the Ransom sacrifice of Christ, etc., but all the various items of faith are not, properly speaking, fundamental. The unity of the spirit, however, was something with which the gospel age began, and was something that he wanted the Church to keep in its midst all down through the gospel age while waiting for the unity of faith on the minor items to develop. Some in looking back over church history, have been tempted to wonder if the Apostle's exhortation met with any response, and as they see the divisions which have grown and continued to this time, wonder if it ever will. Dear friends, let me assure you that it did meet with a response back there in the Apostle's day, and has done all along. Moreover it still does amongst those who today are Christ's in deed as well as in name. I am one of those who believe that the Lord's true people throughout the gospel age have done exactly what the Apostle here exhorts; they have endeavored to keep the unity of the spirit in the uniting bonds of peace. It is true that they may have found themselves at times separated by fences which others have constructed, but to these footstep followers of Jesus has been given God's own holy spirit, and those who yield themselves to its sweet influence find themselves possessed of a strange wisdom, wiser far than any resolution which would separate them, a wisdom which knows how to climb over the walls of separation which others might build, which knows how to reach through the fences which others might construct and clasp in warm and loving greeting the hand of a brother spirit. These have always been able truthfully to sing, "We are not divided, all one body we."

To the question: -- How shall we obtain more fellow-ship? the scriptures reply that the only way to secure friends is to be one. "The man that hath friends," the wise man says, Proverbs 18:24, "midst show himself friendly," and Jesus himself said, "It is more blessed to give than to receive." So, we may say that the best way to get more fellowship if we feel that we desire more, is to give more. When people die there is a good deal of talk as to the value of the estate left behind. Not long ago I read about a prominent man who left hardly anything of this world's goods, but the record was, "He left a million friends." Another thing; before we are fit for fellowship we must be able to do without it. Believing as I do, that on earth there is nothing sweeter than true Christian fellowship, yet nevertheless I must be able, if necessary, to do without it and find the fellow-ship with the Father and with the Son enough for all my comfort, strength and stay. A moment's reflection will convince us of the truth of this. If this condition be really true of me, when I come into a gathering with other Christians I will be something of a help to them. Otherwise I may be a hindrance to them. In making up my own plans for securing a larger share of fellowship, I have listed a couple of points which I propose to practice for myself, and which I pass on here for what they may be worth to you. One is in connection with the text which appears on the program, taken from Malachi 3:16. "Then they that feared the Lord spake often one with another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." The brethren in this text set us a good example. They thought about the Lord's name and talked about Him, and so I am planning, that when the opportunity comes to me from time to time to be in company with others of my brethren, in so far as possible I will keep my conversation on the Lord, and even when the conversation may perhaps drift to other channels or other subjects, I will use what powers I may have to turn it back again to the Lord. You know there are some places, oh, not in Pittsburgh, but in some places where they are not so well educated as

here in Pittsburgh, -- they spell the word fellowship differently. You know in the dictionary it begins with the letter "f" but there are some who begin it with the letter "g" and they go on in this way: G-o-s-s-i-p spells fellow ship. But of course that isn't the kind of fellowship with which we want to have anything to do. Another point I have noted down for myself to practice more, in order to have a larger part of this fellowship I appreciate so much, is to get to be a better listener. You know it takes practice to be a good listener. Then, too, not merely to listen but to listen in away that shows I am giving attention. Now, that means a good deal more than perhaps appears at first sight. If one is harassed or over-charged with the cares of this life, he may appear to be listening when others are speaking to him, but actually his mind is too much occupied to be of any real comfort to the one who is seeking his sympathy or attention. I recall one time a father who was reading a newspaper when his little child wished to tell him something, and he attempted to hold the conversation with her while continuing to read the newspaper. "Listen, father," said the little girl, tugging at his coat sleeve. "I am listening," he said, continuing, however, to have his eyes glued to the newspaper. "Ah, but I want you to listen with your eyes, too," replied the little girl. And so, in order to get more of the fellowship of my brother in Christ, I am determined to give more of my fellowship to him, and this will empty my life of all the things that cause it to center around self, that I may be free indeed to fellowship (in a way that will mean something to them) with my brethren.

This brings us back to the proposition we discussed a little while ago as to those who wonder whether they should have or should not have fellowship with this, that or the other person because of a hair-splitting difference of opinion on some minor points of doctrine. Now, I am going to tell you a story here, and I know that you will not misunderstand me. Some years ago when I was attending one of the churches in Great Britain, I heard a clergyman say something as follows: He said he knew a family in which the father was very sound in doctrine, in which the mother was very sound in doctrine, and' all the grown up members of the family likewise. It was, he said, extremely difficult to find any point in which they were inexact in their understanding of the Bible and yet, he said in connection with this family, if the Lord would have reached down and taken that whole family up to heaven, no one down here would miss any of them. Now, of course, I cannot agree with this man's theology, but I can endorse the sentiments underlying his words. There was present in that family a wonderful ability but a strange lack of the more excellent thing. Why is it that we miss today our dear Brother Russell who passed from these scenes thirteen years ago? Was it because there was taken from our midst one who was very wise in his understanding of the scriptures? Well, all who have read his luminous expositions of the Bible will agree that he was indeed very wise in such understanding, and we may, indeed, well miss him on this account. But that is not the main reason we miss him, is it? Or, is it because we miss his faithful defense of the principles of truth and righteousness that have been so sadly lacking in these past thirteen years? Well, none who knew him doubt for a moment his faithfulness, and miss very much the strength and encouragement such faithfulness afforded for so many years. But that is not the reason that we miss him to-day. If heart answereth to heart surely the reason of all reasons that causes us to miss him so much is the fact that in him there beat a great heart of love; in him was developed the spirit of loving-kindness, of compassion, of tenderness, of mercy, in so marked a degree.

Dear friends, my time is .up. I had thought to speak a little along the various lines in which we, as brethren, might have fellowship; fellowship in prayer and praise and knowledge and study and purpose and service. Especially that we might have fellowship in joy. Had time permitted I had a

little something to say on the proofs of true fellowship as distinguished from fair weather friendships. It had been my purpose too, to point out some of the things with which we have no fellowship, and how the fellowship with the Father and His Son Jesus ' costs us dearly, costs us doubtless everything else that life holds dear. But I see Brother Wilson is getting ready for the next session of the Convention so I will close this one with relating a little experience that came a few years ago. Three of us stood on the station plat-form waiting until the train in which another friend was to take a journey pulled out. As we stood there the train conductor came along. He was one of those kindly genial faced men who had grown gray in the service of the public. As he walked down the platform near to where we stood, the engineer of the train, also one whose face showed his kindly character, caught up with him. Said the engineer to the conductor: "Are you going with me today, or am I going with you?" The smiling face of the train conductor remains with me still as I remember his reply: "Let's go," he said, "TOGETHER."

At the conclusion of Brother Read's discourse, the first and last verses of Hymn No. 126 were sung:

MY STRONG TOWER

In Zion's Rock abiding,
My soul her triumph sings;
In his pavilion hiding,
I praise the King of kings.

Chorus
My Strong Tower is He!
To Him will I flee;
In Him confide, in His abide;
My Strong Tower is He.

My tower of strength can never
In time of trouble fail;
No power of Satan ever
Against it shall prevail.

Concluding prayer by Brother Read.

8:00 P.M.-Brother Wilson in the chair: Probably, during the last year, no subject has been under more discussion than the Great Pyramid in Egypt. I think it is providential that we have one with us this evening, one who has made a thorough study of that "Stone Witness," who himself has made repeated personal visits and measured the Great Pyramid. It gives me great pleasure to present to you our Brother Morton Edgar, of Glasgow, Scotland, who will speak upon:

THE GREAT PYRAMID

Why Was It Built? Who Built It?

Address by Morton Edgar, of Glasgow, Scotland

SEVENTY years ago an earnest Christian, John Taylor, of London, wrote a book entitled: "The Great Pyramid: Why Was It Built? Who Built It?" Prominent amongst those who have investigated



the Pyramid and given their answers to these questions is the late Charles T. Russell, the founder and first President of the Watch Tower Bible and Tract Society. His answer to who built the Great Pyramid was: "God was the great architect"; and that the purpose of its being built was to confirm the faith of His people at the end of the Gospel Age. As you know, Brother Russell had great confidence in the Pyramid's testimony, and constantly referred to it as "God's Stone Witness in the Land of Egypt." In one of the first of his publications, a little book entitled, "Food For Thinking Christians," issued in 1881, he uses the form of the pyramid to illustrate important features in God's Great Plan of the Ages. The same illustrations were afterwards incorporated in Vol. I of "Studies in the Scriptures." Also, just one month before he died at the end of October, 1916, he wrote a new

preface to his third volume of "Studies in the Scriptures," reiterating his implicit faith in the Great Pyramid as God's Sign and Witness.

But now, within the last year, twelve years after the death of Brother Russell, an entirely new view regarding the Great Pyramid is being pushed forward. The one who is responsible for this contrary view is the second, and present, president of the Watch Tower Bible and Tract Society.

His answers to the questions propounded by John Taylor is that the Devil is the Author of the Great Pyramid, and, the purpose of this monument is to overthrow and destroy the faith of God's children at the end of the Gospel Age. This is a diametrically opposed opinion to that held by our beloved Brother Russell. Who is right? Is the original founder of the Watch Tower Bible and Tract Society correct? or is the present



president correct? I make bold to say that, all who have given this matter any straightforward and honest investigation will agree with me that the view of Brother Russell is correct.

In our class in Glasgow, Scotland, a group of the brethren devoted five weeks to a close study of an Anti-Pyramid article which appeared in the 1928 "Watch Tower" (15th November); and we came to the conclusion that not one argument in that article, directed against the inspired testimony of the Pyramid, can stand either the test of Scriptures, or reliable history. We are glad to note that many of the brethren everywhere have come to the same conclusion and many of them have pointed to the significance of that statement made by Brother Russell in his 3rd volume of "Studies," page C319, first paragraph, which reads: "This ancient structure being thus repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this 'Witness' of the Lord in the land of Egypt will bear such testimony as will honor Jehovah, and fully correspond with his written Word. We thus introduce this 'Witness' because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth."

Satan could not have been the designer of the Great Pyramid, for this monument contains many features corroborative of the Biblical plan of salvation, which could not have been known to the great adversary when the Pyramid was built over forty centuries ago. Very little investigation can easily prove this. For instance, when our Lord was asked by his disciples when the Kingdom of Israel would be restored, he replied: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7); and on a previous occasion he had declared: "Of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." (Mark 13:32).

Now, when we investigate the time-measurements of the Great Pyramid, we find that not only is the "Day of the Lord" indicated by them, but all the time-features or prophetic "days" mentioned by Daniel the Prophet are accurately marked. Daniel saw his visions, and wrote regarding these "Days," about five and a half centuries before our Lord's first advent, and about sixteen hundred years after the Great Pyramid was built; and he was commanded to "shut up the words, and seal the book, even to the time of end." (Daniel 12:4). None would understand these matters until the "Time of the End" -- that is, until the end of the Gospel Age. And yet we find that the Great Pyramid contains these time-features of Daniel, corroborating them by accurate measurements. If God did not reveal these features to Daniel until sixteen hundred years after the Pyramid was built, and if none were to know how to interpret them until many centuries afterwards, and even then only by those who are declared to be "wise" (that is wise in the knowledge of the Lord), how could it be possible for Satan, "that wicked one," to have known of them at the time the Pyramid was built? It is quite manifestly unscriptural to make any such claim, seeing the heavenly Father had retained in his own power the times and seasons.

There are many other things, now seen to be incorporated in the symbolisms and dimensions of the Great Pyramid, which Satan could not possibly have known about when the building was erected, and about which he probably does not even yet know. For it is only those who have the spirit of the Lord who are taught of God -- none others have the privilege of understanding the deep things of God. Just at this point I would like to repeat what Brother Russell says about the Pyramid's testimony: "The Great Pyramid proves to be a storehouse of important truth-scientific, historic and

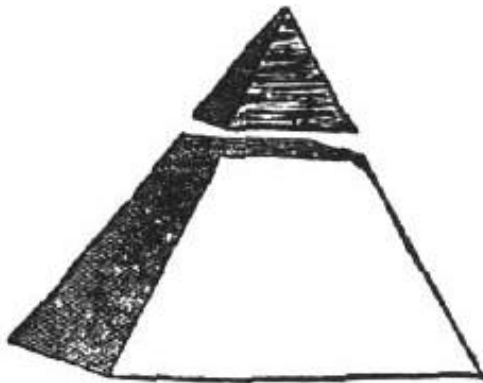
prophetic-and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truth in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong corroborative witness to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation." - Isaiah 19:19, 20. (See pp. C314, C315, Vol. III "Studies.")

We agree with Brother Russell in what he here says; and we think it is true that the symbolisms and measurements of this wonderful building corroborate the Scriptural plan in every particular. We do not go to the Pyramid for first-hand information, so far as the Lord's plan is concerned, but rely upon the written Word for our instruction. If we but observe this rule, we will be guarded against placing reliance upon, say, any dates for future important events (such as the date for the glorification of the last member of the spirit-begotten Church of Christ), which may be claimed to be indicated by time-measurements in the Pyramid, but for which Scriptural proof cannot be cited. I think it is safe for us to say: The Bible first, and the Pyramid's corroborative evidence second. Had this rule been observed as I think you will agree, so much credence would not have been placed on such dates as 1925 for the resurrection of the Ancient Worthies, or in 1928 for the resurrection of the last member of the church. The Scriptures did not warrant these dates for such important events; and, incidentally, neither did the Pyramid indicate them as was claimed, and as we warned the brethren at the time.

In 1924, in our booklet entitled: "The Great Pyramid; Its Time Features," and also in our free pamphlet on the Pyramid (of which over a million copies were distributed), we drew attention to the fact that, not only is 1914 A.D. marked in the Pyramid, but also the date 1918, when the Great World War ended at the Armistice. These two dates, and the duration of the World War between them, are marked by the low passage leading from the Grand Gallery to the Ante-Chamber, its length in Pyramid inches agreeing with the length of the World War in months. (For in this time-measurement each inch represents the shorter period of the month, instead of the year. The inch also represents the still shorter period of the day in many of the scientific features of the Pyramid.) Because of this indication of the World War it is natural to suggest that the South Wall of the Ante-Chamber, where the second low passage to the King's Chamber begins, should mark the end of May, 1928 (the precise date is 30th May, 1928); for the continued measurement through the length of the Ante-Chamber, at the inch-month scale, gives that date for the South wall (and not 27th May, 1928, as erroneously published by a young man, who ran off with the idea that the last member of the church would then be glorified). As the first low passage represented the great trouble caused by the World War, it was suggested by us that the second low passage would represent the final troublous periods upon the people of God, leading up to Autumn of the year 1936. Has this last troublous period started? The trouble is spiritual, of the mind, being trouble upon God's spirit-begotten children. It was soon after the end of May, 1928, that the inspired testimony of God's stone "Witness," named appropriately "The Stone Bible," began to be "officially" attacked; for the 15th Nov., 1928, "Watch Tower" article was not the beginning of the attack, neither was the pronouncement against the divine testimony of the Pyramid, as given by the Society's president at the Detroit convention of Bible Students in 1928, the beginning. It began very soon after May, 1928, in the "Headquarters" of the Society in Brooklyn. The declamation in Detroit convention

against the Lord's stone "Witness" and its inspired testimony, and therefore against the Lord's people who uphold this divine testimony, and the subsequent attack in the 15th Nov. "Watch Tower" article, were only the outcome of the previous Brooklyn "Headquarter's" attack. This, of course, can only bring trouble upon the Lord's "little ones." The recent exaltation of the Pope in Rome to Kingship is still another evidence that the Lord's people, his spirit-begotten children, have entered their final troublous periods. Time will show.

The most prominent teaching of the Pyramid is the symbolism of the Top Stone. This Top Stone is clearly referred to in the Scriptures as a representation of the Son of God, Jesus Christ. He is that "Stone" referred to in the Holy Bible which builders rejected, but which afterwards became the



"Head of the Corner," or "Chief Corner Stone." Our Lord himself applied the words of the Psalmist (Psalm 118:22) to himself when he said: "Did ye never read in the scriptures, "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes'? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringeth forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:42-44).

Jesus was here clearly implying that he was the "stone" which was being rejected by the chief priests and Pharisees, but that afterwards God would make him the chief cornerstone; also he was intimating that if any stumbled over him, they would be bruised, but that afterwards when he became the head of the corner if he should fall on them they would be blotted out. The chief priests and Pharisees evidently perceived the meaning of our Lord, for they sought to lay hands on him.

Later, the Apostle Peter made the same application of Psalm 118:22 when addressing the rulers of the people of Israel, and pointedly referred to our Lord Jesus as being "the stone" which was rejected by them (Acts 4:11). In one of his epistles, also, Peter again refers to our Lord Jesus Christ as being a "precious stone," disallowed or rejected of men, but chosen of God (1 Peter 2:1-8).

To us who believe, the Apostle explains, that heavenly top-stone is precious; for we can see its absolute necessity in God's great plan of salvation-that without this headstone the whole plan of God would be incomplete. We are, therefore, gladly built up into him, recognizing him as our head.

But to all others who are disobedient and who oppose the Lord's Plan of the Ages, Jesus Christ is only a "stone of stumbling, and a rock of offense." They cannot understand the necessity for our Lord's part in the Plan of God, and, therefore, they reject him, just as the builders of old are said to have rejected the head cornerstone of the Pyramid while it was being built.

It is remarkable that, the present opposition to the inspired testimony of God's stone "Witness" began when a prominent "official" of the "Society" rejected the clear teaching of the Scriptures regarding the Top Stone of the Pyramid, namely, that it represents our Lord Jesus Christ.

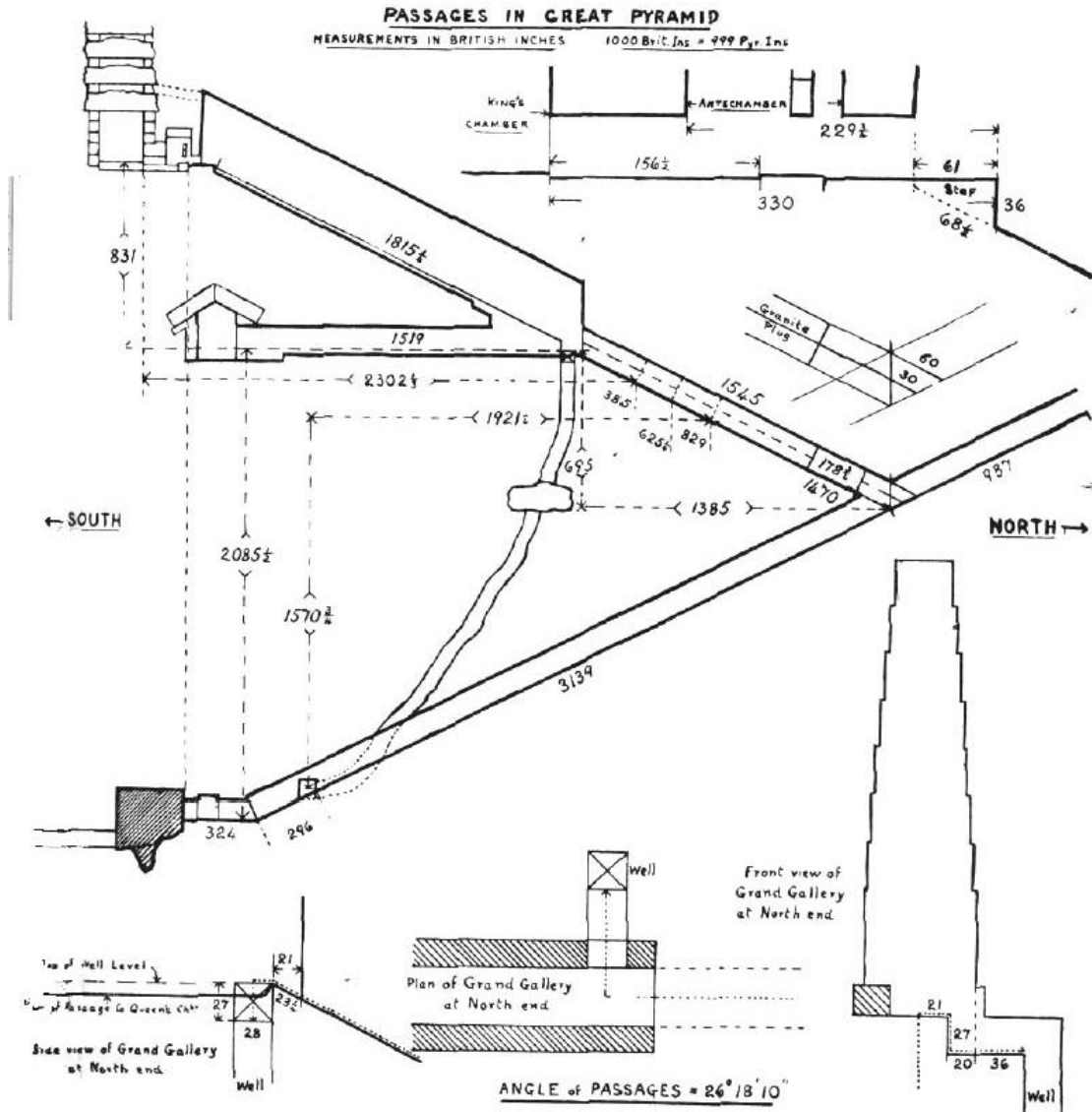
Why should anyone reject this beautiful symbol? It is manifest that there is no building in the world except the Pyramid that can possibly fit the language of the Psalmist, our Lord, and the Apostle Peter. The "corner stone" of any other forms of building is not distinctive in itself, even though it may have been laid with great ceremony, for hundreds of other stones in the same building are like it. But when we come to the pyramid form of building we find in it one stone which is preeminently the cornerstone, the "chief" or "head" cornerstone, quite unlike any other stone of the building, being in itself a perfect pyramid. Very little reflection will show that this stone cannot possibly occupy any position except the head of the building, because of its peculiar shape. Neither can any other stone take its place. Is this not true of our Lord Jesus Christ? He cannot take a lower position than that to which God has exalted him. For we read that he has been given a name above every name both in Heaven and earth, and that at his name every knee shall bow and every tongue shall confess to the glory of God the Father. Neither can any other take his place, for none except Jesus Christ are fitted to this end. The Lord Jesus Christ has preeminence over all.

We repeat, Why should any desire to reject this beautiful symbol of the headstone of the Pyramid, in its representation of the exalted preeminence of our Lord Jesus Christ? What is at the back of their opposition? Can it be that, if they once admit the truth of the application of the top-stone of the Pyramid to our Lord Jesus Christ, they will then be compelled to admit that the Scriptures do, after all, make some reference to the pyramid form of building and, therefore, to the possibility of the detail of God's Plan of the Ages being depicted by the passage and chamber system of the Great Pyramid? In their desire to get away from the idea of the Great Pyramid being God's "sign" and "witness" in the land of Egypt, corroborating the Biblical plan of salvation, they overstep the mark and reject the top-stone, as did the chief priests and Pharisees of old.

One of the first things that John Taylor of seventy years ago saw clearly symbolized by the Great Pyramid is this very thing to which we have drawn attention, namely: that Jesus Christ is referred to in the scriptures as the "Head Cornerstone of the Pyramid." He also saw the application of the first seven verses of Job 38 to the Great Pyramid in Egypt. In these verses the earth is spoken of in the first instance, but the language quickly changes and can only refer to a building of the pyramid form, especially when reading the marginal rendering of verse six. Reference is here made to "foundation sockets" made to "sink," and to a "cornerstone" at the laying of which the morning stars are said to have sang together, and all the sons of God to have shouted for joy.

John Taylor perceived that there is one distinctive feature of the Great Pyramid which differentiates it from all other pyramids of Egypt, namely: its four corner foundation stones are made to sink into corresponding sockets in the rock. This structural fact caused him to study the Great Pyramid, for he reasoned that the Scriptures would not make such a pointed reference to the foundation sockets made to sink without a definite purpose, and he rightly judged that the purpose is to point to the Great Pyramid particularly, and not to any of the other pyramids. In other words, the Lord desired to draw the attention of his children to the Great Pyramid of Gizeh as the one that is worthy of their consideration; and sure enough, as many earnest Bible students of the past two generations have seen, this Great Pyramid of Gizeh well repays all their careful consideration, for it corroborates God's great plan of salvation in a wonderful way, and with an accuracy that cannot be gainsaid. As investigation continues, new beauties are seen to be built in to this marvelous structure. In this respect it is much like the Bible, for the more we study the Bible the more its truth opens to us. So also with the Great Pyramid, the further we investigate it, the more we see how it corroborates the

Bible in its every detail. Our faith is therefore much strengthened, and the knowledge thus gained enables us to withstand many of the wiles of the Adversary.



Descending Passage

Just let us recall some of those things of the Word of God that are corroborated by the Great Pyramid Passage-System. Briefly stated: we know that the Descending Passage from the entrance represents the downward course of mankind, laboring under sin and degradation toward death, which at present is the heritage of every man as we read, "by one man sin entered into the world, and death by sin" (Romans 5:12). That death, to which mankind is hastening, is symbolized by the subterranean chamber or "Pit." All the world have been born on the downward way. The height of this Descending Passage is only four feet and, therefore, a man of average stature must bow down

very low while traversing it. Its floor also is very steep and slippery, thus representing the slippery, downward way to death.

First Ascending Passage

The Apostle tells us that "death reigned from Adam to Moses" (Romans 5:14), a period of over 2,500 years. Then an opportunity to escape death was granted to the people of Israel, the descendants of Jacob. God gave them the Law through Moses, and intimated that those who did the things of the Law would live in them. The people of Israel thought it an easy matter to observe the things of the Law and readily promised to do them, but they very quickly realized how powerless they were to observe this Law of God. For the Law is holy, and the commandment holy, and just, and good (Romans 7:12), while they were sinful, born under condemnation to death. They found that they could not keep that perfect law of God inviolate. Thus the commandment which was ordained to life was found to be unto death (Romans 7:10). None could pass the perfect requirements of the Law and gain life.

The First Ascending Passage represents this opportunity to escape the downward way to death and go on an upward way to life. But just as, in reality, the people of Israel could not ascend to life by their Law, so it is found to be impossible to take advantage of the First Ascending Passage. It is blocked at the lower end by a Granite Plug. As Brother Russell clearly proves, granite in the Great Pyramid represents that which gold in the tabernacle and temple represents, namely, divine, spiritual things.

Granite Plug

The Granite Plug blocking the lower end of the First Ascending Passage thus very well symbolizes the divine Law of God blocking the way of life. The apostle declares that "the Law is spiritual," but that we are carnal, sold under sin (Romans 7:14). Thus we find that the Great Pyramid corroborates the declaration of the Scriptures: "There is none righteous, no, not one." "For all have sinned, and come short of the glory of God" (Romans 3:10, 23). Both the people of Israel and the Gentiles are alike condemned to death, and none of them can by any means redeem his brother, nor give to God a ransom for him (Psalm 49:7). In the Great Pyramid all are represented as hastening down the Descending Passage toward the Pit, symbolical of death.

But God, who is full of mercy and loving kindness, and who had foreseen that no one could escape death by his own efforts-neither the Jew with the Law, nor the Gentile without the law-had already provided a way of escape. We read that Jesus Christ is the "Lamb of God, which taketh away the sin of the world," and that he was "foreordained before the foundation of the world" (John 1:29; 1 Peter 1:19, 20). God had provided in his great Plan of the Ages that His Son should come and die for all mankind, and that he should rise again and become Lord both of the living and the dead.

Thus we read that: "In due time Christ died for the ungodly" (Romans 5:6), and: "When the fullness of the time was come, God sent forth his Son" (Galatians 4:4). He was "delivered for our offenses, and was raised again for our justification" (Romans 4:25). This great scriptural truth is symbolized in the stone "Sign" and "Witness" by the Well-Shaft.

Key to the Pyramid

The peculiar Well-Shaft is in truth the "key" to the entire symbolism of the Great Pyramid.

Just as the ransom-sacrifice of the Lord Jesus Christ is the central theme of the whole Plan of God, and is the key that unlocks the teaching of the Bible, so the understanding of the Well-Shaft in the Great Pyramid opens up the true meaning of all the passages and chambers in the building.

Well Shaft

From the structural standpoint the Well-Shaft is entirely without meaning. It can serve no useful purpose so far as the building itself is concerned. That is why some investigators, such as Professor Flinders Petrie, are of the opinion that the Well-Shaft was an after-thought on the part of the builders-that they cut it through the rock and masonry after the Pyramid had been erected. Close investigation of the masonry and rock, however, demonstrates beyond question that the Well-Shaft was not an afterthought, but was part of the original design of the whole building. We ourselves gave particular attention to this part of the building during our visits to the Pyramid, and we have no hesitancy in saying that the Well-Shaft is indeed an integral part of the monument's original design. In our Volume I of "Great Pyramid Passages," to which special attention was drawn by Brother Russell in the "Watch Tower" of 1st August, 1910, we go into this matter at some length, presenting diagrams to illustrate the important architectural features at the upper end of the Well-Shaft; for we have always considered that a correct understanding of this part of the Pyramid is essential.

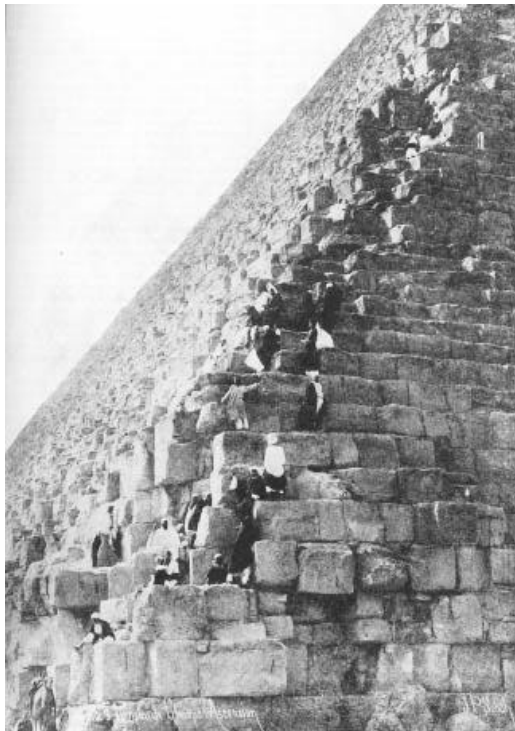
Let us repeat: Structurally speaking the Well-Shaft is meaningless, but symbolically it is absolutely necessary-it is the key that unlocks the meaning of all the other parts of the building. As anyone can see, by a contemplation of the accompanying chart, it is not possible for one to reach the upper passages and chambers except by the Well-Shaft, because the First Ascending Passage is rendered impassable by the obstructing Granite Plug. In symbolical language this means that neither the spiritual nor human conditions of life (represented by the two chambers high up in the masonry of the building) can be gained by the works of the Law (represented by the First Ascending Passage); but it is possible to gain them through faith in the ransom-sacrifice of Jesus Christ (represented by the open Well-Shaft).

Queen's Chamber

When our Lord came into this world he was not born in degradation and sin, for we read that, "In him was no sin." He was "holy, harmless, undefiled and separate from sinners." The "Man Christ Jesus" was born on the plane of human perfection, which in the Great Pyramid is represented by the Queen's Chamber level, for this limestone chamber symbolizes perfect human life. It is the level of the floor of the Queen's Chamber which represents the plane of human perfection.

When the line of the floor of the Queen's Chamber is produced northward, it intersects the floor of the First Ascending Passage 33-1/2 inches from its upper end. That is to say, this produced floor-line of the Queen's Chamber intersects the floor-line of the First Ascending Passage at that exact

point, which is 33-1/2 inches short of the upper terminal of the inclined floor, where the Grand Gallery begins; and these 33-1/2 inches represent the thirty-three and one-half years of our Lord's life on earth. (The inches used in these time-measurements are not British inches, but Pyramid inches; and the length of the Pyramid inch is based upon the dimensions of the earth, exactly five hundred millions of them being the length of the polar axis of the earth.) Thus we see how the Biblical statements that Jesus was "made of a woman," and "made under the law" (See Galatians 4:4), are corroborated by this feature of the Great Pyramid -- for, as we say, the level of the floor of the Queen's Chamber represents the plane of human perfection on which Jesus was born, or "made," and the First Ascending Passage represents the Law to which Jesus was subject from his birth, and which he "nailed" to his cross at thirty-three and one-half years of age.



(The picture to the left gives an idea of the enormous amount of stone in this Great Pyramid, as it is estimated that it required seven million tons of stone to construct it, or 93 million cubic feet of stone. This amount of stone is sufficient to build a wall 4 feet high and one foot thick, reaching from New York to San Francisco. Or, there is sufficient stone in it to make a wall three inches thick, two feet wide reaching clear around the world.)

Grand Gallery

The death of Christ ended the Law, and the resurrection of Christ the third day after inaugurated the dispensation of grace, known to us as the Gospel Age. Just as the First Ascending Passage symbolizes the Law Age, so the Grand Gallery to which it leads symbolizes the Gospel Age.

Although both passages rise at the same steep angle, and although their floors are equally slippery, yet there is great difference between them in two important respects. In the first place, the Grand Gallery is far higher in the roof, and there is no necessity for one to stoop as when coming up the First Ascending Passage. This illustrates a manifest difference between the two Ages. The exacting requirements of the law was a burden to the Jew and bowed him down; but Christ became an end of the law for righteousness to everyone who believed; and those receiving the Gospel message experienced the glorious liberty wherewith Christ makes free. They passed, as it were, from the low, confined First Ascending Passage into the greater freedom of the Grand Gallery.

The other difference between the two passages is that, should one slip when ascending the Grand Gallery, he can cling to the side Ramps and steady himself until he regains his footing; but in the First Ascending Passage there is nothing to lay hold of should one feel his feet sliding. This again illustrates an important contrast between the two Ages; for although the followers of the Lord in the Gospel Age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the "exceeding great and precious promises" of the Lord's Word to sustain and reinstate them on the upward way. They have promises that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them

from all unrighteousness; that the Lord's strength is made perfect in weakness. By these and many other precious promises, all who have taken up their cross and followed the Lord are enabled to overcome and ultimately "become partakers of the Divine nature."

During the Jewish Age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law [in an endeavor to merit life thereby], and yet offend in one point, he is guilty of all," and is therefore under the curse of the law (James 2:10).

Had Jesus not laid down his life in sacrifice he would have remained alone on the plane of human perfection; for, as we have seen, none of the human race, whether of the people of Israel or of the Gentiles, could escape the downward-road to death. But our Lord came to this earth for the very purpose of sacrificing his human life on behalf of the world. We read, therefore, that "He poured out his soul unto death," and that "He gave his life a ransom for all." He gave his flesh for the life of the world.

We may picture our Lord as standing on the level of the Queen's Chamber floor, a perfect man in whom was no sin, holy, harmless, and undefiled and separate from sinners, as far above the condemned human race as the horizontal line of the Queen's Chamber floor stands above the downward line of the Descending Passage. Then at the due time he, by the grace of God, tasted death for every man. He laid down his life in sacrifice; and this sacrificial death, as we have said, is represented in the Pyramid by the Well-Shaft.

Mouth of Well

The Scriptures declare that it was not possible that he, the Holy One, the Prince of Life, could be "holden of death," but that God burst the bond of death and raised his beloved Son the third day, no longer a human being, however, but a spirit being on the highest plane. So the Well-Shaft symbolizes the resurrection of Jesus Christ, who is no longer represented as standing on the plane of the Queen's Chamber, but high above in the King's Chamber condition of spirit life. We know that the Scriptures declare that Jesus was made perfect as a New Creature and High Priest; and when he rose from the dead the third day all power in heaven and earth was given unto him, as he declared to his disciples. Here, then, we see the great significance of the Well-Shaft. Briefly stated, it represents the ransom-sacrifice of our Lord Jesus Christ, belief in which alone can enable men to pass from death unto life.

Jesus declared that the hour was coming in the which all that are in the graves shall hear his voice, and shall come forth. He also declared that, if he was lifted up from the earth he would draw all men unto him (John 5:28, 29; John 12:32). Also the apostle Paul declares that, as in Adam all die, even so shall all in Christ be made alive (1 Corinthians 15:22). Adam brought righteousness and an opportunity for life to every man (Romans 5:18-22). The Descending Passage very well symbolizes the condemnation through Adam, while the Well-Shaft symbolizes the only "way of escape" from that condemnation.

Grand Gallery

While it is true that none of the people of Israel could gain life by means of the Law, yet God dealt with that nation for nearly sixteen and one-half centuries from the time of Moses. The apostle declares that the Law was "our schoolmaster to bring us unto Christ" (Galatians 3:24). Therefore, from this standpoint, the First Ascending Passage in the Great Pyramid represents the Law "schoolmaster" leading the people of Israel to Christ. (In this picture we ignore for the time being the Granite Plug, which in reality prevents anyone from going up this passage.) The Apostle John declares that, Jesus Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power [the right or privilege] to become the Sons of God, even to them that believe on his name: which were born [begotten], not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). Those who received our Lord are thus declared to have been begotten of the New Nature, which is in no sense of the word fleshly, but spiritual.

The few who received our Lord became new creatures in Christ Jesus (See 2 Corinthians 5:17). They passed from Moses into Christ. In the Great Pyramid they are depicted as passing from the low First Ascending Passage into the lofty Grand Gallery. As joint-heirs with Jesus Christ we can see them ascending with him the floor of the Grand Gallery to the King's Chamber, representative of the spiritual Kingdom of God.

All the remainder of the Nation of Israel are declared to have been blinded, that they might not see this great privilege which the few faithful ones received. As we read: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:7). We also read regarding those who did not receive our Lord at his first advent: "Let their eyes be darkened, that they may not see, and bow down their back alway" (Romans 11:10). They are still represented as standing in the First Ascending Passage with bowed backs and blinded eyes, waiting until they are released by their returned Lord, when God will make with them a new covenant.

In the meantime the Gentiles, "who sometimes were far off," and who were "made nigh by the blood of Christ" (See Ephesians 2:13), are represented as passing upward from the Descending-Passage condemnation through the Well-Shaft to the Grand-Gallery privileges. The Apostle Paul declares that "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Romans 11:25). We understand this to mean that, the Gentiles are called by God to joint-heirship with Jesus Christ during the period when Natural Israel is blinded, and then when the full number is selected from the Gentiles, this blindness of Israel will be taken away from them, and so "all Israel shall be saved."

But while all Israel shall indeed be saved, when once their blindness passes away, they will have missed the chief blessing of membership in the Body of Christ. Instead, God will make with them that new covenant of which he spake in times past by the mouth of Jeremiah-"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: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. 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" (Jeremiah 31:31-34). The people of Israel, when their blindness is removed, will pass from under the curse of the "Old Covenant" of Moses unto the opportunities of a "New Covenant" under Christ. They will, as it were, pass from the First Ascending Passage unto the Horizontal Passage that leads to the Queen's Chamber. The Ascending Passage represents the Old Law Covenant, and the Horizontal Passage the New (Law) Covenant.

Horizontal Passage

During the Gospel Age it was impossible for any to attain to perfect human life by means of the New Covenant, for this way of life was not then open. This fact is symbolized in the Great Pyramid by a remarkable structural feature. If you will glance at the chart, you will see that the Horizontal Passage to the Queen's Chamber branches southward below the Grand Gallery, and that the beginning of this Horizontal Passage is situated at the lower end of the Grand Gallery. These two passages, the Grand Gallery and the Horizontal Passage, are directly one above the other, on the same vertical plane. Therefore, the lower part of the floor of the Grand Gallery is necessarily removed to make way for the entrance of the Horizontal Passage. If this part of the floor of the Grand Gallery were restored, we would not be aware of the existence of the Horizontal Passage.

The markings on the masonry of the side-walls of the Grand Gallery at this part indicate that the inclined floor of the Gallery was originally intact, proceeding upward from the lower north wall in an unbroken line. And while this inclined floor thus stood intact none were aware of the Horizontal Passage, or the Queen's Chamber. Afterwards, when the floor of the Grand Gallery at its lower end was broken away, the Horizontal Passage to the Queen's Chamber was revealed. It is obvious, however, that the way up the Grand Gallery was closed, because of the breaking away of this large portion of its floor.

Old and New Law Covenants

This feature of the Pyramid obviously teaches that, while the Gospel Age (Grand Gallery) opportunity for joint-heirship with Jesus Christ in the spiritual kingdom (the King's Chamber condition) is open, the New Covenant (Horizontal Passage) opportunity for perfect human life (the Queen's Chamber condition) is not accessible, and that its existence, indeed, is not known. So, on the other hand, when the Gospel Age favors are ended, the New Covenant favors then become evident, and may be taken advantage of. It is worth our while to think over this remarkable symbolical feature of the Great Pyramid. We are quite sure that the Devil knew nothing about it, and could not have built it into the Pyramid, as we know you will agree.

The distinction between the Old and New (law) Covenants is well illustrated by the difference between the First Ascending and Horizontal Passages. Should one slip in the Ascending Passage he cannot prevent himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realize, as did the Jews born under the Old Covenant, that this upward way although "ordained to life" is after all a way to death (Romans 7:10).

Gathering impetus on that slippery inclined floor, he will fall with terrible impact against the upper

end of the Granite Plug. When the Jews slipped and fell they were condemned to death by the perfect law of God, which, as we have seen, is particularly symbolized by the Granite Plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the people of Israel attaining life by means of the Old Law Covenant.

How different it is in the case of the Horizontal Passage, however, for although one walking here requires to stoop as in the First Ascending Passage, showing that he is under law, yet a slip and fall need not prove fatal. The passage being horizontal he will not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is hope under the New Covenant, if one allows himself to be rightly exercised by the discipline of the righteous Judge. Profiting by the lesson of his fall, and henceforth taking more heed to his steps, he can progress toward the condition of human perfection symbolized by the Queen's Chamber.

To the Jews first will this opportunity be given. They will pass, as we have said, directly from under the Old Law Covenant (for they are still under this Covenant, for Christ became the "end of the law for righteousness" only to those who believed - Romans 10:4) into the New Law Covenant. After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. By the power that Christ will exert the Gentiles shall, figuratively, be raised from the Descending-Passage condition of death, up through the Well-Shaft to the Horizontal-Passage condition of the New Covenant; for through the ransom-sacrifice of Christ all mankind shall be redeemed and placed upon that "highway of holiness" (Hosea 13:14).

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon . . . but the redeemed shall walk there" (Isaiah 35:8-10). Satan, the "roaring lion" (1 Peter 5:8), will not be allowed to deceive man during the time of the New Covenant, for he is to be bound and cast into the "bottomless Pit," symbolized in the Pyramid by the Subterranean Chamber (Revelation 20:1-2); and all "ravenous beasts" represented by the evil institutions of the "Present Evil World," will be destroyed in the Pit. These evil systems shall not rise, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Air Channels

There is one distinction between the Great Pyramid and all other pyramids to which I desire to call attention, although it is well known to you. The Great Pyramid of Gizeh is provided with "air-channels," and this, incidentally, is proof that this monument at all events was not intended for a tomb. The dead do not breathe! When I was at the Pyramid in 1928 I got permission from the Egyptian government to clear the debris from these channels. During my first visit in 1909, the South Air-Channel of the King's Chamber was quite open and a good breeze constantly passed through it, but the North Air-Channel of this chamber was entirely stopped up with stones and hardened dust. My object during this last visit was to clear out this obstruction from the North Channel. The South Channel had also during the past twenty years become blocked with debris.

However, I found it a comparatively easy matter to remove the debris from the South Channel, but work on the North Channel was much more difficult. I employed several Arab workers to push down a long boring rod from the outside of the Pyramid on the north side. At the end of this rod was a scoop of metal by which they were able to extract the debris a little at a time. As the North

Air-Channel is over 200 feet in length, and only 9 inches square in bore, it was an arduous task to remove all the hardened debris. My men worked on it for six weeks continuously. I am glad to say that their labors were entirely successful, every particle of debris being removed; and now, seeing that both South and North Air-Channels of the King's Chamber are quite open, there is a constant cool air-current passing through the Pyramid.

In order to prevent these channels again becoming stopped up with debris, I directed my men to construct certain masonry work at their outer ends. This masonry is arranged in such a way that it will be impossible for dust or stones to again be washed into the channels by rain.

Regarding the Air-Channels of the Queen's Chamber: As you know these were discovered only recently, comparatively speaking, namely, in 1872 by an English engineer, Waynman Dixon.

But he did not ascertain if these channels extend from the chamber to the outside of the Pyramid; and since his day no other investigator has tried to find the outer ends of these two channels.

Indeed, it has been the opinion of some, as for instance, Prof. George Reisner of Harvard College, Boston, who has conducted excavating operations for over a quarter of a century in Egypt, that these two air-channels of the Queen's Chamber were only dummies, or make-believe air-channels.

In their opinion the channels did not extend more than a few feet upward into the masonry from the chamber; and some diagrams of the Great Pyramid depict the channels in this way.

I determined to find out for myself the truth, or otherwise, of this opinion. I ordered several long steel rods from an engineering firm in Cairo. The length of these rods varied from thirteen to sixteen feet, and I had them threaded at each end and had screw-couplers made so that the rods might be coupled together in one continuous length. At the end of one of these rods I had a ball of wood fastened. This was to prevent the end of the rod sticking in any joint or rough pieces of masonry. The ball glided over all inequalities. I began by probing the North Air-Channel of the Queen's Chamber, pushing in the rod with the wooden ball at the end of it first, and then coupling another rod to it and pushing that inward, then a third rod coupled to the other two-and so on, one rod after another. I found that all the rods that I had provided myself with in the first instance, passed up the channel without hindrance, and I had, therefore, to get a further supply of rods. These rods were of flexible steel, because the channel on the north side of the Queen's Chamber does not proceed directly upward in a straight line, but curves around toward the west to avoid the intervening masonry of the Grand Gallery. The rods, therefore, had to bend around this curved part.

The North Air-Channel of the King's Chamber is also bent around the intervening masonry of the Grand Gallery on the west side.

I managed to push the rods up the Queen's Chamber north channel to a distance of 175 feet, and then, unfortunately, the rods broke. The strain of passing around the westward bend proved too much for them. About a week later with some fresh rods I made another attempt to probe the length of this North Channel, but again my rods broke after I had pushed them upward for 175 feet. I was a little more successful in probing the length of the South Channel, for beyond the bend at the lower end this channel is straight. (The channel goes through the wall from the chamber in a

straight horizontal line for eight feet, and then bends upward at a steep angle and in a direct line toward the outside surface of the Pyramid.) I managed to push the rods up the South Air Channel to a distance of 208 feet, and then they struck against some obstruction beyond which I could not go. About a week later I again probed this South Channel and could not get beyond 208 feet. So far as I can judge this is about twenty feet short of the outside of the Pyramid on the south side. I made a search for the outer end of this South Channel, spending several days on the south flank of the building, but could not detect any opening. Probably some future investigation may prove more successful. At all events, I have proved now that the two air-channels of the Queen's Chamber were constructed by the ancient builders to almost their entire length. For a long stretch these two channels of the Queen's Chamber run parallel with the channels of the King's Chamber. The builder must, therefore, have had a definite purpose in so constructing them. As you know, in the symbolism of the Great Pyramid, these air-channels represent life—that is, "the breath of life." I may mention that, in probing the length of these two air-channels of the Queen's Chamber very little debris came down, proving that they are entirely open as far as they go. Like the two channels of the King's Chamber, these Queen's Chamber channels are also 9 inches square in bore.

Recent Excavations

While talking about work at the Great Pyramid I may mention that some very important excavating work was conducted there during 1925 and 1926. I requested permission from the Egyptian government to clear away some of the debris from the base of the Great Pyramid, and after waiting for some little time they granted this. The Acting Director General of Antiquities (who, by the way is a Scotsman like myself, and, peculiarly enough, has the same surname, Edgar) told me to write out my requirements regarding the work at the Great Pyramid. He suggested that I should number them in their order. So I wrote out the following list: (1) Permission to clear away debris from the north base of the Great Pyramid at the western end for a distance of about 200 feet from the northwest corner. (This was in order to complete the clearing of this base-line, work on which had already begun the previous year.) (2) To clear away all the obstructing debris from the four corner "Sockets." (My desire was to have these four Sockets clearly revealed, and to do this it was necessary to clear away a great many tons of debris, right back from the corners to the core masonry of the building.) (3) To clear out all the debris from the Subterranean Chamber.

(Although I had already cleared out much of this debris on previous occasions, a great deal still remained, covering up all the floor, and thus making it impossible to visualize the chamber as it was when originally cut in the rock, four thousand years ago.) (4) To clear out the Air-Channels of the King's Chamber, and make a search for the outer ends of the Queen's Chamber Air Channels.

I handed this list to Mr. Edgar, the Acting Director General of Antiquities, and he told me to wait a few minutes until he had consulted the head of his department, M. Lacau. He was not gone many minutes when he returned with the information that the work would be carried out in accordance with my request. To my surprise he intimated that the Egyptian government would defray the necessary expenses, but that I would have the privilege of directing operations. This was certainly more than I had hoped for, for I did not think the Antiquities Department would have gone to this expense.

At the beginning of December, 1925, the work was commenced. My nephew, Wm. R. MacDonald,

who is also a brother in the Lord, aided me in the work of directing the men. After all the debris was removed from the Subterranean Chamber. I made a further request of the government, namely, that the men should be instructed to clear away much loose debris lying in the Queen's Chamber. This work was also carried out; and now the entire inside of the Pyramid is clear of all obstructing debris.



(This picture gives a good idea of the amount of rubbish on the North side, as it is here 50 feet high, and Brother Russell is extending a helping hand to Brother Pyles.)

While the men were there I directed them to shift the large block of granite that lay on the floor of the Descending Passage below the junction of the Ascending Passage. This stone more than half way blocked the height of the Descending Passage. (I show it in my diagrams of the Passage System.) I got it removed from its former position to a point further up towards the Entrance of the passage, where it now lies out of harm's way and easily accessible to any who desire to examine it.

Professor Flinders Petrie mentions about this block in his Pyramid work, but he makes one mistake in regard to it. In his description he says there is one hole bored through it four inches in diameter.

But my examination revealed no less than three holes, all in a row, and none of them more than three inches in diameter. They are bored clean through the 21-inch thickness of the block. The other granite blocks which lay on the floor of the Descending Passage I removed into the Subterranean Chamber, where they now lie and can be examined by all who enter this chamber, there is nothing now throughout the entire length of the Descending Passage to obstruct continuous end-to-end measuring of it. This part of the Pyramid is certainly now in a very much better condition that it was when my late brother, Dr. John Edgar, and myself first visited it in 1909, twenty years ago.

The workmen were now directed to clear the debris from the 200-foot length of the North Base-Line. As this debris lay along the western section of the North Base, its depth was nowhere more

than about eight feet. The workmen cleared a width of about twelve feet through it, along the line of the base of the building right to the Northwest Corner Socket. With the completion of this work the entire North Base-Line of about 760 feet stands clear of all debris. For the first time for many centuries it is possible to measure the length of the base from Socket to Socket, right along the original leveled rock and masonry.

In the central part of this North Base there is a long stretch of the original "Platform" of the building. The line of the Casing-Stones is clearly marked on the top surface of this Platform. There is a large section of the Casing-Stones still in position, resting directly on the Platform; and eastward beyond this remnant of Casing the Platform extends for a long distance, the line of the Casing, as we say, being still clearly marked upon it. The whole line is most marvelously straight, not deviating by so much, even, as one-fiftieth part of an inch. Our later investigations of the other three Base-Lines of the building reveal that they also are absolutely straight. The Platform on which the Casing-Stones rest is almost absolutely level. The ancient workmen were certainly very accurate, and it is doubtful if present-day experts could equal them, even with all modern appliances.

While the workmen were engaged clearing the debris from the North Base, I made still another request of the Egyptian government, namely, that they should remove all the remaining debris from the north side of the Pyramid. For, so far, merely the Base-Line. So long as this debris lay there, it was hardly possible to judge the true height of the Pyramid, when looking at it from some little distance off. Well, this work was also carried out. The debris being removed gradually in trucks which ran on rails to the edge of the plateau on which the Pyramid is built and tipped over into the plain below. Many thousands of tons of debris were thus removed, over a hundred men laboring at it for quite a long time. There is no debris now anywhere on the north side of the Pyramid.

This clearing work revealed a very interesting architectural feature, namely, the foundation of a great thick wall, which originally ran the entire length of the north side of the Pyramid, enclosing the building on that side. The pavement reaches from the bottom edge of the Casting Stones, or, rather, from the front edge of the Platform (which is a distinct piece of masonry not to be confounded with the pavement) to the inner side of this stone wall. The pavement is about 33 feet wide, and is beautifully constructed with wonderfully close joints. The probability is that this stone wall continued on all four sides of the building, entirely isolating the Pyramid from its surroundings. The rock foundation shows that this wall must have been about thirteen feet thick at the base. It was probably between 20 and 25 feet high. Some of its rounded coping-stones were discovered.

After the four corner Sockets were cleared of debris, I made yet one more request of the government, this time asking them to clear the Southern Base-Line of the Pyramid. This was agreed to; but the season ended (1926) for such excavating-work before much more than half of this Southern Base-Line was cleared. The eastern half still remains to be done. As the result of this clearing of the western half of the Southern Base, a long row of Casing-Stones was uncovered.

They are much weathered as to their lower edges, but well preserved along their upper surfaces.

This row of Casing-Stones, which is much longer than the row on the north side of the building, is

perfectly straight, and the top surface absolutely level.

This clearing-work of the Pyramid's Base-Lines has served one good purpose, namely, it has forever dispelled an erroneous theory much advertised in late years that the Base-Lines of the Great Pyramid were hollowed in. On the contrary, they are absolutely straight; and the author who is responsible for the "holling-in" theory is now seen to have made a great mistake. Incidentally, also, all his theories built upon this idea of the hollowing-in of the Base-Line of the Pyramid are likewise now seen to be erroneous.

It is my hope that ultimately all the remaining Base-Lines of the Great Pyramid will be cleared of debris.

Chronology

There is one thing that I would like to draw attention to, as I think it is most important. The Time-Measurements of the Great Pyramid corroborate the Bible chronology as presented by Brother Russell in his Volume of "Studies in the Scriptures." These Time-Measurements do not corroborate any other scheme of Chronology. We know that Brother Russell constantly drew attention to the date 1914 A.D. as marking the end of the "Times of the Gentiles." He believed that the end of these "Times" would be signaled by the great "Time of Trouble" spoken of by the Prophet Daniel, and by our Lord Himself. In the year 1904, ten years previously, in the first July "Watch Tower" in an article entitled, "Universal Anarchy -- Just Before or After October, 1914 A.D.," Brother Russell says that he had changed his conviction respecting the time when universal anarchy might be expected. He wrote: "We now expect the anarchistic culmination of the great 'Time of Trouble' which will precede the Millennial blessings, will be after October 1914 A.D." He then goes on to examine the various lines of prophecy pointing to our day.

Some of the brethren got the idea that Brother Russell was changing his dates. One of them wrote to Brother Russell as follows: "Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You count the seventy years Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah's last king, but I notice that 'Bishop Usher's Chronology,' given in the margins of our Common Version Bibles and based on 'Ptolemy's Canon,' begins that seventy year [captivity] period nineteen years earlier-namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B.C. 587, instead of B.C. 606-and this in turn would make those times end nineteen years later than you have reckoned-in October A.D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been 'all wrong,' walking in darkness?"

In his reply Brother Russell says: "The brother errs in supposing that we have changed our view of 'Gentile Times.' Those 'times' or years are 2520, with a definite beginning in B.C. 606, and a definite ending, A.D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel Ages . . ."

"In Millennial Dawn, Vol. II, pp. B36, B37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph-The Bible, our God-provided history of the first three thousand years, is the only work in the world which-beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years-furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped-at a point where secular history is reliable."

"God has thus provided for his children a clear and connected record down to the present time . . . The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas.' On page 52 of the same volume we said: 'Usher dates the seventy years' desolation eighteen years earlier than is shown above -that is, before the dethronement of Zedekiah, Judah's last king-because the king of Babylon took many of the people captive at that time (2 Chronicles 36:9, 10, 21; 2 Kings 24:8-16). He evidently makes the not uncommon mistake of regarding those seventy years as the period of captivity, whereas the Lord expressly declares them to be seventy years of desolation of the land, that the land should lie 'desolate, without an inhabitant' (Daniel 9:2; Jeremiah 26:9)."

"From the foregoing it is evident that at the time of writing DAWN II we were fully aware that 'Ptolemy's Canon' and 'Usher's Chronology' cut short the 'seventy years' 'desolation of the land,' and counted them as but fifty-one years, Usher endeavoring to make the Bible account agree with 'Ptolemy's Canon.' We, however, have followed the Bible record exactly and persistently, and took secular history only where the Bible history ended. We cannot make seventy years' desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. (Daniel 9:2; 2 Chronicles 36:21). Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A.D.-the farther back it goes, the greater its errors."

The above letter and Brother Russell's reply to it are contained in the "Watch Tower" of October 1st, 1904.

When the great World War of 1914 broke out, Brother Russell regarded it as the fulfillment of his expectation. In the October 15th, 1914, "Watch Tower" he says: "For forty years we have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in our books on Bible study in twenty languages." In other articles he speaks of the "Gentile Times" as having ended in 1914. This date, 1914, is very prominently marked in the Great Pyramid by numerous independent time-measurements. (These time-measurements are explained in Vol. II of "Great Pyramid Passages," which volume was particularly called attention to by Brother Russell in the October 15th, 1913, "Watch Tower.") Ptolemy In reference to the "Astronomical Canon of Ptolemy," to which Brother Russell makes reference, there is one strange point about which I would like to speak: In Ptolemy's list of kings, two kings are mentioned whose names are much alike, namely Nabopolassar and Nabokolassar.

These two kings are said to be father and son, and the latter one, Nabokolassar, is identified with Nebuchadnezzar of the Bible.

It is quite possible that Ptolemy has mixed up these two names. Nabo-po-lassar, the father, is very likely mixed up with Nabo-ko-lassar, the son. It may be, of course, that not Ptolemy but later historians made a mistake here, both names applying to one king only, and not to two.

There is nothing improbable in this, for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very king that Ptolemy (or an historian who followed and copied him) made another well-known mistake in his list of kings, namely by mixing up the names of the two kings called Xerxes and Artaxerxes. Ptolemy's Canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only.

This is important to notice; for if Xerxes did reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, Artaxerxes, would be ten years later than we understand it to be. And if Artaxerxes' twentieth year is ten years later, then Daniel's prophecy of the seventy weeks (at the end of sixty-nine of which weeks Messiah was to come), would not have been fulfilled. But Ptolemy made a mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, ten years in the reign of Artaxerxes. This is really more than one, or even two, mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first (Xerxes), and the date for the accession of the second (Artaxerxes), are also necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

Now, if Ptolemy made a mistake in his dates of the reigns of two kings who lived during the fifth century B.C. (he himself lived during the second century A.D., or several hundred years later), it is certainly not unreasonable to claim that he made a mistake in his history of the time of Nebuchadnezzar, a century and a half further back. But, as I say, it is not improbable that the interpreters of Ptolemy made this mistake, and not, in this case, Ptolemy himself. The interpreters, as likely as not, have mixed up Nabo-po-lassar and Nabo-ko-lassar, just as many historians mix up Xerxes and Artaxerxes.

According to Ptolemy's Canon, or list of kings, Nabo-po-lassar began his reign in 625 B.C., and the 19th year after this is 606 B.C., the very date required for the beginning of the great "Seven Times of the Gentiles," ending in autumn, 1914 A.D. Probably, therefore, Nabo-po-lassar and not Nabo-ko-lassar, should be identified with Nebuchadnezzar; or else, as we have suggested, Nabo-po-lassar and Nabo-ko-lassar are one and the same. You may have noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar, just as Nabo-ko-lassar may also have been known as Nabo-po-lassar. Note the spelling in, say, Ezekiel 26:7; 29:18; 30:10, and contrast it with that in Daniel 4:1, 4; 5:1, 11. But Jeremiah spells this name both ways, sometimes Nebuchadnezzar, and sometimes Nebuchadrezzar (Jeremiah 24:1; Jeremiah 25:1; Jeremiah 29:1, 3; Jeremiah 39:1, 5). Why this peculiar change of letters?

I desire to repeat: The Great Pyramid, by its accurate time-measurements, upholds the Bible chronology as presented to us by Brother Russell, together with all the prophetic periods and dates based upon this chronology. These time-measurements are at the rate of an inch to a year, and this inch is the earth-commensurable "Pyramid" inch. It is important to note this distinction, for the

British inch, though very nearly the same length of the "Pyramid" inch, is nevertheless too short.

For instance, the measured length of the Grand Gallery in the Great Pyramid is 1883-1/2 British inches, but in "Pyramid" inches the length of the Gallery is slightly over 1881-1/2 (1881.5985 "Pyramid" inches).

Not only does actual, practical, measuring in the Grand Gallery prove that its length is slightly over 1881-1/2 "Pyramid" inches, but many distinct scientific proportions corroborate this figure. We need, therefore, have no doubt whatever regarding this length. It corresponds with the years (an inch for a year) between the date of our Lord's death and resurrection, Spring of 33 A.D., and end of the Gentile Times, Autumn of 1914 A.D.

In the November 1st, 1914 "Watch Tower," in the article entitled: "Making Ready for the Reign of Righteousness," Brother Russell speaks at some length regarding the date 1914 as marking the end of the Gentile Times. He quotes the words of our Lord in Luke 21:24 -- "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Commenting upon these words, Brother Russell writes: "We think it reasonable for us to hold that if there are Gentile Times to be fulfilled, they must have been foretold; and if they have been foretold, then they must have been foreordained, or planned of God, who knew beforehand how long those Gentile Times would be and when they would be fulfilled."

Brother Russell then goes on to show that these foretold Gentile Times began to run their course in the year 606 B.C., when Zedekiah, the last king of Judah, was dethroned. And as these Times of the Gentiles are seven "Times" in all, and as a "Time" is 360 years in fulfillment, "So then," Brother Russell continues, "this period of Seven Times must mean 7 x 360 years, or 2520 years."

Continuing the discussion of the Gentile Times, Brother Russell says: "Studying God's Word, we have measured the 2520 years, the Seven symbolic Times, from the year 606 B.C. and have found that it reached down to October, 1914, as nearly as we are able to reckon."

"Now the question comes," adds Brother Russell, "Have the Gentile Times ended or not?"

"Some may be inclined to say, 'No; they have not ended.' Others would say, 'When the Gentile Times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's Kingdom would be established. Were there not a great many things that we expected would take place when the Gentile Times would end?'"

Brother Russell answers: "But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find on the morning of September 21, all the kingdoms of the world destroyed and the Kingdom of Christ set up, the saints in glory, etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation it was unwarranted."

Brother Russell then goes on to point to the ending of other prophetic time-periods, showing how the events foretold were fulfilled gradually, though the set times for the beginnings of these events were definite dates. Continuing his argument, Brother Russell says: "If the harvest work of Our

Lord's presence (parousia) has been a gradual work for forty years, leading up to the present time [that is, 1914], and if the Time of the End is a slow period, how long would this period [of the Time of Trouble] be, in which present institutions will be ousted, and the present order of things be condemned and done away with to make way for the Reign of Righteousness? We answer that according to such pictures we might expect the transition to run on a good many years."

Further on in this same article in November 1st, 1914, "Watch Tower," Brother Russell writes: "Someone may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem still trodden down of the Gentiles? In reply, we ask, What do you think our Lord meant when he said that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled? . . . Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before Our Lord's remark-in fact they were under the heel of the Romans at the time Jesus uttered these words; and they would continue to be under the domination of those Gentile governments 'until the Times of the Gentiles be fulfilled.' 'The treading down of the Jews has stopped,'" declared Brother Russell. All over the world the Jews are now free-even in Russia. On September 5 [1914], the Czar of Russia issued a proclamation to all the Jews of the Russian empire; and this was before the Times of the Gentiles had expired . . . Where are the Jews being trodden down now? . . . We believe that the treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended."

Brother Russell then remarks: 'When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the Times of the Gentiles have expired, and that they may re-establish their kingdom in Palestine; for there is nothing now that intervenes. Some years ago [in 1910] we called attention to the fact that the Gentile times were fast closing; and the Message, by the way, went all over the various countries of the world where Jews live, it having been printed in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration, and pointing out to them this very time. Now we are able to tell them that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession.

According to their faith it will be unto them."

Since Brother Russell wrote these words the old Turkish oppressors have been driven out of the land of Palestine, and the Jews, under the famous "Balfour Declaration," have been given a national home in their ancient land of promise. The recent trouble between the Arabs and the Jews, while distressing, is but an indication that the Jews have been gaining a steady hold upon the land, thus arousing the jealousy of the Arabs. The Pope in Rome has closely followed events in Palestine; and in the "Chicago Tribune" of August 28th, 1929, a message from the Vatican in Rome appears, in which the Jewish and Arab situation in Palestine is commented upon: "Regarding the Wailing Wall matter, the prelate is said to have advised [to the British Government] that that is only a pretext, and the real cause of the trouble was economic, the Jews having deprived the Arabs of jobs, and otherwise disturbed economic conditions."

As you know, much can be said regarding the Great Pyramid's corroboration of the Lord's Plan of Salvation, and the time-features, but these have already been set forth in the second volume of "Great Pyramid Passages" which Brother Russell recommended to all his readers. You will have

noticed already, I am sure, that, in a way, the Grand Gallery indicates the 2520-year period of the Seven Times of the Gentiles. For if we regard the upward floor-line of this Grand Gallery as being the hypotenuse of a right-angle triangle, the precise upward angle of the passage is such that the sum of the lengths of the base line and perpendicular of this triangle closely approximates 2520 inches (This sum is 2520.549 "Pyramid" inches, or about half an inch more than the exact 2520).

The subterranean chamber, also, marks the end of another time-measurement of 2520 "Pyramid" inches.

Reason for Visiting Pyramid

I think it right to draw your attention particularly to the measured length of the Descending Passage, from the junction of the First Ascending Passage down to the Subterranean Chamber.

There had been some doubt as to the precise length of this rock-cut passage, and it was for this reason that my brother, Doctor Edgar, and I visited the Great Pyramid in 1909. We desired to ascertain once for all the true length of this passage.

You may have noted that, in his early editions of Vol. III of "Studies in the Scriptures," in the Pyramid chapter, Brother Russell states that the length of the Descending Passage, from the junction of the Ascending Passage down to the Subterranean Chamber, is 3416 inches. But in all later editions of his third volume, since 1905, the length of this passage has been altered to the extent of 41 inches, the length now being said to be 3457 inches. Formerly the north wall of the Subterranean Chamber was said to mark the date 1874 A.D., but with the new measure of 3457 inches this date was shifted forward 41 years to 1915 A.D. No explanation is given for this change.

(See, however, the short article, "The Great Pyramid Measurements," on page 326 of 1st Nov., 1904, "Watch Tower.") We measured this passage in 1909, having first removed from it all obstructing debris, we found that neither the earlier published length of 3416 inches, nor the later published length of 3457 inches, was correct. The true length was found to be more nearly 3385 "Pyramid" inches. (The exact length is 3384.904 "Pyramid" inches.) As will be seen, this is 31 inches less than the first of Brother Russell's figures, and 72 inches less than his later one.

We, of course, immediately communicated with Brother Russell the true length of the Descending Passage. At first sight it appeared as if we would require to abandon the time-measurements of this lower part of the Pyramid's passage system, the true length being so different from what we had previously understood it to be. Yet, strange to say, instead of abandoning the time-measurements, we found that the true length of the passage established these time-measurements all the more thoroughly. Both dates, 1874 and 1914, are now seen to be indicated by the end of this Descending Passage. This indication is very exact and convincing, and goes far to establish our faith in the Great Pyramid as indeed a building of God.

The End of the Present Evil World

Some may naturally wonder how, with the length of the Descending Passage being 3385, and neither 3416 or 3457 inches, it is possible for the dates at the Subterranean Chamber still to be

found correct. The explanation is, after all, quite simple, namely-the date marked by the upper end of the First Descending Passage (the starting-point for this particular time-measurement-See pages C341-C342 in Vol. III, "Studies") is not 2 B.C. the date of our Lord's birth, but more properly 33 A.D., the date of his death and resurrection. Also, the true length of the First Ascending Passage is more nearly 1543-1/2 "Pyramid" inches, and not 1542 as stated in Vol. III "Studies." This makes all the difference in the time-measurements-the terminal of the floor-line of the small Horizontal Passage in the "Pit," or Subterranean Chamber, is now found to mark the date 1874 (Brother Russell's first interpretation was correct here, even though he did not base it upon the correct measurements). The 1914 date is marked by that particular point that is directly, vertically, below the terminal of the Small Horizontal Passage, and in line with the produced floor line of the inclined portion of the Descending Passage. That is, if the Descending Passage had continued directly downward at the same steep angle to the "Pit," instead of ending in the Small Horizontal Passage, the termination of this downward measurement would mark the date 1914 A.D. The point where the Small Horizontal Passage branches off from the inclined floor of the Descending Passage, marks the date 1521 A.D., when Martin Luther began the great Protestant Reformation movement. The north wall of the small "Recess" in the west wall of the Small Horizontal Passage marks the date 1789 A.D., the year of the French Revolution. The upper, south, end-wall of the Grand Gallery marks 1914 A.D., just as does the terminal of the produced floor-line of the Descending Passage. These two points are in vertical alignment with each other.

Several "Pyramid"-inch time-measurements demonstrate that the vertical line of the roof-commencement of the Descending Passage marks the date of the flood of Noah. The full length of the Descending Passage from this "flood-line" commencement down to the terminal of the Small Horizontal Passage in the "Pit," correspond in inch-years with the complete duration of the second Dispensation, named in the Scriptures, "The Present Evil World," from 2472 B.C. to 1874 A.D., or 1914 A.D., if the measurements is continued down to the end of the produced floor-line of the downward passage.

The Complete Period of Salvation

Because of God's foreknowledge in the obedience of His dear Son Christ Jesus, that he would willingly give his life a ransom-sacrifice for mankind, God at the very beginning subjected the whole human family in hope that there would ultimately be a reversal of the death-sentence-See Romans 8:20. Christ's death was foreordained from the foundation of the world, as we read in 1 Peter 1:18-20.

This "hopeful" condition of mankind is illustrated by the Horizontal Passage leading to the Queen's Chamber; for this passage, in addition to symbolizing the New Covenant opportunity for life on the human plane, which God will make with Israel and afterwards with the whole world, also represents from this other standpoint the complete 7,000 years of mankind's preparation for the Queen's Chamber condition of perfect human life. The final one-seventh of this Horizontal Passage represents the final 1000-year period of the world's history, the first six-sevenths representing the first 6000 years from the fall of Adam. Because of the 21-inch drop in the floor of the Queen's Chamber end of the passage, this final section has that extra height between floor and roof; and this enables a man of average stature to walk along here upright, till he enters the Queen's Chamber.

The first six-sevenths of the length of the passage is only four feet in height, and illustrates the bowed condition of the human race under sin and degradation during the first six 1000-year periods; whereas the greater head room of the last one-seventh of the passage illustrates the comparatively greater freedom of the Millennial Age under the beneficent rule of the Christ. Then, after the final "little season" when Satan is "let loose" from his restraint in the "Bottomless Pit," and the final test of love and obedience is brought upon restored humanity, and the finally incorrigible are blotted out with Satan in the "Second Death," the whole human family will be ushered into the "glorious liberty of the children of God" (Romans 8:21), as symbolized by the seven-sided Queen's Chamber.

The bitter experience with sin, degradation, and death experienced by the human race for the past six thousand years, is part of man's training, making him acquainted with the exceeding sinfulness of sin, that he may appreciate and enjoy the glorious condition of human perfection as symbolized by the Queen's Chamber. And the one thousand years of Christ's reign will give experience of righteousness, that all may know good as well as evil, and thus be prepared to choose good and live. So, although the world is pictured as stumbling down the Descending-Passage, under condemnation to death, this "cursed" condition was altered by the ransom-sacrifice of Jesus Christ, so that death is changed to "sleep," as Jesus said: "Lazarus sleepeth; but I go that I may awake him out of sleep . . . Then said Jesus unto them plainly, Lazarus is dead" (John 11:11-14).

The whole world now "sleep in Jesus," and shall be awakened in due time and be given an opportunity for life everlasting; but the Scriptures declare, that everyone who will not hear or obey that Prophet, Jesus Christ, shall be "destroyed from among the people" (Acts 3:23). Nevertheless, while some will be destroyed with Satan after the end of the Millennial reign of Christ, the vast majority will go on into life everlasting; for we read that, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (#Isa 53:11). It will be noticed that the Well-Shaft, symbolical of Christ's ransom-sacrifice, leads upward from the Descending Passage directly to the commencement of the Horizontal Passage. This represents how the "Lamb of God," Jesus Christ, was slain from the foundation of the world, illustrating, therefore, the hopeful condition of the world from the very beginning, even though weeping has endured for so long. The wrath of God will soon be overpast.

What think you? Shall we give the Devil the credit of having designed the Great Pyramid with all its convincing and beautiful teaching? I am quite sure that no one who has given this subject any real consideration would ever think of ascribing the existence of this monument to the great adversary of God and man. The Pyramid nowhere magnifies the Devil, but it everywhere magnifies the heavenly Father and our Lord Jesus Christ, and the glorious Scriptural Plan of Salvation. Praise ye the Lord!

(Time would not permit Bro. Edgar taking up the multitude of other interesting and corroborative features of the Great Pyramid, but these can be studied at leisure in his publications, to which references is made at the close of this Report.)

The evening service was then concluded with the first and last verse of Hymn 100 Closing prayer by Brother Edgar.

Although the first day of the Convention had come to a close, the friends were in no hurry to disperse, but remained a long time in fellowship.

9:30 A. M. PRAISE AND TESTIMONY MEETING

Led by Brother A. M. Saphore, of New York City

Saturday, November 2nd, 1929

The meeting was opened by the singing of Hymn No. 4, entitled:

MY GOAL IS CHRIST

Ah, tell me not of gold or treasure,

Of pomp and beauty here on earth!
There's not a thing that gives me pleasure,
Of all this world displays for worth.

Refrain

Each heart will seek and love its own;
My goal is Christ, and Christ alone,
My goal is Christ and Christ alone.
The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the earth can cherish
Are but the pastime of an hour.
Each heart, etc.

Against this tower there's no prevailing;
His Kingdom passes not away;
His throne abides, despite assailing,
From henceforth unto endless day.
Each heart, etc.

And tho' a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with him yonder
In his own glory-realms above.
Triumphantly I therefore own,
My goal is Christ, and Christ alone.

Let us read the Manna Text for today, it is based upon Samuel 3:18:

"It is the Lord; let him do what seemeth him good."

We know not what is for our highest welfare. Some-times those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. Blessed are they who are able through faith to pierce the gloom of every trial and difficulty and perplexity, and to realize that "The Lord knoweth them that are his," and that he is causing all things to work together for their good." Z -- '01-148.

Let us continue the service by all joining together in repeating:

MY MORNING RESOLVE

My Earliest Thought I Desire Shall Be:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (for grace to help). I will pay my Vows unto the Most High." – Psalm 116:12-14.

Remembering the Divine call, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psalm 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because "Faith can firmly trust him, come what may."

I am sure if our Pastor were present in physical form, we would enjoy those few words we so often heard, as he came into the Bethel dining-room each morning, saying, "Good morning all."

We recall his voice, and you knew by the sweet expression that he meant it. He loved all who loved the Lord. As a result of his loving us, we have the pleasure of gathering, not only on account of Pastor Russell but with each other in respect to many things the Lord permitted our Pastor to bring to our attention. Many of us would have been in the various denominations, if the harvest truth had not been brought to our attention in the Divine Plan of the Ages. Therefore, we are gathered together, because those things were of common interest to us, and the Lord permitted our Pastor to harmonize those things, which, previously were confusion.

This convention has been called, because of experiences which the Lord has permitted to come upon His people during the recent years. He loves His people and is jealous over them with a godly jealousy, because he wants them for Himself, and wants them to own and confess **NO OTHER HEADSHIP**.

Through experiences He has led us to freedom in our individual lives, and to freedom for the Ecclesias of the Lord. Therefore, in the words of our Manna Text, which we just read, "It is the Lord," dear brethren, "let Him do what seemeth Him good." Let us realize more and more the solemnity of our position before the Lord, our covenant with Him by the sacrifice of our will and all that the will controls, even unto death. Let us give all diligence in fulfilling our part of the contract, realizing the seriousness of the matter, and the future blessing of those who NOW "let Him do what seemeth Him good," so that they can be used of Him in blessing all the willing and obedient during Messiah's Kingdom.

(A blessed season of Praise and Testimony followed, some of which we were able to catch and herewith report, together with some others from friends unable to be present in person at the convention.)

Brother Saphore then suggested while you are getting ready to offer your Testimony, let us sing one verse of No. 299:

MY BLESSED PORTION

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I'm pleased with none beside;
The fairest of the fair is He,

Brother Kendall:

I am with you today, dear friends, because of necessity, because things have been going on in this section for some time which we could no longer endure, but out of those conditions, this Convention has resulted. I feel rejoiced about it; I feel we have our feet now on solid rock, and where we can worship the Lord without something hanging over our heads. I am not a Methodist, but I have a revival spirit, and that is what I think has happened around here. I rejoice that I see a few friends who also enjoy it. I want freedom in the Lord, freedom to worship Him according to the dictates of my own conscience, and we now have it.

Brother Falkner:

This is almost a "Home-coming Convention," because there are so many here who have been in the Truth for 35 to 44 years, and many of them we have not seen for a long time. It is, therefore, a Homecoming Convention.

In coming here I have felt a spirit pervading this place that I cannot get away from. While the mottoes that were on the walls have been removed, yet the spirit of the mottoes still remains. We have no picture of Brother Russell here, yet his spirit is here.

On the other hand, as we look back after his departure from us, we may have let that spirit which was shed abroad in our hearts get away from us, but yesterday, today and tomorrow we are having a revival of that spirit.

When I look at these beautiful flowers, I am reminded of another beautiful flower which grew in the Garden of the Lord, and if he were still alive, would be with us, and that is brother Pierson, of Cromwell, Conn. Five years ago he passed from our midst, and I want to say that he was one of the finest of the Brethren I ever met.

Verse 3 of Hymn No .203, was then called for.

HAPPY DAY

Yes, every day has been
Since I am His and He is mine.
He leads me and I follow on,
Directed through His Word divine.

Brother Saphore:

Yes, every day has been happy. Who will be next to give us a word of testimony??

Sister Woodruff, from Atlantic City:

My heart rejoices that the Lord has permitted me to come to this gathering. We have only a few in Atlantic City, but we are standing on the promises of the Lord.

Another Sister:

I am saying more than my share, as I testified yesterday, but I want to say that I am glad to be here and to listen to the old, old story of Jesus and His love. My desire is to continue along this line, among those who know the joyful sound, realizing that we are free indeed to love all who are the Lord's.

A Sister from Detroit:

I bring the love and greetings from the whole Class at Detroit, Michigan. How happy we would be if we could hear the testimonies of those who have gone beyond. It's wonderful to walk in the footsteps of Jesus.

The above are samples of the testimonies offered at that morning service, and now I wish to give you a few from those who could not be present in person:

Brother Herde, Washington, D. C.:

"I made an effort to get to Pittsburgh Convention, but could not do it; Brother Johnson, of Duquesne, has kept me posted as to the developments in the Pittsburgh District, and wrote me at great length concerning the meetings."

A Brother in England:

"Please find value to cover one copy of the report of the Pittsburgh Convention. I am pleased to read what reminds me of the old days of Brother Russell and the Watch Tower times."

Brother Poole, of Powell River, B. C.:

"What a glorious time you must have had at this Convention. What pleasant memories must have come to your mind, as you gathered in the old Bible House Chapel (formerly Allegheny), and what lovely memories must have floated back to you, as you gathered around the dear Pastor's grave. What a shaking and sifting you have witnessed -- and what changes you have seen since you stood there thirteen years ago."

Brother Henry Hoskins, Tulare, Calif.:

"The message of Truth, which rejoiced our hearts together in years gone by, has lost none of its sweetness for me. I am isolated here, not a person between San Francisco and Los Angeles to my knowledge, who knows and accepts the Truth, as we see it, so you can understand how that I shall be very glad to have your report."

Another Brother from England:

"Seeing that we are isolated, and do not have much opportunity of fellowship with brethren of like mind, we should be pleased to have one of the Reports of the Convention recently held at Pittsburgh. No doubt it would be helpful and strengthening to us as we walk this rugged path."

Brother Crider, from Post, Texas:

"I am writing just a word to express my appreciation of the proposed service you hope to render respecting the Pittsburgh Convention. Since its announcement and I saw the names of those who are to speak, I have been wondering what would be said, and thinking how much I would like to see report of it -- and, behold, here comes the announcement of your intention to do that very thing. I had not seen your name for years. (No, and some people seemed to take delight in saying that I was out of the Truth, because I could not stand for the claims and demands that were made.) I well remember how you used to travel with Brother Russell and report the Conventions in those days. I am glad to hear from you again.

Best wishes for the success of your efforts, and that the Convention and Report will serve the real Truth and help to edify and unite a sorely confused number of brethren."

10:00 A. M. -- Brother Wilson, Chair, then took charge and introduced, as the first speaker of the morning, Brother Horace E. Hollister, of New York, stating that he would speak upon the subject:

STRONG DELUSIONS FROM GOD

Discourse by Horace C. Hollister

"Because they received not the love of the truth, that they might be saved God shall send them strong delusion, that they should believe a lie: that they all might be damned" -- 2 Thessalonians 2:10-12.

IT IS a startling thought that God would delude or deceive anyone. He is "the God of Truth," He "cannot lie." What, then, does the Apostle mean by this statement?

As Bible Students, taught in the school of Pastor Russell, when puzzled by a seemingly inconsistent statement of Scripture as rendered in the version "authorized" by the royal James, we have learned to seek its meaning in the original text, by making use of the various critical translations available, and the Hebrew and Greek lexicons of Young and Strong.

So examining this text, we find that its first assertion "God shall send" is correctly translated, and indicates a deliberate and unequivocal purpose. We pause to ask, how does God "send" his message to men? and reply, through his Word, sole "Channel" of his revelation to mankind.

Are we then to conclude that there is "strong delusion" in the Word of God? By no means! The critical translations give us the solution of the mystery. The original Greek words do not mean "strong delusion."

Rotherham translates these words "an inward working of error." The Emphatic Diaglott word-for-word reads, "Strong working of deceit"; in the arranged translation, "an energy of delusion." A free rendering of this passage, in harmony with the Greek original and the general teachings of the Scriptures might be as follows: "They shall receive a mistaken zeal, based on their own understanding of the Word of God."

The Scriptures themselves offer numerous examples of people so deceived.

(1) Fleshly Israel was deceived: -- Romans 9:30-Romans 10:3: "I bear them witness that they have a zeal for God, but not according to knowledge."

(2) Paul was deceived: -- Philippians 3:6: "As touching zeal, persecuting the church;" 1 Corinthians 15:9: "I am not meet to be called an apostle, because I persecuted the church of God."

(3) Christian persecutors deceived: -- John 16:2: "The hour cometh, that whosoever killeth you shall think that he offereth service unto God."

(4) Honestly deceived: -- Proverbs 16:25: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

(5) Judas deceived: -- John 13:21-30. The betrayal of our Lord by Judas Iscariot is one of the simplest and clearest illustrations of our text. "Then entered Satan into him (Judas). Jesus therefore

saith unto him, What thou doest, do quickly." Judas had sold out to the High Priests. He had agreed to betray his Master. Satan had "entered into his heart." But still he hesitated to commit the overt act of treason. Jesus, the living Word of God, spoke: "What thou doest, do quickly." It was the "zeal of error" Judas needed to spur him on. Without relieving him of responsibility or culpability, Jesus gave him the "mistaken zeal" to accomplish his nefarious purpose -- because his heart was not right -- he had not "received the truth in the love of it."

Thus everyone who concerns himself with holy things -- the Scriptures, the Church, the ministry -- without a dominant, a governing love of the truth, of all truth -- will inevitably draw mistaken zeal from the Scriptures, "that they may be judged" or distinguished. By the suggestion from Jesus, Judas was prompted to act; by the activating energizing power of God's word, we are urged to do what we most desire to do quickly, that our true heart condition may be manifested and the decision in our case be made, and be approved by all the righteous in heaven and earth.

Since we may be perfectly sincere, and sure we are acting on the Word of God, and yet be wrong and by our actions be justifying our condemnation, it behooves us every one to obey the Apostle's injunction to "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5). Dare any of us say we are certain we are right -- in no danger of judgment -- we have no need of caution or self-examination; and that all who disagree with us either in doctrine or practice, are wrong? "Let him that thinketh he standeth, TAKE HEED lest he fall."

It is often extremely difficult to discriminate between good and evil; or to decide whether a course of conduct opened before us would be pleasing to the Lord or not.

Some may be inclined to question this statement; but the writer of the Epistle to the Hebrews declares it to be true. He says (Hebrews 5:7-14) -- "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and . . . have need of milk ('for babes') and not of solid food . . . (which is) for full grown men . . . who by reason of use have their senses exercised to discern good and evil."

This writer emphasizes his point here by a play on words -- a paronomasia, which is the use of two words of similar sound in juxtaposition, commonly for emphasizing antithesis, or contrary meaning.

Paul frequently uses various forms of plays on words -- puns, paronomasias, assonances and alliterations -- always with the purpose of impressing his thought on his reader's mind. Doubtless there are many that escape the notice of one who is unfamiliar with the Greek, but it may be interesting to call attention to a few.

(1) In the Epistle to Philemon: -- Paul sends his letter by the hand of Onesimus, a run-away slave of Philemon's, whom Paul had met and converted in Rome. Paul puns on the name Onesimus, which means "Helpful." In Philemon 11 he writes "(Helpful) was once unprofitable to thee, but now he is profitable to thee and to me." Philemon 20 "Yea, brother, let me have joy ('help' -- oninemi) .of thee in the Lord."

(2) Romans 12:13, 14: -- A pun on the Greek word dioko, which signifies both to pursue, and to persecute. The apostle admonishes "(Be) given to hospitality" -- literally, "pursue hospitality." We can almost see him smile as he remembers that the word also means persecute, and as he breaks the general trend of his admonitions to impress his thought. "You should pursue hospitality; but if others pursue (persecute) you, bless them, and curse not."

(3) 2 Corinthians 4:17: -- "Weight of glory." The root meaning of the Hebrew word for "glory" is weighty. A weighty man -- in money, or armor, or possessions, has glory. The Greek word for glory has as its root meaning thought; glory is that which attracts much thought or attention. Paul writing in Greek combines the Hebrew thought and compares "Our present light affliction (with) an exceeding and eternal weight of glory."

(4) 2 Corinthians 1:3-7: -- This is an example of assonance; the apostle here uses various forms of the word "comfort" ten times in five verses.

(5) Hebrews 5:14: -- Out of more than a dozen Greek words meaning "good," and eight meaning "evil," the writer selects two which look and sound almost exactly alike -- "Kalos" and "Kakos." It requires good eyesight to "discern" between Kalos and Kakos, and equally good and experienced spiritual eyesight to always discern between good and evil, in our conclusion drawn from the Word of God. A neat turn of language to impress a great truth!

καλος
Kalos—"Good"

κακος
Kakos—"Evil"

Discernment -- discrimination -- is a rare and advanced fruit ,of true Wisdom.

The Great Deception referred to in Second Thessalonians is the Anti-Christ system -- the Roman Catholic Church. No one can accuse this church of lack of zeal, nor that it is not based on scriptures taken from the Word of God.

And how plausible they are! Peter's keys; the church's reign; the "living Bread, broken for you"; they had only to identify themselves as the "true church" to conclude that they were the exclusive "Channel" of truth and "God's Organization" upon earth; and that all who did not agree and submit were enemies of God and beyond the pale.

Kalos or kakos! Good or evil!

The fundamental error is in expecting that the Church will reign in the flesh, and that its ministers have earthly authority. The Scriptures are so written that the erroneous conclusion may be drawn, by those who do not love the truth concerning the church in the flesh -- that her course is to be one of humility, poverty, self-sacrifice, suffering; her exaltation to be consequent upon her death in following her Lord. This is distasteful to those who love power, place, pride, authority. God sends a "zeal of error" to such -- that their hearts may be manifested, their condemnation justified.

Strange it is that Bible Students can see clearly how wrong the course of some who made these great and swelling claims in past centuries; yet fail to recognize the same claims of over-lordship and authority when advanced by others today. Plausible arguments, based upon texts and interpretations of God's Word, are presented in support of these claims; but the Apostle's solemn and portentous words apply today as ever: "God shall send them a zeal of error -- because they loved not the truth -- that they may be judged."

This particular self-deception is the most serious and dangerous of any into which we may fall. It is denounced by the risen Christ in his Revelation (Revelation 2:6, 15) as "the doctrine and works of the Nicolaitanes, which I also hate." Nicolaus means "he who overcomes the people;" it is a cryptic reference to those who seek to be-come "lords over God's heritage" -- who are "not holding the Head." "The vice-gerent of Christ on earth;" "the Channel of the Truth;" "the president of God's Organization;" the "secondarily prophet" who has now usurped the right (of the Head) to judge his brethren, condemning and exalting as she sees fit; these and similar claims are all direct offences against him who has been appointed by God the Father "to be head over all things unto his body, which is the Church" (Ephesians 1:22), and inevitably will bring on the condemnation forewarned, if persisted in.

Next in heinousness to the offense against the Head is the offense against his Body, the Church, in fomenting divisions among her members. The Apostle writes (1 Corinthians 11:19) "There must be schisms among you, that they that are approved may be made manifest among you." How manifest? Let Paul himself answer (Galatians 5:19-21): "Now the works of the flesh are manifest, which are these; . . . enmities, strife, jealousies, wraths, factions, divisions, parties . . . which I forewarn you, even as I did forewarn ydu, that they who practice such things cannot inherit the Kingdom of God." The divisions must come, in order that those who love and practice divisions may be manifested and condemned.

On the contrary, the same Apostle as clearly declares that those who practice Unity shall inherit the Kingdom. He gives us a basis for the unity of the Church so clear, simple, and yet comprehensive as to leave no room for question, no danger of being either too exclusive or too inclusive if we adhere to it. It is indeed an authoritative "Apostle's Creed" for the Church. It is found in Ephesians 4:1-16, which may be paraphrased with some freedom as follows. Note the play on the word "one":

"I urge you to live lives worthy of the Call that you have received; always humble and gentle, patient, bearing lovingly with one another, and striving to maintain in the bond of peace the oneness given by the Spirit. (For there are seven "one" things upon which this "oneness" is built:)

One Body,
One Spirit,
One Hope of our Calling,
One Lord,
One Faith,
One Baptism,
One God and Father over all."

"To this unified Body God has given gifts -- Apostles, Prophets, Evangelists, Pastors and Teachers, to fit his People for the work of the Ministry, for the building up of the Body of Christ. And (providing unity is maintained) this shall continue until we all attain unto

- (1) The oneness of the faith;
- (2) The full knowledge of the Son of God;
- (3) Full grown manhood -- the full standard of the perfection of Christ;
- (4) Complete union with him who is our head -- Christ himself.

But only if we are closely joined and knit together . . . and so are being built up in a spirit of love."

The Apostle's extreme care in choosing words to exactly express his meaning is notable in the fact that in referring to five of the seven essential things he uses the cardinal "one"; in the cases of the other two, he uses the ordinary, "first." The five cardinal "ones" are given to us -- complete, perfect, the plan and workmanship of the Father and the Son, in which our part is only to receive, to occupy, to share, or to recognize and obey. These are: "One Body, One Spirit, One Lord, One Baptism, One God and Father." The other two are: "First Hope of our Calling, First Faith." These are our contributions to the fellowship of the body; while both are gifts from God in a sense, because the things which call them forth or incite them are from Him, yet in another sense they originate and grow in our minds in response to God's invitation and gracious promises.

Yet in stating these two requirements for membership in the Body, he implies that we are not to expect or demand a fully developed hope or faith in those seeking our fellowship. This he puts in so many words in Romans 14:1 -- "Him that is weak in the faith receive ye, but not to doubtful disputations." Presently, as a result of the unity and fellowship of the Body, his faith will grow, "until we all attain unto the unity (perfection) of the faith."

How beautifully this platform covers every point -- justification, consecration, sanctification, holy living, a sacrificial death. Anyone who professes these Seven Things, and gives no contrary evidence (such as living in open sin -- 1 Corinthians 5:11; 2 Thessalonians 3:6) is to be accepted and fellowshipped as a Brother in Christ.

But, says one, any sectarian would accept this platform -- providing he is allowed to define the "One Faith!" To this we reply, the Apostle does not leave this requirement to our individual opinions and preferences, but himself defines in unmistakable simplicity and completeness, the Faith once delivered unto the Saints: "Now faith is the assurance of things hoped for, a conviction of things not seen." "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and believe in thy

heart that God raised Him from the dead, thou shalt be saved" (Hebrews 11:6; Romans 10:8, 9). Is that all? Yes, according to Paul; but mistakenly zealous sectarians from the earliest age of the Church have been expanding and dilating and doctoring and patching their conceptions of "The Faith," to include this, that and the other doctrinal requirement, true or false; and they are still busy at it -- particularly among the Bible Students!

In fact, it has become so much a matter of course to confuse "faith" with doctrine or belief, that when the facts come to our attention we are astonished, and sometimes find it difficult to adjust our minds to their implications.

The Greek word "pistis," the word usually translated "faith," carries no implication of a creed or system of belief. Strong's Greek Dictionary in his Concordance, after defining this word, adds: "By extension, the system of religious (Gospel) truth itself." It is truly by an "ex-tension" not authorized by the inspired writers nor justified by the meaning or usage of the Greek word, that it is so extended. And this "extension" has undoubtedly been the cause of more fanaticism, persecution, hatred, warfare and bloodshed, in the name of Christ, than all other fundamental errors combined.

As compared to the Seven fundamental Things stated by the Apostle as essential to membership in the Church, and the plain statements of Scripture directly concerning these Seven, all other doctrinal statements of Scripture are of secondary importance. And yet, the things that Christians dispute -- yea, quarrel and divide about, are almost invariably the doctrinal questions of secondary importance.

Kalos or Kakos -- good or evil -- discern, O Israel!

The Great Things should unit us ALL; shall we permit the lesser things to continue to separate us?

Paul places life and death before us -- a theorem in Spiritual Proportion:

Unity: Life : : Divisions: Death.

Unity -- and a "completing of our course with joy;" an "ascertaining what is the good and acceptable and complete will of God concerning us;" an "abundant entrance ministered unto us into His Everlasting Kingdom."

Divisions -- and loss; lost time, lost efficiency, lost opportunities, a lost crown and Kingdom.

Why is this subject of the Unity of the Body of such supreme importance?

- (1) Because Jesus came into the world to establish unity: John 11:52.
- (2) He commanded and prayed that his followers should be one (united) -- John 15:12, 17; John 17:11, 21-23.
- (3) We lose our liberty in Christ if we practice divisions.

What, says one, I thought we gained liberty by standing apart?

The most important feature of our liberty in Christ is that spoken of in John 1:12: "As many as received him, to them gave he power (marg. the right or privilege -- i. e., liberty) to become the sons of God." "He that saith he abidieth in him ought himself also so to walk, even as he walked Hereby perceive we love, because he laid down his life for us; and we ought to lay down our lives for the brethren Beloved, if God so loved us, we ought also to love one another" (1 John 2:6, 1 John 3:16; 1 John 4:11).

How can we love and lay down our lives for the brethren if we are divided -- if we do not fellowship them -- assemble ourselves together with them? Only "with all saints" can we come to know "what is the breadth and length and height and depth of the love of Christ, which passeth (individual or human) knowledge" (Ephesians 3:14-19). We can only attain the perfection of this knowledge when we are finally united with our Head and the 144,000 members of his Body beyond the veil; but our fitness for that ultimate and perfect Unity will certainly be measured and judged by the earnestness, sincerity and self-sacrifice we display in seeking the fullest possible measure of it during this, our trial time.

We have considered the Great Apostles' solemn ad-monitions and warnings; it remains for us only to ex-amine their applicability to ourselves; to determine our own position and trend in the light of their significance; for "if we judge ourselves we shall not be judged."

Kalos or Kakos -- good or evil -- life or death!

Are present-day divisions among the Lord's people good, or evil? Are they justifiable? For instance, can we view with contentment or satisfaction a division based on what we name the arrangement or covenant under which we are acceptable, during the Gospel Age, to the Heavenly Father? Some hold that it should be called the New Covenant, some the Abrahamic or Sarah or Faith Covenant. Both agree that the arrangement is of grace on the Father's part, not of merit upon ours; that all depends upon Jesus, our complete and sufficient sacrifice. His is the blood of the Covenant; the BLOOD is all important, whatever the Covenant is called. The division is based upon the form of words; not a difference of principles or practice. This once seemed important -- justifying division in the Body; now we ask, is not Unity of greater importance? Kalos or Kakos -- good or evil -- discern ye, O Israel!

Other Bible Students have divided on the broad and ancient question of Faith or Works -- which is essential? Some placed all the emphasis on the principles of the Faith; others emphasized almost exclusively the thought of Works or Service, and seemingly were ready to sacrifice every thing to organization, activity, efficiency, results. Were both sides sincere? We dare not question it! Which side was right -- which wrong? Neither and both!

The Lord is the judge of his people. But he judges individuals and organizations separately. When an organization is condemned the judgment does not necessarily include all who are in the organization. Those whose hearts are right are given the opportunity to "come out" (Revelation 18:4).

Faith prompts to works -- works demonstrate and in-crease faith -- both are good, both essential. On both sides of all the divisions between the Bible Students there have been some who have

practiced Unity -- who have been loving, kind, tolerant, constructive. On both sides have been some who have been combative, intolerant, repellant, destructive -- thus "practicing" divisions. This has been the real basis of the Lord's judgment -- not the trivial technicalities upon which so much time has been wasted by the short-sighted. Kalos or Kakos -- good or evil -- discern, O Israel!

That faithful and holy servant of God, Pastor Charles T. Russell, labored long and arduously in the cause of the Unity of the Body of Christ. Under his stewardship and oversight a movement was carried on which resulted in the gathering together of the consecrated in Christ Jesus from every quarter of the ecclesiastical heavens. A great witness was made to the world of devotion to the Word of God, love for the brethren, zeal for the Truth. But the Pastor was called up higher (as we believe), and, alas, many of his fellow-servants seem to have forgotten his teachings, and others to think that the letter of his teachings is more important than their spirit.

Some of those most devoted to the Pastor's memory, it seems us, are falling into this error. The spirit of his teaching and administration was brotherly love, tolerance, unity, breadth. Some dear brethren today seem to feel that a precise regard for the proper formula of words referring to the Pastor's work and office, and adherence to the letter of his teachings, are more important than maintaining the Spirit of his message and work.

The Apostle's maxim, "The letter killeth, but the spirit giveth life" (2 Corinthians 3:6) has a wider application than to the Law Covenant and the New. Their very effort to do honor to Pastor Russell's memory by adherence to the letter of his teachings and the formula of his scriptural title as they see it, and disfellowshipping the brethren who do not conform to every item of their views, actually dishonors Pastor Russell by contributing to the divisions among his followers; by misrepresenting the tolerant and kindly spirit of his personal attitude; and by withdrawing their personal influence for the larger bodies of more liberally-minded Bible Students -- an influence that is needed and would be valuable in keeping alive in the minds of all the Brethren the memory of Pastor Russell's teachings and example.

Kalos or Kakos -- good or evil -- discern, O Israel!

Adherence to the Apostle's Seven Principles of Unity would quickly heal this breach in the walls of Zion.

Some of the dear Brethren fear "Organizations" -- corporations chartered for general religious service -- with some reason, considering recent experience. But let us apply to this subject also our mature spiritual discernment. Let us not fear chimeras or bugaboos! A corporation has only the fiction of life -- it is a mechanical expedient to increase business efficiency. Such organizations have been used very efficiently in furthering our King's business in times past -- as for example, the British and American Bible Societies, in publishing and disseminating the Holy Scriptures; and more recently, the Watch Tower Bible & Tract Society, under the direction and control of Pastor Russell. Because forgers use pens, shall honest men cease to write? Because hammers have been used to commit murders, shall we stop using them to build houses? Because a certain corporation ceases to exemplify the spirit of its founder and manager after his death, shall we denounce all corporations? Does such reasoning become maturity in Christ; or babehood -- with its unreasoning fears?

"By their fruits ye shall know them." The organizations attempting general work among the Bible Students and seeking their support, were organized for service. They can be very useful and helpful, if their directors retain a keen sense of their avowed mission; and so long as they perform their service acceptably they are good, and worthy of all appreciation and support. It is only when the individuals controlling an organization seek to use it and its influence to assume authority and dominate or rule or sway the Brethren and the Churches, that they become distinctly evil, and bear bitter fruitage.

Kalos or Kakos -- good or evil -- discern, O Israel!

Surely there should be no jealousy or rivalry among the general servants of the Churches any more than among the servants of the local Churches. Servants are justified by their usefulness. If an agency or organization is accomplishing good, help it along -- or at least let it alone.

Remember the wise old Gamaliel's advice: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." Acts 5:38, 40).

The Laodicean Church has a high and holy mission. ' In most particulars it is identical with, in some it differs somewhat from, the mission of previous stages of the Church. It may be stated thus:

- (1) To "give diligence to make our own calling and election sure" -- 2 Peter 1:3-11.
- (2) To "lay down our lives for the brethren" in assisting them to do likewise. -- 1 John 3.16.
- (3) To discharge our ambassadorship to mankind: "As though God did beseech by us: we pray in Christ's stead, be ye reconciled to God" -- 2 Corinthians 5:20.
- (4) To witness to the world of
 - (a) The End of the Age
 - (b) The Presence of the Lord
 - (c) The nearness of the Kingdom -- Matthew 24:14.

This mission can only be accomplished by Unity -- or rather, those who practice unity will achieve personal success in this enterprise.

It requires both Faith and Works -- but not specialists in Faith and specialists in Works, acting separately. We MUST GET TOGETHER, because our Head commands it. and because we need each other.

Kalos or Kakos -- good or evil -- discern, O Israel!

Shall we say Unity is impossible? Then we do not love sufficiently, for "Love hopeth ALL things!"

Unity impossible? Then we contradict the Prophet, who declares (Isaiah 52:8) "The watchmen together shall sing: for they shall see eye to eye when the Lord shall bring again Zion." Does this mean that if we are of the true watchmen we will agree on everything? Or, in other words, do we think that those who do not agree with us are not watchmen?

Ah, no, brethren -- let us not be so narrow or so foolish!

If we see eye to eye that opinions do not matter -- that unity on the basis of the Apostle's seven great essentials (upon which we all agree) is the all-important thing -- then the PROPHECY IS FULFILLED -- we can all get together. forget differences, practice unity, reap its blessed fruits "unto life eternal," and be ready to face our Lord and Head without the shame, confusion and regret we shall surely experience when we see him if we have "practiced divisions."

Kalos or Kakos -- good or evil -- discern, O Israel!

Surely the movement to "gather into unity the children of God who are scattered abroad," inaugurated by our Lord nineteen hundred years ago, is one worthy of our most earnest efforts as his followers. Surely it deserves our careful thought and planning, our time, our talents, the sacrifice of our human life itself! Surely it is a Holy Crusade to which we will do well to devote our-selves! Surely such a life and death would be well-pleasing to the Father and to our Head!

At the end of the circuit of churches of Asia Minor, selected by Holy Spirit as typical of the stages of the Church as a whole during the Gospel Age, we find Laodicea, the seventh and last. In close proximity to Laodicea were the cities of Colossae and Hierapolis. In each of these cities were



Christian churches; and while they are not mentioned in the symbolic messages of Revelation, their names and location so close to Laodicea seem significant.

Laodicea means "just people" or "people of justice." Colossae means "punishment" -- or, if derived from another root word, "colossal women." Hierapolis means "Holy City."

Laodicea, the City of Just People, lies side by side with Colossae, the City of Punishment or of Colossal Women --

either definition a fitting symbolic description of that great and wicked city elsewhere referred to as Babylon. Just to the north -- only a veil separates -- lies Hierapolis, the Holy City.

The Laodiceans are under close observation from both neighbors. "We are a spectacle to angels and men." Are we giving a good witness, dear Brethren -- of Christian love, of unity, of zeal and devotion, of holy living?

Kalos or Kakos -- good or evil. Discern, O Israel!

The Chairman then announced that we would sing the first and last verses of Hymn No. 94, as follows:

How happy and blessed the hours
Since Jesus I always can see!
Sweet prospects, sweet birds, and sweet flowers,
Have all gained new sweetness to me;
E'en when the great sun shines but dim,
And fields strive in vain to look gay,
While I am so happy in Him,
December's as pleasant as May.

My Lord, I am sure I am thine,
And thou art my sun and my song,
No longer I languish and pine,
Nor e'en are my winters so long;
My doubts and my fears all have flown,
Thy soul-cheering plan now I see;
Thy wisdom and glory have shone
From out thy blest Word upon me.

Prayer by Brother Hollister.

11:00 A. M. -- Discourse by Brother G. S. Kendall, of Washington, Pa.:
THE HARVEST AND THE JUBILEE

DEAR FRIENDS: -- I cannot tell you the great joy it gives me to be present at this Convention, and especially as I was to have a part in its organization. As I witness this "feast of love" from your eyes and lips, and feel that grasp of the hand, I can truly say: "How good and pleasant it is for Brethren to dwell together in unity."



Brother George S. Kendall

The Harvest

How many times we have heard of a harvest of forty years! Did you ever ask yourselves just why the harvest was 40 years long? Now let me have your attention for just one hour, while we reason together, as the Lord in Isaiah 1:18, invites us to do.

Who can give me the first Scripture quotation proving the 40-year harvest? Isn't there a single passage to be found? Now I shall be frank with you -- there is not a single passage from Genesis to Revelation to that effect, but to the contrary.

Turn with me now to Leviticus 23:9-17:

9 -- And the Lord spake unto Moses, saying,

10 -- Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest;

11 -- And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 -- And ye shall offer that day, when ye wave the sheaf, an he lamb without blemish of the first year, for a burnt offering unto the Lord.

15 -- And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 -- Even unto the morrow after the seventh week shall ye number fifty days. (Masoreite Text translation.)

Here we find the only mention of a harvest period in actual length of time. It is the grain harvest of the nation; and, as the harvest of the Gospel Age is of wheat and tares, we are concerned in the grain.

It is not difficult to see that the harvest was not based on 40 days, or 40 years, but was a cycle of 7x7, or 49 days, and the outer circle -- 50th DAY -- was called, Pentecost.

THE JUBILEE

Now let us turn to Leviticus 25th chapter and read verses 1-8 (Leviticus 25:1-8), concerning the Jubilee. These mark a Sabbath of years, one to seven, the 7th year a sabbath YEAR of rest.

Leviticus 25:8 -- "And thou shalt number seven sabbaths of years unto the 7 x 7, and the space of seven sabbaths of years shall he unto thee 40 and 9 years. THEN thou shalt cause the Trumpet of the JUBILEE to sound on the 10th day of the 7th month. In the Day of Atonement shall yet make the Trumpet to sound throughout all your land.

And yet shall hallow the fifty year, and proclaim liberty throughout all the land, to all the inhabitants thereof, and ye shall turn every man unto his possessions.

Now note -- the Harvest and the Jubilee are both based upon the great Sabbatical System, and we can count only by sevens, and their respective powers, 7×7 , in this order of time.

TIME is one of the great elements in the Plan of God. Before the dawn of creation, Jehovah laid the foundation of time regarding this earth:

Genesis 1:1 -- "Evening and morning were the first day."

I am sure no one in my presence believes this to be a literal day of 24 hours, nor a thousand year day.

The key to the whole "Week of Creation" is found in the 4th verse of the 4th chapter of Hebrews, where we read:

"For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Hebrews 4:4.

This is the Jewish rest. In Hebrews 4:9 we read, "There remaineth therefore a rest for the people of God."

In the Apostle's day, 4,000 years from Creation, the Apostle then shows the rest continuing throughout the Gospel Age. Let us labor to enter into that rest, and keep Sabbath with God. He has had a continual Sabbath for 6,000 years, and a thousand years yet with no work. So, the Great Sabbath takes in man's fall and restoration. During the seven thousand years, six in the past, and one thousand in the future, in this period God's work is only one of mercy.

There were six Creative days, each seven thousand years long, making a total of 42,000 years, down to Man's Creation. They were six epochs, called "days," and the seventh or Sabbath is a day of 7,000 years more, making a grand total of 49,000 years, completing the great Sabbatical Cycle in the Scriptures.

When God called Israel, He gave them a little miniature week, for their finite minds, of seven literal days, just as you would a child. Then came the harvest of seven sabbaths, a miniature cycle of 49

days to the 50th day. The 50th day was not a Sabbath, as it came not on the seven's, but an outer cycle of the Sabbatical System, and was a day of rest and feasting.

The Jubilee was a longer cycle, based upon years, instead of days. On the Sabbath arrangement, every seventh year was a Sabbath .of a year, and seven of these year Sabbaths gave them a jubilee. The Jubilee itself was not a Sabbath, but another outer cycle again of the Sabbatical system.

Now, can you see why there could not be a Jubilee for the world in 1925, because 1925 came within the Sabbatical Cycle. And not until the close of the 49,000 years, or the end of the Millennium, can the world of mankind expect to enjoy the Jubilee of Jubilees.

Neither could Israel have a Jubilee on a Sabbath date; it could not come between the 50-year periods, as we have already shown. Neither could mankind have their jubilee until their Sabbaths are ended, or "Rest with God."

I said many times before 1925, if the Ancient Worthies did not return at that date, then we could not expect them for fifty years more, as they represent a jubilee condition, TO INHERIT THE LAND GOD PROMISED THEM, and which they shall receive when they return, and it must come on a Jubilee date.

I firmly believe 1925 was the proper date for the typical Jewish fiftieth jubilee, had they continued to keep them down through the centuries; and, as time goes on, I feel sure we shall see that we are just forty years off on .our expectation concerning them. What we thought we saw in 1878 did really carne in 1918, forty years later.

Seven years later one of those mysterious periods of completeness ended with 1925 under the Jewish homeland program by Britain, where the first Sanhedrin met and its Passover observed after nearly two thousand years. It shows actual beginnings, and the next period of fifty years will bring these small beginning to a real Jewish home of a million or more Jews, real colonies and National power, culminating in the next Jubilee date, when all their warfare will be ended. Can we claim now that such conditions exist? We answer, No!

Have we not seen the savagery of the Arab hordes destroying life and property, and burning some of the tents of Jacob (or colonies), right here before our eyes in 1929, and it is not Jacob's trouble, either, for God's miracles slid not follow, as described by Ezekiel and Zachariah, but do not be discouraged, because all of God's Times and Seasons are divinely appointed. Well, says one, did not the Gentile Times end in 1914. We answer, their kingly right to rule did, but we are still sailing along. Fourteen years have passed since 1914, and conditions look even better than they did then. What shall we say, brethren?

We answer thus:

Like all other themes and prophecies in fulfillment, time only clears the vision and makes it plain to the watchers.

Turn with me to the 17th chapter of Revelation; here is described a momentous event: Seven heads, representing completeness of government -- the Times of the Gentiles.

Revelation 17:11 (Diaglott Translation): "And the wild beast, which was, and is not, he is both the eighth and is of the seventh, and goes into destruction."

The seventh head, or beastly power, represents completeness of Gentile Times, and the eighth constitutes this period that has not been clearly seen by the best Bible Students only vaguely. Now, however, as the real light is dawning on the situation, and the real transition period of forty years between the event of the Times of the Gentiles and the destruction of all earthly powers (as the Lamb shall overcome them, Revelation 17:14), is shown here in the eighth head, which is really of the seventh, but in reality the eighth -- then destruction follows:

Have we not been looking for destruction ever since 1914, but destruction has not come. However, the passing of kings and crowns have been a reality, but something of power takes its place. And what is it? The National form of Government, or the rule of the proletariates, first under the name of Soviet Russia, then the National Government by Kamel Pasha of Turkey. Then comes the National Government of China. So here comes (IT), the wild beast!

Nearly one-half of the population of the world begins to give its ten kings their power. And they shall hate the great harlot with her cup which has held sway over the seven heads of Gentile Rule, but now is coming to her end, by a rule of ten kings, which are inclined to do his will, and execute his purpose.

This purpose is clearly shown in the 16th verse (Revelation 17:16):

1st -- Will hate her,

2nd -- Will make her desolate (childless)

3rd -- And naked -- expose her

4th -- Will eat her flesh -- appropriate her and her wealth to themselves; and, last but not least will,

5th -- Burn her up with fire.

The 18th chapter of Revelation is descriptive of this great transaction. Revelation 18:17, "Till the words of God shall be complete, when this great Babylon shall perish from the earth, which has made all the nations drunk with the wine of her fornication.

Let us now look at three of the ten kings, who have come into power. What is their attitude concerning her? Russia did just what Revelation 17:16 says they would do.

Kamel Pasha kicked out the Caliph, with his million a year salary, and harem of 2,500 wives, all kept by the state as parasites upon the backs of the people; they drove him from the country, abolished the religion of in-tolerance and freed the slaves.

I saw the palace on the Dardanelles myself, where the representative of Mohamet lived with his 2,500 wives and wine, and whose glory excelleth that of ancient Solomon, with his little 700.

The same was true of China -- the customs of 3,000 years abolished forever. ..

And the movement of governments are hastening to the climax of a revolutionary form. Britain is fast coming; France, Bulgaria, Romania, and the stronghold of the woman is found in United States. Italy and Great Britain, money powers of super strength, allied with religious intolerance, bind upon the people grievous burdens.

But soon the world shall be ruled by the proletariats and their representatives.

We saw in our dream, the fall of Gentile dominion in 1914 and we thought that it was the end, that Christ's Kingdom was to be established then. But not so, time does not prove it, but it does prove this picture. And now we see the presence of the ten kings (numerical completeness), representing ALL kings, which shall have their rule "one hour" with the Beast. These shall make war with the Lamb, in that they shall abolish all religion and Christianity, and seek to establish an atheistic world after this destruction of the Abomination of Desolation.

What could be plainer? If God directs the destruction of all forms of religion, why would they not seek to establish an atheistic world?

How plain it is that the world will not be Christian when the Lamb shall war directly with the ten kings, but the reverse.

I would not be surprised to see, in the height of their rule, that Bibles would not be printed in the language of the people, but sack cloth and ashes for 3 1/2 years literally (Revelation 11:7). That "wild beast, ascending out of the abyss," shall kill them, their dead bodies, the Old and New Testaments, shall lie in the streets.

Summary

Harvest of 49 years, 7 x 7.

The 40-year period representing a period of trial, Moses wandering in the wilderness. No less than ten important events of forty show this.

The Jubilee kept 19 times partially by the Jews, a period of 950 years. They will start 950 years before the Gentiles, on account of this and begin to keep partially Jubilee, and this had its beginning in 1925, just 950 years before the year 7000 from Creation.

In 1925, 100 Jews received citizenship papers for the New Palestine, the first Passover, the formation of a Jewish Sanhedrin, and the floating of a Jewish flag, showing the beginning of realities, and every fifty years will see the better fulfillment of the type, until the Cycle ends in the 50,000-year of the world's history, and the real possession of the earth is given to its rightful owners (MAN), Palestine to the Jews, and the balance to man forever and forever -- the Jubilee .of Jubilees. Amen.

The service then closed with the singing of the first and last verses of Hymn No. 281, entitled:

THE CHURCH

The Church's one foundation,
Is Jesus Christ, her Lord;
She is his new creation,
By water and the Word.
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Prayer by Brother Kendall.

(See page 81)

VALUABLE HELPS WE SUPPLY

"The Divine Plan of the Ages" -- An exact reprint of the First Volume of Pastor Russell's "Studies." It is bound in handsome blue cloth, stamped in gold lettering; price 50 cents postpaid.

"The Revelation of Jesus Christ" -- An exposition of the Book of Revelation, in two volumes, comprising 1200 pages, bound in handsome artificial leather, stamped in gold lettering; price \$1.25 each; 2.50 for the set postpaid.

"Daniel the Beloved of Jehovah" -- An exposition of the Book of Daniel, 500 pages, bound in dark blue cloth, stamped in gold lettering; price \$1.25 postpaid.

Special Issues of "The Herald of Christ's Kingdom," treating subjects of timely interest to the Church may be had free upon application, as follows:

The Object of Our Lord's Return, and What Say the Scriptures About Hell.

Holding Fast to the Lord and the Truth. Has the World of Sin and Death Ended? Will Multitudes of the Present Living Generations Escape the Tomb? What Say the Scriptures On Christian Liberty? Has the Door Into the Narrow Way Closed?

"Watchman What of the Night? The Morning Cometh?" An Examination of Prophetic and Historic Testimony relating to the Divine Times and Seasons. A Chronological Review.

The Present Mission not the Church. What and where is God's Organization? When Did the Lord Come to His Temple?

"Behold the Bridegroom!"

The Simplicity of the Church as Instituted by Christ and the Apostles.

Leaflets of eight pages each for free distribution, as follows:

"When the Morning Cometh."

"Immortality and the Resurrection of the Dead." "Why Does God Permit Evil?"

"Where Are the Dead?"

PASTORAL BIBLE INSTITUTE
177 Prospect Place, Brooklyn, N. Y.

2:00 P. M. -- PRAISE AND TESTIMONY MEETING

Led by Brother Paul Edward Thomson, of Dayton, O.

Brother Thomson:

You came to this convention, either because your hearts are full, or because you wanted to fill them. At any rate, they are being filled now, and you want to let them overflow and be a blessing to others.

A Testimony Meeting is one of the most important of meetings. Sometimes a leader says: Have you a testimony for us? That is wrong; we should testify for Him, and to one another, for HIS glory. God is so interested in Testimony Meetings that He said He would never miss them, and He promised to write down the things that are said, and it is going into a Book, as we read in Malachi 3:16, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

Who would like the first entry in that book this afternoon?

Sister Brown, of Buffalo, N. Y.:

I bring the love and greetings from the Buffalo Class. We want to take away as much as possible from this Convention for the Buffalo Class. The friends there were so pleased with the Convention which they had a short time ago, and since then they have arranged for a One Day Convention every month; they hold all day meetings. We meet next Sunday, and we ask you to all remember us in prayer. This Convention, in this place where Brother Russell used to be, has been a great inspiration to us all.

Brother A. I. Ritchie, of Chicago, Ill.:

I am very glad to be here today, for I did not expect to be here. However, things turned around in such a way that I am here. "Praise waiteth for thee in Zion." Turn the tap and the water comes out, because the water was there all the time. I always appreciate the opportunity of speaking a word for the Lord.

Brother MacFarland, of Detroit:

I want to render my little word of praise for the Lord. Meeting in this hall seems like old times. Thirty years ago I made my first trip here. I want to be faithful to the Lord and to the brethren.

Brother J. G. Kuehn, of New York:

I am glad to have the privilege of being here. Thirty-five years or more ago I had the privilege of symbolizing my consecration in this same room. The Lord has kept me all these years; and, by His grace I am learning to know Him better year by year, and to love Him more as the days go by. I

ask, dear friends, an interest in your prayers, that I may be kept even to the end of the way, as I likewise carry you to the Throne of Grace.

Brother J. T. Johnson:

I want to express the thought that came to me as I came into this room: My, we are having a first-class convention, and it is an evidence that the Lord does hear prayer.

There were a number more who testified, but the above are samples of how the friends felt about the convention, but we will not have space for all, as we wish to also include a few testimonies from those who were not at the Convention, or who wrote us after they arrived back home and had time to think over what really happened, because there was so much that did happen that one could not assimilate it all at that time.

Brother Robinson, Denver, Colo.:

I had not heard anything concerning you for a long time, and then only in the form of rumors. Last May, my connection with the IBSA was formerly broken (by request) by vote of the class, and now I am a free lance. However, "none can take you out of His hand," and I still find ways to keep busy.

I would be glad to have you remember me to any of the old friends that I knew years ago. I thought at the time that you were wrong in withdrawing, and I am sincerely glad today that I did not withdraw, for some of my most precious experiences have occurred since then. However, we all require different methods of treatment by the great Master, and it matters not that I stayed and you did not, so we reach the desired haven at last.

Another Brother:

"Find enclosed money order for ten dollars. Please send five Convention Reports. For the other five dollars please send five copies of Reports to Herald readers who are unable to pay for same.

(This request has been complied with, as I have received a number of letters from friends in various parts of the world who have not much of this world's goods, but whose hearts are with us, but they are unable to pay for a Report. We are sending such ones copies of the Reports as far as funds will permit.)

A Brother from Columbus, O.:

"We have been wonderfully blessed here in Columbus since we are in the 'liberty wherewith Christ makes us free.'"

Sister Lenpesty, Montreal, Can.:

I was glad indeed to receive your letter, and I am sure you must have had a blessed season with the dear Lord and His people. My heart rejoiced as I read your letter. Surely this must have been a Holy Convention, and must have brought back many sweet memories of our dear, faithful Pastor and Brother Russell, and of the dear Lord, whom he so faithfully followed. How I wish this could have been my privilege, too, but I must be thankful that the dear Lord has put it into your mind, dear Brother, to have the Report prepared for us, who, though not able to be there in person, we could be in spirit.

Sister Paine, Bradford, R. I.:

We know the brethren must have had an enjoyable fellowship together; as we have experienced for many years the love our heavenly Father has for those who seek Him "in spirit and in truth." Your labor of love in the past has brought great blessing to me. Often I get great help in reading some of the talks of the dear brethren in Brother Russell's day, and I notice you are still scattering seeds of kindness among the Lord's people.

Sister Elinor A. Merrill, Perry, Okla.:

We received the announcement of the convention Report you propose getting out, and are rejoiced to know of it, for we sure will be glad to have one, and thus get in closer fellow-ship with those we love, and have loved so long, who are the Lord's. I assure you it was with a thrill that I ,saw your name as the signature of the letter, and am anxious to hear from more of the Lord's dear people, with whom we have not been in communication for many years, on account of the great trials we have all had to go through.

2:30 P. M. -- In the absence of Brother Wilson, Chairman, Brother E. W. Kieb, former Treasurer of the Pittsburgh Class, took charge of the Convention, and opened this service by announcing Hymn 100:

I AM SO GLAD

I am so glad that our 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.

Chorus

I am so glad my Father loves me, Father loves me,
Father loves me, I am so glad my Father loves me,
Yes, he loves even me.

Father loves me and I know I love him.
Love sent his Son my lost soul to redeem;
Yes, 'twas his love and his mercy so free;
O! I am certain my Father loves me.

Cho. -- I am so glad my Father loves me.

Not only my Father, but his blessed Son,
Loves me and cares for my wants every one;
Jesus so freely his life gave for me,
No clearer proof of his love could there be.

Cho. -- I am so glad that Jesus loves me.

O for such love I would make some return;
My humble off'ring I'm sure he'll not spurn;
Lord, here I give my poor life unto thee;
Through it may praises redound unto thee.

Chorus

I gladly take thy favors so free,
Favors so free, favors so free,
I gladly take thy favors so free.
Favors to even me.

I am sure, dear friends, that all who have been here thus far at this Convention have received a great blessing for coming, and I am sure the Lord has a blessing for you now in the Discourse to be delivered by our dear Brother J. G. Kuehn, of New York, upon the subject of:

DILIGENCE IN ADDING TO FAITH

Discourse by Brother J. G. Kuehn, of New York

I AM glad that we can sing, "I Am Glad Our Father Loves Us," and that Jesus Loves Us; and, may I add, we are so glad indeed that we love the Father, and we love Jesus. But we find it quite difficult to prove this even to ourselves. It is very difficult to prove to our own satisfaction that we love the Lord God with all our heart, and with all our soul, and with all our strength, and with all our being. O yes, we do, but when we come to definite proof of our love for God, does it not lie in



our full and complete acceptance of His Plan? Does it not lie in the full and complete acceptance of His precious Word? Does it not lie in the full and complete giving over of ourselves to Him. O, yes, indeed, dear friends, we realize the Apostle put it extremely well when he said, "But we, brethren, like Isaac was, are children of promise." Do we believe it, brothers and sisters? Do we believe it, or are we more or less like Abraham and Sarah. When the message came to him that he would have a son indeed, they both laughed. Abraham said, can it be that a man an hundred years old is to have a son; and, that Sarah, ninety years old, should bring forth a child? Sometimes, dear friends, I believe that we too are very much in that class of not being able to accept, not the God will have a Church, will have a Christ, head and body, but the fact that each one of us should be part and parcel of this wonderful, this marvelous New Creation.

Little do we realize the power of God, used on our behalf. Our own littleness and God's greatness bewilder our minds. It is only as we look away from self and look unto Jesus, and by the indwelling of His spirit, that we can take courage, and can realize that according to His divine power God hath indeed given us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue.

In writing the epistle to the Hebrews the apostle Paul desires "that every one of you" show diligence to the full assurance of hope to the end, and this let us do. As we look back over the days of our pilgrimage, the sunshine and the storm, the trials, the pain and sorrow, the joys and the blessing, we realize that, true to His promise, he has been with us every step of the way and that the assurance that all the holy angels are ministering spirits sent forth to minister for them who shall be heirs of salvation, is a true saying to every one of us. Praise His Name. Amen.

We brethren, as Isaac was, are the children of promise, God's promise and this promise cannot fail. When God promised a son to Abraham and Sarah, Abraham fell upon his face, i. e., assumed an attitude of worship and of prayer, but in his heart he laughed and his thoughts were far from prayer. Abraham did not give God the glory, for while in the attitude of prayer he laughed and said in his heart, shall a child be' born unto him that is an hundred years old, and shall Sarah that is ninety years old bear? And the Lord said unto Abraham, wherefore did Sarah laugh, saying "shall I of a surety bear a child, which am old?" Abraham, is anything too hard for the Lord? At the time appointed I will return unto thee and Sarah shall have a son. Sarah was perplexed but not faithless, as is written "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised."

Brethren "we as Isaac was are the children of promise." The exceeding great and precious promises given unto us that by these we might become partakers of the Divine Nature, are God's promises, we are to be sons of God and joint-heirs with Jesus. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God had prepared for them that love Him. But God hath revealed them unto us by His Spirit.

There is danger, great danger, even as there was with Abraham that while professing full consecration, we fail of the full assurance of Faith, fail to claim the precious promises as our very own. There is great danger that even while in the attitude of worship and prayer we say in our hearts, shall I, even I, frail and weak and full of blemishes, be born of the spirit, partaker of the divine nature, shall I even I, see God as He is? God did strengthen Abraham and Abraham did believe and it was counted unto him for righteousness. So with us, we trust not in self but look unto Jesus and trusting in God, we are made strong in faith and are fully persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This convention, circumstances, time and place, bring to our minds memories of the past, and as Paul suggested that it be done in his day, we today call to remembrance the former days, in the which after we were illuminated we endured a great fight of afflictions; partly, whilst we were made a gazing stock both by reproaches and afflictions; and partly, whilst we became companions of them that were so used. The same God who kept us then is keeping us now. When unskilled in the word of righteousness we had need of milk, He gave us milk and not strong meat, as we grew and developed and had our senses exercised by reason of use God gave us the stronger meat necessary and with it corresponding experience. Let us go on then unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead and of eternal judgment. But let us grow strong in the Power of His might.

Let us not split hairs over these things. Him that is weak in the faith receive ye, but not to doubtful disputations. Who art thou that judgest another man's servant, to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. But why doest thou judge thy brother? or why dost thou set at naught thy brother' for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but rather judge this, that no man put a stumbling block or an occasion

to fall in his brother's way. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Let your moderation be known unto all men. The Lord is at hand. The time for your change has come, is even at the door.

The end of the commandment is love out of a pure heart and of good conscience, and of faith unfeigned. This is the goal before us and daily do we exercise ourselves to have a conscience void of offense toward God and toward men. We seek to hold fast the precious promises, we seek to have them ever before our minds and to fully and always make them our very own and continue in the way with full assurance of faith in Him who has promised. Doing good to all men as we have opportunity, especially to the Household of Faith, watching, waiting and praying.

All this is very good, very necessary and pleasing to our Lord and Master and with it comes the blessed assurance of the Father's approval. But there is something more to do -- an important work in our own hearts. We cannot hope to make our calling and election sure without it and therefore are admonished to give all diligence in adding to our Faith. We are to add virtue, knowledge, temperance, patience, godliness, brotherly kindness, love. This work is strongly urged upon us with the assurance that if we do these things, we shall never fall and that so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. This, then, by God's grace we will do.

Some may say, but is not Faith the gift of God and how can we add anything to Faith, indeed we can do the planting and the watering but is it not written that God giveth the increase. How then can we add anything to faith? We answer: Yes, faith is the gift of God, and so is the apple, the peach, the nut the gift of God. He gives the seed in the apple, the pit in the peach, the kernel in the nut and we take the seed, the pit, the kernel and plant them, water them and under proper conditions grow apples, peaches and nuts, even so it is with faith, our reasoning faculties are from God, the promises on which we build our hope are from God, the assurance that His grace will be sufficient for us to realize our hope is from God, but notwithstanding all this, we have much to do with the development of faith and the fruitage attained. God gives the seed, the ground and the proper conditions for the seed to grow the tree and for the tree to produce the apple but unless we do our part in spraying, cultivating and caring for the tree after properly planting the sprout which came from the seed, there will not be the desired fruitage; and just so with Faith: it is God given but we must do our part properly if we would hear the Master's well done at the end of the way. We must work out our own salvation with fear and trembling, not a slavish fear but a fear born of reverence and love;• it is God with whom we have to do; we are co-laborers together with Him. We are God's workmanship created in Christ Jesus. Wonderful! Glorious! A diadem of glory in Jehovah's hands.

No wonder then that we are urged to give all diligence, persistent, earnest endeavor to add to our Faith. Here is work which calls for all that is in us. God is not looking for the negligent, the lazy, the drone. He is looking for go-getters, for workers, for runners in the race but with all this He does not ask for more than we can do be that ever so little, but He wants all of that little.

We are to add virtue to our Faith. Virtue is defined as strength, of character for righteousness. We are to make straight paths for our feet and are to use all diligence to bend our every faculty in the way of that which is right, proper, just. We do well to pray, create in me, oh, God, a clean heart and to ask the Lord to forgive us our secret faults, to keep us from presumptuous sins that we may be

innocent of the great transgression, willful sin. But at the same time we should walk circumspectly and to walk uprightly before our God with the utmost care and much prayer. We can do but little, very little, of ourselves but if we remember that there is a power in God's word and that the words of the Master are spirit and are life and that if we have these dwelling in us richly we shall not do the deeds of the flesh. The more we are filled with the spirit of the Lord, the less power the flesh will have over us, we will make progress even though we will not be rid of sin so long as we are in the flesh.

If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. It is the power of God working in us that works the transformation and so to the strength of character for righteousness we add knowledge, the act of knowing, an understanding appreciation of things, an acquaintance with the principles of righteousness and their operation, a knowledge of God as revealed in His word. Self control and patience are to be added, godliness, brotherly kindness and love. Wherefore the rather, brethren, give diligence to make your calling and election sure for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our lord and Savior Jesus Christ.

This character development here spoken of as adding to our faith is so important that the aged Apostle Peter even to the end of his ministry was determined "to stir you up by putting you in remembrance" of these things. Brethren, let us not be negligent in this matter but let us day by day give all diligence to the adding of this character development to our Faith. For if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

At this point we can do no better than go back to one of the old Towers and read part of an article written forty years ago. We quote as follows: "When we presented our bodies a living sacrifice to God, we received the spirit of adoption to the spiritual plane, as spiritual sons of God."

"And from that time the faculties and dispositions of our mortal bodies were reckoned as our New Being now under the control of the spirit of God."

"And the faithfulness with which we cultivate this reckoned new nature by persistently weeding out old habits of thought and action, supplanting them with new virtues and training them to activity in divine service, is to prove our worthiness or unworthiness of the actual New Nature to be received in the resurrection." Let us ponder these words to our profit.

In conclusion we read and take to heart the words of the Apostle Paul in his letter to the Corinthians: "Ye are God's husbandry, ye are God's building. According to the grace of God which is given unto us, as a wise master builder I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon."

"For other foundation can no than lay than that is laid, which is Jesus Christ."

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. Every man's work shall he made manifest; for the day shall declare it, because it shall be revealed

by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hat built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved yet so as by fire."

"Therefore let no man glory in men for all things are yours, whether Paul or Apollos or Cephas or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's." What more could God say than this?

Brethren, thus we are strong in the Lord, and in the power of His might. Let us be diligent and alert, having on the whole armor of God, that we may be able to with-stand in the evil day, and having done all to stand. Earnestly praying for one another, we are watching and waiting for the glad day when by His Grace we expect to hear that wonderful well done. Yes, come, oh, Lord Testis. Amen.

This service then closed by singing Hymn 165:

LOVE DIVINE

Love divine, all love excelling,
Joy of heaven, to earth come down:
Thou hast made with us Thy dwelling,
Love doeth all Thy favors crown.
Father, Thou art all compassion;
Pure unbounded love Thou art;
Thou hast brought to us salvation;
Thee we love with all our heart.

Finish, Lord, thy New Creation;
Pure and spotless let us be;
Show us all thy great salvation --
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine 'own dear face;
Till we cast our crowns before thee,
Lost in wonder, love and praise.

Prayer by Brother Keuhn

3:30 P. M. -- Discourse by Brother J. J. Blackburn, of Toronto, Canada:

REMEMBER ALL THE WAY THE LORD THY GOD HATH LED THEE

I assure you dear brethren that it is with a feeling of unworthiness that I am about to undertake the task of addressing you this afternoon. As I take my place on this platform, made sacred to us by its past history in the development of present truth, I feel that I am very much out of place. Listening, as I have been doing, to the testimonies of those who have been from thirty to forty-five years in



the way of truth, has effected me much as one dear brother confessed yesterday. Some of us feel that we are comparatively only babes in years and experience. Nevertheless I am encouraged in the present task by the assurance of scripture that even out of the mouths of babes God may be praised. My prayer is that this may be so this afternoon.

As a personal expression of my regard for this place, and the circumstances under which we are gathered here, I can only say that it stirs my emotions deeply. It seems to remind me of my great indebtedness to God for what I consider to have been the greatest joy of my Christian experience, namely, the knowledge of His Divine Plan of the Ages, which has most certainly changed the whole course of my earthly life.

It is then with these emotions stirring in my heart that I have chosen to speak to you for a little while on the text we have selected for the occasion and which you will find in Deuteronomy 8:2 –p "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no."

As we read the records contained in Exodus, Numbers, Deuteronomy and Leviticus, how frequently we find God urging His people to remember all His mighty acts on their behalf. Again and again they are urged to keep fresh in memory the great deliverances they had experienced in their emancipation from Egyptian bondage, and to always remember all God's subsequent supervision of their interests through the long wilderness journey. Indeed certain ordinances were provided for in this law whereby the memory of these things would be perpetuated through succeeding generations -- passed on from father to son. These rehearsals were of course calculated to produce a very salutary effect in times of trial and difficulty. Remembering Egypt's bondage, and the conflicts experienced on the journey, would deepen their appreciation of all the care and power God had exercised on their behalf, and then in fulfilling their present and future obligations to Him.

The greatest incentive, or power, in religious life is gratitude. When the soul is "lost in wonder, love and praise" it will invariably enquire, "What shall I render unto the Lord for all His benefits toward me?" and it will then instinctly find its answer expressed in giving full obedience to the

Divine will, and it was to produce this effect in their lives that God so frequently reiterated the admonition, that they remember His leadings through all those momentous years. But this command is as appropriate for us as for them, and for the same reason. Let us then so apply its lessons, and may we hope to feel the recollections of past mercies affecting us as God intended it should them. Surely, dear brethren, we have been most marvelously delivered and faithfully led these many years. God's protecting care has been manifested again and again in keeping us through this evil day, and we can now review with praise all the way He has led us, and delivered us.

In this review we may well go back to the days when we were blind to the beauties of the Divine plan; to a time when the Bible was a most difficult and perplexing book, a book we loved and revered but could not understand. We recall the time when we addressed God as "Our Father," but His character was shrouded in mystery and His dealings with mankind in general beyond our ability to comprehend. That was a time when our hearts were torn in a conflict between confidence and doubt; between what the Bible seemed to teach would follow obedience thereto and the actual, seeming contrary experiences of life. This was my own experience. In early life, taught as I was, the traditional errors of the past I experienced real difficulty in holding on to my faith in the Bible promises. I loved the Bible, and endeavored to follow its teachings as those had to do with all of the present life. Believing further that all temporal and spiritual promises related to present obedience were applicable to the godly in the present life I found myself in time growing exceedingly doubtful. Knowing nothing about rightly dividing the word of truth, it is not to be wondered at that some scriptures gave me real trouble. In example: "Seek ye first the kingdom of God and His righteousness and all these things (previously stipulated) shall be added unto you." "Commit thy way unto the Lord and He shall give thee the desires of thine heart." "The meek shall inherit the earth and delight themselves in the abundance of peace," and many other similar scriptures. These came to be in time texts that were beautiful to read but really of no practical worth in present application in my every day life. A series of misfortunes brought Inc to the point where more than once I threw the Bible aside and said, "Those statements are not true. The meek do not inherit the earth, and the good things of life are just as frequently denied the righteous, as they are given to the ungodly." Like David, my feet well nigh slipped.

But today, as in the years that are now past, I thank God that while I was having that conflict with doubt because of being mistaught, there had been here in this building a brain and pen at work that was, ere long, to be God's instrument to bring me out of darkness into light; out of doubt and disappointment into the fullness of the joy that comes to the hungry heart through a knowledge of His wondrous grace. Indeed we do re-member all the way He has led us, and we shudder at the thought of what might have been, had He not led us thus.

But still there was more to follow. With the knowledge of the respective ages comprehended in that wonderful plan there dawned upon our mind for the first time the greatness of God's condescending love displayed in the call of the church. We were glad to learn of the wideness of His mercy revealed in the ransom for all, but oh, what a thrill of joy we experienced when we heard the call of the Bride. Pardon these further personal references, dear brethren, but I want to say that since I had known nothing hitherto of consecration and its meaning and re-wards, when I heard the spirit's whisper calling me to far-sake my father's house for the King had greatly de-sired me, and was inviting me to membership in His Bride, my joy was full. Had the things of this earth been a thousand times more valuable, and its attractions been multiplied a million times it would not have

lessened my joy of heart in the call I had heard. I believe this was your experience also, and surely today our knowledge of consecration and the wonderful, eternal possibilities associated with it is the greatest joy of our lives. Because of this I do not believe I can say as our dear brother did this morning, that I would like to live to be seventy or eighty years old for the sake of seeing world events and prophetic developments work out. I feel more like singing: "Hail happy day that speaks our trials ended," or "How can I keep the longing back." I long for that blessed hour when we shall see our Beloved face to face. But, brethren, if there be many years yet to live in the flesh may they all serve more particularly to deepen the Divine likeness in our characters, and thus make us more meet for the inheritance of the saints in light.

As God led us thus from grace to grace, out of error into truth, and out of our human hopes and prospects into the realm of spiritual promises of eternal glory, other blessings came into our lives. By reason of our enlightenment of mind regarding the call of the church and our full consecration of heart and life, we were then gathered into a fellowship surpassing in its blessedness any known by us in all former associations. Again and again we sang together in those happy days with all the fervor of our souls. "Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above." Time and again we gave thanks to God for the privilege of being associated with His called out people. We thought often, no doubt, of David's experience when he rejoiced much in his associates. You remember he was forbidden to build the Temple, but permitted to gather much of the material out of which it was later built. His was the time of consecrated devotion to the work of gathering the stones and timbers together. In this he engaged whole heartedly and the people, we are told, caught his spirit of devotion, also giving generously of their time and means toward the building of the Temple. After all is over and David reviews this united service and fellowship he rejoices thus: "As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willing with thee." 1 Chronicles 29:17.

Was this not our experience when by virtue of our consecration we found ourselves joyfully associated with God's united, consecrated saints when we came into the truth? Surely so. But as we thus remember all these precious evidences of God's loving care, we are led to re-member other features of our experience that we can-not review with the same joyful emotions. Israel was not always faithful. There were frequent periods of forgetfulness when they were unmindful, of blessings received, and with the withholding of God's promised protection, due to their departure from His laws, they fell into some very sad conditions. Had this been true only of natural Israel the record would have been sufficiently regrettable, but all of this has had its painful repetition in our experiences during the last forty years of His leading and care. As they departed from whole hearted obedience to God, His special favors were forfeited, discord and conflict increased, fellowship as brethren was seriously affected, the leadership of God's appointing was rejected "As in this Moses the man who brought us up out of Egypt we wot not what has become of him;" the manna grew stale and flesh was preferred, leaving them at the mercy of those human passions that always leave their aftermath of sorrow, apostasy, and disintegration. We need to be honest, my brethren, and admit that this has been so with us in these last days.

Just here I would like to pause to remind you that the high spots in Israel's history were, of course, those times when they lived in full accord with God's purposes in separating them from all other peoples. The scriptures shows us that they were all united in the tabernacle's construction, the

erection of a place where they could meet together with God. As they cooperated in this work, they were all immersed in a joyful unity that betokened national consecration and united worship. Again we are told they were all of one mind to make David king. Concentration of these two things eliminated discord, fostered cooperation, and united them in one great objective. As we today remember all the way God has led us during this harvest period are we not brought face to face with the fact that the high spots in our experience as a people have been those times when we were unitedly occupied in learning, assimilating and practicing the great truths taught us in the Tabernacle, where we learned so much about the way of the cross, and the life of sacrifice illustrated in one united offering. Also in those same blessed days when we were all of one mind to crown Jesus King in all our hearts and assemblies. In those happy days when a brother might come from the ends of the earth and be received with open arms without being catechized as to what group or "sort" he belonged to, etc.; for in those days our banners truthfully proclaimed our unity, "One is your Master and all ye are brethren." My dear brethren, I do not know what the outcome of this unusual assemble will be; we are making history here, but my earnest prayer has been, and will continue to be, that it may result in a restoration of many of the joys of fellowship that we have deprived ourselves of in recent years. Have we not been inclined to place the responsibility for our present condition on the Lord? We have been saying that these were tests He was applying. I believe that such conclusions are measurably wrong. I believe, brethren, that we ourselves are most to blame. We have brought about many of the present circumstances by our lack of the spirit of the Lora, painfully manifested in the factional nature of much that is held essential today. But let us be encouraged by God's dealings with Israel. Regardless of their frequent departures from Him, He was ever ready to receive them back into His favor on their acknowledgment of disobedience. Yes, even to restore the years that the canker worm had eaten. Surely He will do as much for us. Let us, then, crush out the canker worms, and by being less "cantankerous" and more loving and generous we will enter upon better days ahead and rejoice again in the liberty wherewith Christ makes free, but bound together in the one great objective -- living our lives for all the brethren.

All over the land I find many hearts yearning for the old time spirit of fellowship, yearning for the time when all who love the Lord will be recognized on that old time basis, namely, faith in Christ and full consecration to Him. In the days of Israel when the people departed from the teachings and influence of Moses it was not long until they had erected a golden calf as a representative of God. Yes, and it was not long after the departure of the one He used in these last days until something just as displeasing to the Lord was done by many in our day. We do not, of course, erect a golden calf but we adopt slogans, erect barriers, invent a battle cry, and then assert that these be the things that will deliver us and give us victory. Is it any wonder that there is a famine in the land, not for bread nor for water but for the hearing of the word of the Lord. And I have reason to know that there is just such a famine.

What, then, is the remedy? In what way may we regain what may have been lost? Perhaps there are many efforts, which if faithfully tried out,, might prove helpful and accomplish much; but for myself I have more real faith in results that are produced, not so much by conferences on doctrine, or efforts at compromise on modes of service, but by getting back where we once were. That God blessed us then we know; that He will do so again we are positively sure. He will unquestionably open the windows of heaven and pour out blessings surpassing all yet experienced, if we will only obey His will.

My thought is that first of all we need to renew our song. The scriptures very frequently represent the saints as engaged in song. When the curtain is drawn aside we catch visions of the heavenly hosts occupied with songs of praise. There is a wonderful power in song to mellow and uplift the soul. Even the world adopts this principle and recognizes it as being good. "Smile awhile, and while you smile, others smile and soon there's miles and miles of smiles, and life's worth while because you smile." Try singing "Blest be the tie that binds" in full sincerity in an assembly of the brethren and see if it does not demolish the barriers more effectively than anything else.

And what shall we sing? Shall it be a song of human leadership, or a song of who we are and what we are doing? No, indeed! We are remembering the leadings of the past, the way our God hath led us, and we know that no other song except the song of redeeming love can really sanctify our lives. Therefore as we journey let us sing our Savior's worthy praise. No song stirs heaven like the old, old story. No song can be so sweet to the ears of saints and no song will ever be so precious to sinful men as the Song of Calvary.

To sing that song myriad angel hosts left the heavenly courts one day. Methinks I hear a hush of voices in heaven when the angel choir found Jesus in the manger at Bethlehem, and I see them in rapture descend to this sin-cursed earth to sing in the ears of men, "Peace on earth, good will to men; Glory to God in the highest." That song has produced a roll of martyrs and confessors who sang themselves into martyrdom, literally pouring themselves out in their enslavement to that song. Will we not, then, set all other theories aside, join that choir and again feel the thrill and sanctifying, cleansing power of its song; the song that will make our assemblies a songfest of unity and praise? Surely we will! Never again will we be so short-sighted as to want to substitute our own theories, works, etc., for that song. Never again will we want to sing alone in our peculiar factional way, for now we know by bitter experience that unity, love, and blessedness may be found only in the simple story of Jesus and His love, unadulterated by human inventions. That song incites to missionary activity as nothing else will do. This we also know, as we remember the past forty years. We know that it is no empty theory to say that the love of God filling our hearts will burn us up in devoted service for one another. These facts are written into our past experience too deeply for us to forget. When one gets the love and sympathy of Jesus in his heart he cannot refrain from exercising himself in mutual helpfulness toward all his brethren.

After all, Christianity, as exemplified in Jesus, is comprehended in sacrificial service for others perhaps more than in any other way. Usually we think of gaining God's approval chiefly on the basis of our doctrinal purity, or our allegiance to some real or fancied standard of faith or belief. But let us not forget that the Lord puts the real emphasis on our conduct toward one another. Does He not say to some: I was sick, and ye visited me not; in prison, naked, hungry, needing sympathy and love and you neglected me. Inasmuch as ye did it not, depart from me. Oh, says one, that is a millennial age scripture. Perhaps it is, but I am saying nevertheless that the principle it teaches applies right now; for "if any man seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" Brethren, they are in need; Jesus, as represented in the lonely, scattered, distracted and isolated friends of today is in need of sympathy and real helpfulness and in neglecting them we are neglecting Him.

Let us never forget that if we will make our calling and election sure we cannot reach the celestial city alone. We are our brother's keeper, and obligated by our covenant of consecration to lay down our life for him. Let me tell you a little fable illustrative of this truth.

I was standing alone in my room one day, when out of the stillness I heard a voice quite distinctly say, "I want to go somewhere." I at once began a search in an effort to locate the whereabouts of the one who spoke but found no one nearby. I had only settled down a few minutes when I again heard the voice repeating even more clearly "I want to go somewhere." Again I searched but without success; then the voice rang out strong and clear again in the same words. But as I arose determined to solve the mystery, I unthinkingly put my fingers in my vest pocket and found a little postage stamp therein, and that was what I had heard those three times saying, "I want to go somewhere." I pulled it out and looking at it said, "Oh, its you, is it? And where do you want to go?"

"I want to go to London, the city of the king, it replied."

"Well, man, that's fine; for I have here in my other pocket a letter that wants to go to the city of the king also, and I will just put you on that letter and then you may both go together."

But it did not want to go that way. "I want to go alone and he independent," it urged; but I said, "You cannot go alone, you are too small and insignificant to go by yourself if you will just bear this letter there, and let it help you there, then you may both reach the city of the king, but neither one can go alone." The point was gained and together they reached their desired destination.

My brethren, have we in these days of discord been saying to the Lord, "I want to go to the City of the King," and telling Him we just want to go alone; if so, He has certainly warned us that we cannot enter alone. He is pointing us continually to some dear brother or sister who wants to go too, and if we will only bear one another's burdens we will be fulfilling the law of the heavenly pilgrimage and securing for ourselves an abundant entrance there. And, brethren, this principle is just as applicable to classes as it is to individuals. Jesus died for others, and so must we if we would exhibit His spirit.

In these days we hear of various designations being adopted by brethren whereby they seek to differentiate between themselves and others of the church. Personally I am frank to say that of all the names adopted today I am most out of sympathy with the term, "Independent Bible Students." Please believe me when I say, that I am not now referring to any particular group. I am merely thinking of the inappropriateness and, shall I say, the unscripturalness of this slogan. The Bible teaches dependence upon all the Body members, and the Apostle condemns the independent disposition. What we need to seek for, my dear brethren, in these days of readjustment is not such independence as will overlook the complete oneness of the whole body of Christ. Let us rather seek to destroy such barriers and strive for the oneness for which our Lord so earnestly prayed, the oneness we enjoyed together in times past.

United thus in our joyful songs of praise we will solve one of our greatest problems and regain the blessings we all long for. Today the question is, Where can the real Church be found? and many are

the schemes employed to find it. Usually of course we invent some tradition or scheme of our own whereby we are sure we think to identify the true church, but alas, how wretchedly we fail.

A better way, and one that we will still find successful, is illustrated in a poem with which you are all familiar. You remember the poem entitled "The One True Church." Therein we are shown a saint seeking that true assemble of saints; he is led about from church to church, only to be disappointed in discovering that one after another they fail to measure up to the Bible standard of the Lord's real church. About this time the searcher discovers that his guide is none other than the Lord Himself, and immediately he prays:

"O Christ the Lord, end thou my search
And lead me to the one true church.
He spoke as never man may speak:
The one true church thou shalt not seek,
Seek thou forever more instead,
To find the one true Christ its Head.
The Lord then vanished from my sight
And left me standing in the light."

Ah, my brethren, that's the secret of it all; better far than starting out on a tour of investigation of what the numberless groups of brethren teach in an effort to find the true church today. Let us all seek to find the one true Christ our Head and we cannot fail to find His saintly church. "If we walk in the light as He is in the light, then we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin," and then the joys and blessedness of former days will become once more our mutual possession in Christ Jesus our Lord.

In conclusion let me add this one word more. God undertakes to be our guide and keeper, and having experienced His keeping power in the past let us renew our determination to hold fast to that which has heretofore been so satisfactory. The Lord is our Refuge. On the right hand we are fortified by the knowledge of the Divine Plan, an unfolding of His Word that can not be overthrown. On our left hand we are safe-guarded by our knowledge of what constitutes the life of consecration and its bearing upon our relationship to the Body members. Behind us we have the experience of His faithfulness, and before us we have the assurance of His power to bring us off victorious. Inside this fortress we are secure. Inside the circle of this priceless knowledge we have all we need for fellowship and cooperation; let us be faithful thereto.

But does some one ask, "Well, brother, where do you stand in regard to all the theories of the day; what is the true basis of fellowship?" I reply that I know of nothing better in Brother Russell's writings bearing on this point than his little article on "Doctrines More or Less Important" that is my position exactly, and faithful conformity therewith will secure for us all a much greater measure of the blessings we all surely honestly desire.

Then let the past forty years or more of His care and provision for us always be cherished in our memories and be retained as a sweet and powerful influence in our lives. Let us know that what we have enjoyed in times past of fellowship and cooperation come to us because we obeyed His will and followed His principles, and then know that all may be as fully and as universally enjoyed

today if we will have it so. All of this is comprehended in our Lord's new commandment, and the prevailing conditions of the present day are serving God's purpose to make manifest whether we will keep His commandments or no. Amen.

This service was then concluded by singing No. 1:

Prayer by Brother Blackburn.

7:30 P. M. -- Praise Service, conducted by Brother Wilson, Chairman.

The Chairman announced the following Hymns, which were sung with one spirit and one mind. Several times I stopped singing (not that the congregation missed it very much) to listen to the music. I want here to tell you that it was simply wonderful. They sang just as though it were one great choir, and it was. They sang those songs because they believed the words and sentiment the words contained -- the music came from their hearts, as well as from their throats. It made me think that it was a foretaste of the great Anthem we will hear at the General Assembly of the Church of the First Borns. when She has finished her course here and has been joined to her Bridegroom.

The first Hymn announced was No. 124, entitled:

THE RIFTED ROCK

In the rifted rock I am resting,
Sure and safe from all alarm;
Storms and billows have united,
All in vain, to do me harm:
In the Rifted Rock I'm resting;
Surf is dashing at my feet,
Storm-clouds dark are o'er me hovering,
Yet my rest is all complete.

Chorus

In the Rifted Rock I'm resting,
Sure and safe from all alarm;
Storms and billows have united,
All in vain to do me harm.

Many a stormy sea I've traversed,
Many a tempest shock have known;
Have been driven, without anchor,
On the barren shores and lone.
But I now have found a haven
Never moved by tempest shock,
Where my soul is safe forever,
In the blessed rifted Rock.

The next Hymn was 293, verses 1-4-5, entitled

GOD'S OMNIPOTENCE

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

Whose ear is open to thy cry;
Whose grace is full and free;
Whose comfort is forever nigh;
Whate'er thy sorrows be.

Draw near to him in prayer and praise;
Rely on his sure word;
Acknowledge him in all thy ways,
Thy faithful, loving Lord.

The next Hymn was 305, verses 1-5-6, entitled:

OUR EVER PRESENT AID

Thou ever present aid
In suffering and distress
The mind which still on thee is stayed
Is kept in perfect peace.

Jesus, to whom I fly,
Doth all my needs fulfill;
What though created streams are dry,
I have the fountain still.

Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone.

Next was Hymn 174, verses 1 and 4, entitled:

FAITH LOOKS TO THEE

My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine:
Now hear me while I pray;
Take all my guilt away;
O! let me from this day
Be wholly thine.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Savior, heav'nly dove,
Fear and distress remove;
Bear me on wings of love,
A ransomed soul.

Chairman:

We have prepared a little musical treat for you this evening. The first will be an instrumental number by Brother Thomson at the piano and Brother Moore with the cello.

Chairman:

Next we will be favored with a vocal solo by Sister R. R. Hollister, entitled, "In the Secret of His Presence."

Chairman:

Now, brethren, we will be favored with a tenor solo by Brother Nelson, of Duquesne, Pa., entitled: "There is a Beautiful Land on High."

Chairman:

Shall we open our evening service with 272, all three verses entitled:

"Stand up, Stand up for Jesus."

Stand up! stand up for Jesus!
Ye soldiers of the Cross;
Lift high His royal banner,
It must not suffer loss;
From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up! stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you,
Ye dare not trust your own;
Put on the gospel armor.
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh
A crown of life shall be
He with the King of glory
Shall reign eternally.

Chairman:

Let us bow our heads in prayer, while Brother Margeson leads us:

Chairman:

Let us now all join in singing a Hymn precious to us all, No. 188, all four verses:

NEARER TO THEE

Nearer, my God, to Thee,
Nearer to Thee
E'en though it be a cross
That raiseth me.
Still all my song shall be,
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

Though like a wanderer,
Daylight all gone,
Darkness comes over me,
My rest a stone,
Yet even here I'd be
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

Bright doth thy Truth appear
Shining from heaven;
This light thou sendest me,
In mercy given,
Ever to beckon me
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

Lord, I would scale the height,
Nearer to be;
My soul would wing its flight
Quickly to thee.
O! may each day bear me
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

Brother Wilson, Chairman, then announced that he had received many letters from various brethren scattered throughout the country, who sent their love and greetings. Some of these we will produce elsewhere.

He then made a number of announcements for the next day, Sunday, stating that from the program we could see it would be a big day, and therefore the co-operation of all was desired, so that everything could go along smoothly and on time.

He called attention to the plans that had been made for the morrow of an Anniversary for Brother Russell, stating this will be a very sacred service. He said, "I hope you will all be present bright and early, so that all can go to the cemetery, either in the big bus that will be provided, or in the automobiles, or the street car.

As Chairman of this Convention, I wish to speak in behalf of a number of brethren who are operating under the name of the Pastoral Bible Institute, for their service in using their publication, The Herald, to advertise this Convention throughout this country and abroad. They have rendered a very distinctive service, and they have contributed very largely to its success, and I, therefore, believe it quite fitting that this Convention take occasion to express their appreciation for their support and help in making this Convention a success.

All who agree with your Chairman, please so indicate by raising your right hand. (Practically every hand went up.) It is so carried, said the Chairman.

(On account of misunderstandings and erroneous statements which have been circulated throughout the world, concerning one of the large divisions of the Bible Students, we herewith reprint, in full, the following article, with reference to the objects and purposes of the PASTORAL BIBLE INSTITUTE.)

OUR ASSOCIATION TOGETHER IN THE MINISTRY

Methods and Forms of Edifying the Body of Christ

FROM the beginning of this association known as The Pastoral Bible Institute, and the publishing of "The Herald of Christ's Kingdom," about ten years ago, the Bible teaching on the subject of Christian liberty, the basis of Christian fellowship, the present mission and work of the Church, Church organization, etc., have been given special prominence. This was done for the reason that these issues have been much beclouded and the truth largely hidden, not only generally throughout the Age, but particularly in these recent years; and this, too, notwithstanding the fact that Brother Russell ceased not to hold up the truth on these subjects and to admonish the brethren to avoid all organizational bondage and to zealously maintain their liberty in Christ and the right of individual judgment in the matter of deciding points of faith and teaching.

The open and free discussion of these subjects mentioned above have become the occasion for various inquiries as to the existence of the Pastoral Bible Institute, why it exists, what is its mission, and if there is not some conflict between the Scriptural thought of remaining free in Christ, and of being identified with an association of this kind.

The Consequences of a Crisis

It is not to be wondered at that some of the friends who have had such sad experiences in getting free from a state of bondage to an organization should be inclined to swing to the other extreme of the pendulum and be disposed to absent themselves entirely from every kind of an association, even from being identified with an ordinary Ecclesia of friends, feeling that they might become entangled again. However it is the sober and dispassionate view that will be found to be in harmony with the spirit of a sound mind.

At various times these inquiries have been dealt with in the pages of the "Herald"; but for the benefit of a considerable number of new readers, and in response to various inquiries that continue to come, we are reviewing the subject again.

Briefly, the fiery experiences, the painful and distressing circumstances that have developed amongst the brethren in these recent years, became the occasion for the forming of this association. The passing of Brother Russell in 1916, as is well known, resulted in a general crisis in the work in which we were all engaged. The change in the management and controllership of the institution conducting the work meant a complete change in the spirit, policy, and methods of administration; and in that same connection brethren who had served long years in association with Brother Russell and who had occupied important positions of trust and responsibility, were summarily dismissed from their offices and posts of duty for no reason whatever other than that of their stand in defense of the principles of the Truth, love, justice, and righteousness and the life-work and ministry of Brother Russell. As a result of this general sad situation -- departures, changes, and innovations -- many problems, questions, and issues of the most vital importance, involving the Truth and the liberty of the people of God, came before the brethren the world over. Out of this crisis and upheaval that immediately followed, in which many brethren everywhere were deeply affected, there came into existence this occasion designated the "Pastoral Bible Institute;" friends everywhere meeting with practically the same tests of faith and being called upon to face substantially the same issues and problems, involving their loyalty to Christ the Head, saw the special advantages of uniting together and forming this association for mutual encouragement, and in authorizing the publication of a semi-monthly journal and such other forms and statements of the Truth as would be within their power; recognizing that by uniting their efforts much more could be accomplished than for each Ecclesia to attempt to work separately in an individual way.

Safe-Guarding the Liberties of the Brethren

Now it was in order that the friends of various Classes in the country might carry out this plan of a united ministry and service that it was deemed advisable to provide a business corporation or organization. Funds were needed -- indeed voluntary contributions toward a treasury commenced at once. And in order that the contributors themselves might exercise the right and power to control the distribution of the funds so that they would be dispensed in what to them would be proper channels, matters were placed upon a legal basis in the form of a business membership corporation which provided that any one contributing to the amount of five dollars should be given a certificate of membership, entitling him to a voice in the management of the Institute's affairs, its business meetings, elections, etc. This method of procedure was followed after very careful and prayerful de-liberation, and the earnest desire of the brethren was that everything in the nature of headship

would be avoided and no opportunity left open for an ambitious individual or a company of individuals to usurp a position of authority, and lord it over God's heritage.

In keeping with this original purpose the brethren who have been exercising the stewardship of this ministry, have not taken on themselves these offices, privileges, responsibilities, or to any extent sought to act on their own initiative. It was only after they were appealed to by hundreds of brethren in all parts of the world that this plan for mutual encouragement and for carrying on a ministry was formed; one of the provisions being that those whom the friends desired should thus serve and discharge this responsibility should be elected annually by the brethren at large.

"Decently and in Order"

Let the facts be clearly known that this association of the Institute is not in any sense a religious organization nor does it represent the formation of a Church or Ecclesia, but acts merely as a means or agency by which a religious work can be carried on by brethren of various Ecclesias or Church and by which they might co-operate and act together "decently and in order." Accordingly, this association has drawn up no creed nor formula of belief; none of those who become members are questioned as to what they believe; nor are they questioned as to their religious faith and practice. There are no articles of faith to be subscribed to and no tests of fellowship made, nor any attempt made to judge or determine just who are members of the true Church and who are not. Moreover this Institute makes no claims whatever to being a Divine "Channel" over the House of God, a thing never authorized by the Lord with regard to any except Christ and the Apostles.

From the foregoing it should be evident to all that there is no bondage to any one in any measure whatever in connection with this ministry; nor are the liberties of any of the brethren interfered with in regard to studying and interpreting the Scriptures, or in regard to methods of service and dispensing the Truth. Each brother and each Class of brethren is left entirely free to conduct their own affairs and to decide what shall be their method of Bible study, service, etc.

Let it be clearly understood, too, that this Institute undertakes to elect none as Elders of Churches nor to ordain any as teachers. Such matters as these are altogether for each Ecclesia to attend to within its own precincts, and apart from any outside interference of any kind. In the case of brethren who are sent forth by the Institute to visit and to minister to Classes as Pilgrims, these are selected from among those who are already Elders, having been duly elected by some Ecclesia of friends. Such brethren thus sent forth as pilgrims to minister are directed to visit only such Classes as request their service and ministry; and there is no insistence that any Ecclesia shall receive the visits of the traveling brother unless they fully believe that his ministry would be uplifting to them spiritually.

Asked as to the Scripturalness of a business arrangement for conducting a general service amongst the churches,, the reply is that we know of nothing in the Scriptures forbidding the use of a business concern such as described above. The Lord's people are exhorted to use the spirit of a sound mind in all things, and to do whatsoever they do unto the glory of God. The Apostle assures us that "the end of the commandment is love," and that "love worketh no ill to his neighbor." (1 Timothy 1:5; Romans 13.10.) The preaching of the Gospel is a ministry of love, and any device that will encourage or facilitate such holy service in harmony with the principles of justice and love is to be

lauded and not condemned. True enough, we do not read of any business corporation being authorized in the early Church, nor for the Church subsequently; but neither do we read of the brethren of that time riding on railway trains, and making use of such devices as we have in modern times. The increase of the human family, and the advance of civilization and commercialism has become the occasion for the introduction of various legal instruments and arrangements by which the world's business might be transacted orderly. The matter of a corporation is one of those provisions which the Lord's people may make use of just the same as they may make use of a railway trains, although St. Paul journeyed hundreds of miles on foot.

Other Methods Unwise to Follow

It is true that other methods of procedure might be adopted: One of these is for the friends to select some one individual and place the entire responsibility of the ministry in his hands, look to him for guidance and follow his leadership. But our experience is that it would not be wise or safe to place so much authority and responsibility in any one person, or rely so much upon his wisdom or the exercise of his executive powers. Our experience furthermore, since the beginning of this form or method of ministry, is that there is no one person to be found anywhere who would be generally and uniformly as wise or as uniformly effective in any particular as a committee of brethren or board of trustees and an editorial staff. We have on more than one occasion had opportunity to give thanks that matters have not been left to the exclusive control of one person, either as to his acts in important matters or as to the wisdom displayed, even though assuming that such an one would always walk in safe paths made for his feet.

Moreover, if it be suggested that some one church be authorized to act and have charge of the ministry over all the other churches, there is serious objection to this also; for there is no one ecclesia or congregation in a position, as far as we know, able to undertake and carry on the work now done by the Institute; and it has become very manifest that it was needful, therefore, that those interested in this ministry must be of several congregations and from the isolated ones -- indeed, from over the whole habitable globe. Furthermore, we thought and still think that it is better that these interested ones should have an opportunity to exercise a supervision and control over the directors and, through them, over the editors, such as would measure up to their individual and collective responsibilities, rather than that this particular service should be in the control of a single ecclesia or congregation, even should one ultimately come to such a position of influence as to be able to undertake such a work. It would require a framework and organization in some one church, not originally contemplated and not found in the apostolic body, and would very likely tend to make some metropolitan church self-controlled, without possible interference by others interested, and thus put it in a position not conducive to the welfare of the Body of Christ.

It must be borne in mind that the apostolic Church as the visible church did not maintain its original purity and humility, but degenerated into a condition of subservience to a metropolitan church or churches; and so the first danger to be guarded against now, is the control of inter church activities by any one congregation, rather than that the Institute composed of many congregations would dominate any one ecclesia.

No Organization Control

In the plan of procedure that has been followed, in the order, of this Institute, there is no one-man controllership permitted; neither controllership by a group or a committee of brethren, nor by any one central congregation of ecclesia of the friends. The affairs of the ministry are entirely in the hands of the friends at large, of various ecclesias; and through the election each year they may determine who shall be entrusted with the responsibilities of the service, the management, etc., as well as decide what methods shall be followed and what shall be the character of the ministry. The brethren at large therefore have it in their power to make any changes that may seem best at any time. From the standpoint of the foregoing explanation, none have anything whatever to fear with regard to bondage or to being deprived of their liberty in Christ in any sense. None are urged to become members of the Institute, nor is membership in this association in any sense or to any degree made the test of fellowship or of service; brethren who are not members of the Institute and who have abilities and talents as teachers and who display the spirit of the Lord are given equal share in the ministry to that of other brethren who are members of the Institute. So then, membership in this Institute is nothing so far as gaining a standing in Christ is concerned; neither is membership in this association any means whatever by which to measure one's spirituality or nearness to the Lord. For as the Scriptures clearly point out, it is a new creature alone that counts; to be a new creature is everything, and membership in Christ is everything. But getting into Christ is an individual matter and is not effected by any device, institute, or organization that was the Lord's people may form, but by a personal knowledge of God and by hearing the call from Him to believe on His dear Son and to surrender all to Him. Such alone is the way of becoming enrolled as a member of Christ's Church and such are said to have their names written in heaven.

As before stated, the object of the membership feature in this institution is merely to preserve in the hands of those who are contributors the right that is properly theirs of deciding how the funds shall be used and in what direction they shall be appropriated. Membership in the Institute carries with it no responsibilities so far as sub-scribing to any form of belief is concerned, and no one in becoming a member is in any sense of the word joining a church or in any way becoming entangled in a church organization.

Not for Great and Wonderful Works

Let the facts be clearly seen further, then, that there is no purpose or effort on the part of any one associated in the Institute to build up a great movement or "organization," nor to attract a great following; we are evidently very near the end of the Age and the true saints are surely very few in number. Any one therefore who is ambitious to create a great organization or movement composed of true footstep followers of Christ would surely be disappointed.

Nor has this association, this uniting of the energies and activities of the friends in general, been with the object in view of doing a "great and wonderful work" amongst men. As has been repeatedly pointed out in the "Herald" the Church in the flesh have never been authorized to attempt to do any great work of either witnessing or of reformation that would have to do with affecting either the masses of the world or the multitudes of professing Christians in Christendom. The work of the Church as is well known to Bible students was never intended to be of any large proportion in this Age; for it has merely to do with announcing the Message so as to reach those

who have ears to hear and thus gather out of the world "a people for His name." The true Gospel Message has never been popular because the darkness still hateth the light. The "great work" of the Church as the Scriptures clearly point out will be after all the faithful called-out saints of this Gospel Age have been glorified together with Christ and compose the Kingdom of God. That will be after Satan is bound and the times of restitution are ushered in. Meantime "the present work and mission of the Church is that of the perfecting of the saints for the future work of service, to develop in herself every grace, to be God's witness to the world and to prepare to be kings and priests in the next Age."

Neglecting the Work of the Spirit

Time and again it has become obvious that those who are seized with the idea that their mission, as God's people, is that of "doing a work," or engaging in a great out-ward movement, have lost sight of the real work of the Church, that of the growth and development of spirituality, that of giving attention to the development of the fruits of the Spirit, the fruits of love, patience, long-suffering, meekness, gentleness, brotherly kindness and love; such qualities as represent the completely rounded-out Christian character which will be qualified to undertake the great work or the great mission of the coming Age, that of instructing and of uplifting all humanity. Those who have attempted to organize God's Zion and do a great work for Him have ever displayed great outward activity; "increased in goods," and "great and wonderful works" for the Lord, are the boasts of all those who have been set up by men as Divine agencies over the Church. Great ecclesiastical activity and works is offered as the seal or proof that they are "God's organization;" but such evidence is turned by the true Word of God into the occasion of their condemnation. Thus Jesus foretells how some will ultimately come to Him "in that day," claiming the right of entering into the inheritance of the saints on the basis of their activities, "Have we not done wonderful works?" And Jesus declares that their wonderful works will receive no recognition, inasmuch as they will have neglected the real work of grace, the work of the Spirit in the heart, the work of producing the character-likeness of the Lord Jesus Christ which alone will constitute any person fit for membership with Christ in the glorified Kingdom and fit to share with Him the responsibilities and honors thereof.

It has been in keeping with what the Scriptures teach to be the true and spiritual work of the Church, that this arrangement known as the Institute was formed. Looking back now over the past ten years, of the ministry conducted in this form, it should be apparent to any one that the purposes of the brethren have merely been to be all the spiritual help they possibly can to the scattered friends in various parts of the world; to assist them to be of good courage and in a general way to assist in edifying and building up the Lord's people in spiritual things. To this end therefore special effort has been made by the brethren to preserve the purity and simplicity of the teachings of Christ and the Apostles and to uphold the Truth in general; further, to encourage and to enable the friends as far as possible, to maintain a proper poise and balance spiritually amidst all the perplexities and confusion of the present hour, and in that same connection, by a generally united effort to more effectively bear testimony to the Truth and carry on a work of the ministry to whatever extent it might please the Lord in the remaining days while we sojourn in the flesh.

"A New Commandment I Give Unto You"

As is known by many, the chief and principal features of this ministry relate to the issuing of the semi-monthly journal, "The Herald of Christ's Kingdom," and otherwise sending forth the Divine Message in printed form by means of books, leaflets, etc.; additionally, that of assisting brethren of ability to travel from place to place and minister the word of grace to larger or smaller groups of friends who desire and request such service. The Lord has very graciously blessed what has been done up to the present time. Since the starting of this journal nearly ten years ago, we have been brought into communication with brethren in all parts of the world; many tell of their pain and heartaches during the recent years and of the grace of the Lord that has so marvelously sustained and kept them through all of these experiences. These also write of how they appreciate more than ever the Truth, the knowledge of the Lord, the knowledge of the principles of truth and righteousness, and that this knowledge is truly their shield and buckler at the present time.

As for other brethren who have not been disposed to associate themselves in this general ministry of the Institute, and who have felt called upon to start various individual movements of their own, apart from any particular authorization from the friends at large, we have no quarrel with any of these and have refrained from engaging in controversy with those who desire to pursue other lines of Bible interpretation and service.

Those who properly attend to the great commission that Christ gave the Church have no time to spend in strife over matters to no profit, but realize that they have their hearts and hands full in faithfully carrying out their God-given commission. Surely it is the spiritual interests of the Lord's people that deserve first consideration. Spirituality -- a larger possession and display of the Lord's spirit of love, forbearance and tolerance -- is what is sorely needed today everywhere. We need to hear afresh the Master's gentle tones, "A new commandment I give unto you that ye love one another as I have loved you;" and then to carefully and reverently join St. Paul in his study of this sublime subject, in his wonderful analysis of love -- the love that is kind, that seeketh not her own, is not easily provoked, that beareth all things, that endureth all things; the love that never faileth. Indeed it is this love of Christ, this love of God, that must enter into and occupy so large and prominent a place in the character-image or likeness of the Son of God -- this love which all must have, according to God's predestination, who would become joint-heirs with Jesus Christ in the riches and glory of the Kingdom of Heaven.

(See page 68)

Chairman: I am glad to present at this time our Brother Isaac Hoskins, who is active in the interests of the Lord's people throughout the earth, and whose time is spent in bringing good cheer to the Lord's people from one end of the earth to the other. We are glad to have him here and to present him to you at this time, as he addresses the Convention on the subject of:

WHAT SAITH THE SPIRIT UNTO THE CHURCHES?

Discourse by Brother Isaac Hoskins

"He that hat an ear, let him hear what the Spirit saith unto the churches." -- Revelation 3:22

MY FRIENDS: It is a special joy to me to be with you, and I esteem it a rare honor and privilege to address this Convention. I have stood before the brethren on this rostrum many times in the past,



the last occasion I believe was something like twenty years ago. But in some respects I regard the present privilege more highly than any previous occasion. It is with commingled emotions of joy and sadness that I am undertaking to speak to you this evening; joy, indeed, that so many of the Lord's people are sufficiently of one mind at this time to gather in this place, long years ago made sacred by the presence of the Lord and the wonderful ministry of our beloved Brother Russell. It is truly a cause for thanksgiving that the brethren assembling at this Convention, do so in the consciousness of the high privilege of exercising their God-given liberties to individually think and believe for themselves and to worship God according to the dictates of their own consciences. There is a sadness, too, my friends, as we mingle here and to some extent recall the past; most crucial trials and tests have overtaken the Lord's people in these recent years that have caused much pain and heart-searching. Some have endured and run well and some have not. Yet as we realize that our

Father in heaven is still at the helm, there is no reason for dismay or alarm; but every reason for quietness, confidence and peace.

The theme that I am undertaking to discuss at this time may be stated in either one of two ways: First, "If Christ Came to Church Today," or, "What Saith the Spirit Unto the Churches." We may be sure that if the Savior appeared visibly in our midst today to address the Church, He would, without doubt, explain and present to us the mind of the Spirit; in other words, we would hear what the Spirit saith unto the Churches.

Come with me now, friends, and let us turn the wheels of the great clock of the Ages back nineteen centuries. We are now in vision taking our place in that most hallowed land of all the earth. We are by the River Jordan; a remarkable personage passes before us, and yielding Himself to John the Baptist, He is buried in Jordan's wave. There immediately follows a marvelous demonstration of the power from on high; a light from heaven and a manifestation in the form of a dove,

accompanied by the voice, "This is My beloved Son in whom I am well pleased." It is none other than the Son of God. Quietly He takes His departure and retires in solitude to the wilderness. Many days and nights are spent in the contemplation of heavenly things. He is dwelling in the very presence of His Father. He is endeavoring to read the mind of God as it has to do with the great mission that He has come to work out. Sore temptations are permitted to come to Him to test His innermost spirit and to determine the depth of His obedience and loyalty.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the Prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me., because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician heal Thyself: whatsoever we have heard done in Capernaum, do also here in Thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I will tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogues, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down head-long. But He, passing through the midst of them, went His way." -- Luke 4:14-30.

Such is the sacred narrative of how He who spoke as never man spake, presented Himself to men, and for the first brief moment was hailed as one illustrious and wise. But when He plainly declared the truth and the Father's will, they saw no good, nothing to desire, but everything to condemn and reject. The narrative tells us of how the Son of God entered the synagogue, the church of His time, and of what happened in consequence.

In all the annals of human experience there is one blot upon the page that stands out in bold relief, darker than all the rest; and when at last the book of evil is finished and the story of sin is ended, that one page will still exceed all others in horror and blackness. It is none other than that which records the rejection and murder of the Savior of the world. He was sent from the court of Heaven as the most distinguished visitor that the eyes of man have ever beheld; He came as the well beloved Son of God, the Friend to man; He came with a heart full of sympathy and compassion; He came to help and to bless; He came utterly divested of every selfish purpose, with no other desire than that of revealing the love of God and uplifting humanity. From the presence of God came this well beloved Son to accomplish this great mission. But they knew Him not; He was despised and rejected and put to death. Looking back upon the horrors of sin and the tragedies of evil that fill our

histories, we can find a way of excusing the general sinful state of man; but this one act of doing away with and of murdering the Christ of glory, who knew no sin and gave offense to none, has no resource for excuse. Yet the infinite love of God has planned that even this shall he forgiven.

Long centuries have rolled by since the Savior entered that Church at Nazareth, and the generation of our time professing godliness say, Oh, for shame that the Son of God should have been so mistreated and rejected! Yet, can the present generation professing to be God's chosen, successfully claim advantage over the Jewish Church of our Lord's time? Would the Savior receive any better treatment should He appear to His people now, as He did to those Jews in the synagogue at Nazareth, nineteen centuries ago? There is this peculiarity about human experience: History in the making does not seem to the people of the time just as it does to succeeding generations. Consequently, it is a common thing for the people of one generation to look back upon those of preceding times, when some crisis occurred, and wonder why the people acted the way they did, why they chose such an unwise course. The explanation is that in looking back upon humanity's doings in earlier times, we are not in possession of all the details, facts, and circumstances, and are not in a position to form mature judgment; and so it sometimes seems to us that we would not have made the mistakes that an earlier generation made, had we been upon the scene. But the history of the world shows that the tendency of human nature has been pretty much the same in all the ages of man's experience. Thus we often hear it said that history repeats itself; and by this is meant that the conduct of man in the different generations of human history, has been repeated again and again under the same existing conditions and circumstances.

These observations we are making this evening, friends, and endeavoring to apply the lessons of the past, that we may be profited spiritually and that we may the better determine our position before the Lord as members of the Church of the last times. Of this we are confident that those chosen to Divine favor and fellowship and membership in the Church of Christ in this dispensation, are accorded a very prominent place in the Bible, particularly in the Scriptures of the New Testament. We are all agreed that the special feature in the Plan of God as it has to do with this Age, is the preparation and making ready of the Church to be glorified together with her Lord and Master. Throughout the ministry of our Lord we find splendid and repeated evidences of His special interest in and attention to those who were to form the nucleus of His Church. In the prayer that He uttered near the close of His earthly life, He declared to the Father that His petitions were particularly for those whom the Father had given Him and who had been called out of the world. Then, after the resurrection of our Lord, as He was about to take His final leave, at the time of His ascension, He reassured His anxious disciples respecting His personal love and care, saying, Lo, I am with you alway, even unto the end of the Age.

A little later in the history of the primitive Church, the Master confirms this sacred promise. In the revelation given to St. John we find this glorious truth vividly portrayed. The beloved John tells us that he found himself an exile on the Isle of Patmos, because of his faithfulness in the service of the Master and His Truth. He tells of how the Lord turned the occasion into one of great honor and privilege to himself. While it was in behalf of the Church as a whole that the revelation was given him yet we may be assured that the Apostle's own spirit was greatly strengthened and refreshed. The Apostle relates how it was upon the Lord's day, the first day of the week, when it all happened. A great trumpet voice was heard behind him; he turned to see who and what it was. And being turned, he saw the Church of Christ; not exactly in those words, yet the language is without doubt

of that import -- "I saw seven golden candlesticks." Nor are we left to do any guessing or theorizing on the point of what this vision represents. Our own opinions are not needed, for we have the Master's own interpretation of this pre-figuration: "The seven candlesticks which thou sawest are the seven Churches."

Thus we have the suggestion conveyed to us at once in the opening of the Revelation, that the essential theme of the visions of the Revelator, is the Church of Christ, for this was the very first thing that the Apostle saw. But our interest in the matter becomes all the more absorbing as we read that, "I saw . . . in the midst 'of the seven candlesticks one like unto the Son of Man." The description can have but one meaning, one significance -- the lesson is that of Christ's constant presence with His Church throughout the Age. The symbolism seems to suggest that the seven golden candlesticks were seven individual and separate lampstands, probably in the form of a circle, so that the Son of Man could be seen standing in their midst. He was clad in the vesture of the priest for the purpose of performing the priestly service and ministry in His Church. Dwelling in the midst of the lampstands, speaks of Christ abiding with His Church and exercising Himself in a priestly ministry, supervising the affairs of His people, causing the light .of Truth to shine out and in every way looking after the spiritual life and interest of His faithful Church.

The fulfillment of all of this striking symbolism is found in the office and work of the Holy Spirit, from Pentecost unto the present time, and unto the complete end of the Age. In the closing hours of His earthly life, Jesus foretold what was to be the order of the Age: He explained to His followers that His departure would not mean that they would be forsaken, but that He would send the Comforter, the Spirit, to guide them into all truth, to show them things to come, and to abide with them even unto the end of the Age.

As the great Head of the Church Himself, our Lord Jesus must receive the unction from heaven before He was prepared for His mission, and as we read concerning Him that "Jesus returned into Galilee in the power of the Spirit," so the faithful members of His Body must be partakers .of that same unction front on high; and through the power of the Spirit the Church was originally instituted and began her mission.

We find therefore that in the early Church the first and important consideration was, What was the mind of the Spirit; What spirit are ye of; Have ye received the Holy Spirit; and, What saith the Spirit unto the churches? There were no tests applied in the primitive Church along the line of harmony with or subordination to a self-constituted leader or teacher, or with a group of leaders, or with any kind of a human organization, arrangement or system. Disciples of Christ were plainly taught that they had but one Head and Master as well as Teacher, and that was the Savior Himself. They were taught the necessity for being in personal touch with and in subjection to His will; and the test in those days was whether or not one had believed in Christ unto full surrender, followed by a reception of the Holy Spirit.

In one place where the Apostle Paul journeyed, the question was raised as to whether or not the Holy Spirit had been received. And the reply was, We have not so much as heard that there is a Holy Spirit. Mark you, friends, these were not heathen idolators, nor unbelieving Jews who gave this answer. They were professing Christians and had received a measure of instruction from some who professed to be teachers of the religion and doctrines of Christ. Yet the professing believers

here had to make this sad confession that they knew nothing about the Holy Spirit. We fear that there have been those through-out the Age, and many in our own time, who, if they would humbly and honestly confess the facts, would admit that though professing Christ and professing to have been taught by some who claimed to be teachers, they had not yet really known or experienced the life and power of the Holy Spirit. And without that holy power there can really be no spiritual life .or relationship with Christ.

In the early portion of the Book of Revelation seven messages are addressed to the seven churches. Here again we are dealing with the symbolism of the one Church as a whole, divided into seven different epochs or stages of her history. There were, of course, the seven local churches by those names given, in the Apostolic period, but they were evidently intended to prefigure or represent the entire Church in her larger experience, from the beginning unto the end of the Age. Those seven messages sent to the seven churches were evidently intended to portray the general trend and condition of the professing people of God all along through the Age. In some of these messages the Savior commends and approves the works of His followers; in others, He disapproves and rebukes what He sees of evil, worldliness and wrongful practice. The messages throughout are ever and always sounding the note of warning, admonishing to faith and obedience as well as giving the word of sympathy and cheer -- "hold fast till I come." Significant, indeed, is the fact that every .one of the seven messages concludes with the solemn admonition, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches;" thus seeming to say to us that the all-important and vital consideration is to hear and heed the voice of the Spirit, no matter what the cost shall be and no matter what human voice or combination of human voices may attempt to lead us to the contrary.

My friends, let the great truth, the great fact, be well understood and received, that inasmuch as the Church was instituted and started on her way in the beginning of the Age through the Holy Spirit, that was evidently intended to be the only means, the only channel and source of her strength, guidance and support, even to the very end of her earthly pilgrimage. If the Church commenced her existence through the power of the Spirit, how surely shall she finish her work and conclude her earthly journeying through the power of that same Spirit! Further, shall we not consider that whatever there has been of failure or defeat in the professing Church of Christ, is due to the failure .on the part of professing believers to heed the voice of the Spirit and walk in obedience thereto? May we not, in fact, solve all our difficulties and realize the solution to all our problems in the Church of today, from the standpoint of the office and work of the Spirit of God? Surely as in the case of the Apostolic Church, success of a spiritual character attended the brethren and their labors and ministry wherever and whenever the voice of the Spirit was obeyed: so the Church of the last times will realize success and victory in her service and ministry in so far as the Spirit of Christ is received and obeyed. Again, just as we find worldliness, the works of the flesh and general apostasy revealed in one or another of the stages of the Church's history, because the voice of Spirit has not been heard and obeyed, so we shall realize failures and apostasy in our midst, if we neglect to hear and obey what the Spirit saith unto the churches.

Dear brethren, what saith the Spirit unto believers of these last times? Or, if Christ should walk literally and visibly into our midst today, what would He say, and what would it mean to us?? Surely these are considerations and questions to which we can afford to give our most careful and sober contemplation. Our sanctification of the Spirit and preparation for joint-heirship with Christ

in His Kingdom represent the great essentials that we all seek; and no thought is more purifying or sanctifying in its influence than that of imagining or seeing our-selves in the very presence of Him "who hath His eyes as a flame of fire" and who is able to read the very thoughts and purposes of our hearts.

It was some thirty-five years ago that a gentleman by the name of Howard, occupying a scat in the Congress of the United States, wrote a book that was most interesting and that was given a wide circulation at the time, entitled, "If Christ Came to Congress." Apparently the object of the writer was to expose and hold up to the light of Christianity the evils and corruption that threatened our great law-making bodies at that time. The perfection and holiness of the Savior were held up to view in contrast with the wickedness of men, in order to drive home the lesson all the deeper

It was at that same time that another gentleman by the name of Stead wrote a book concerning the second great city of our land, "If Christ Came to Chicago." This author evidently had the same design as the other. He was endeavoring to sound a warning with regard to the overwhelming wickedness that threatened so many people of the great city. He, too, presented the life of Christ in its brightest colors, in order to emphasize and magnify the horrors of evil and crime, and thus so impress a much needed lesson upon the minds of men.

Singularly though it may seem, it was about thirty-five years ago that a certain great man of God passed away in the city of Boston. He left a very fine record of true piety and Christian living; and his spiritual ministry exerted a wide influence upon many Christian people. In the Memos of this man of God, there is a chapter entitled, "When Christ Came to Church," and it is related how in his early ministry he had an experience that influenced the remainder of his life. It is said that one Saturday evening, just after the preparation of his discourse to be delivered the following day, being weary from his labors, he fell asleep. He had a dream in which he saw himself the next day, on Sunday, standing in the pulpit of his church and going through all the proceedings of the service. Just as the service had opened, all the seats of the church being filled, and as he was about to commence delivering his sermon, there entered the door at the rear, a man of peculiar and striking appearance. He walked slowly down one of the aisles as though looking for a seat, and finally a man arose and showed the stranger a seat. Then as the services proceeded, the speaker saw the eyes of this stranger fastened upon him and so continued in that attitude during the entire discourse. The appearance of this stranger was described as of one intensely serious and having resting upon him a weight of great responsibility. The minister had resolved during his discourse that he would make for the stranger at once at the conclusion of the service to form his acquaintance. The service over, he made for the stranger, but when he reached the place where he had been seated, he found that he had gone. The gentleman with whom the stranger sat, remained behind however; and approaching him with great eagerness, the minister asked, "Can you tell me who that stranger was who sat in your pew this morning?" And in the most matter of course way, he replied, "Why, do you not know that man? It was Jesus of Nazareth." With a sense of the keenest disappointment he said, "My dear sir, why did you let Him go without introducing me to Him? I was so desirous to speak with Him." And with the same cool and indifferent air, the gentleman replied, "O, do not be troubled. He has been here today, and no doubt He will come again."

Then the minister tells of how in his dream there came an indescribable rush of emotion. His entire soul became aflame with questions that were turned back upon and related to himself, and he said

to himself, I wonder what the Savior thought of our sanctuary, its gothic arches, its costly stained windows, and its magnificent and powerful organ, I wonder how He was impressed with the music and the order of the worship. To use the minister's own language, "We speak of a momentous occasion. This, though in sleep, was recognized as such by the dreamer -- a lifetime, almost an eternity of interest crowded into a single solemn moment. One present for an hour who could tell me all I have so longed to know; who could point out to me the imperfections of my service; who could reveal to me my real self, to whom, perhaps, I am most a stranger; who correct errors in our worship to which long usage and accepted position may have rendered us insensible. While I had been preaching for a half hour He had been here and listening who could have told me all this and infinitely more -- and my eyes had been holden that I knew Him not; and now He had gone."

Other questions came crowding into the minister's mind while yet in his dream: He wondered what Jesus had thought of his specially trained choir, some of the members of which did not even make any profession of Christianity and were paid for their singing. Then there were those in the church who were well to do in this world's goods and were paying highly for their pews, but the Savior as He entered the church found no place re-served for such as Himself.

The minister awoke from his dream, apparently with a new and happier vision of his life before him and his ministry. New resolves were put into operation, resulting in important changes and modifications in his manner of serving Christ. He dismissed his trained choir and made such changes as he thought would more nearly harmonize with the conception and will of His heavenly Master.

My friends, it seems to me that we all draw some helpful and profitable lessons from what is thus related of this minister and his dream. We also too frequently find ourselves lost in the routine and the customary course of procedure and seem to so easily forget the solemn truth and facts of life that if we are truly Christ's disciples we are living and serving in His very presence. We need also to call upon our faith and our imagination and put ourselves in the very presence of God and permit Him to examine our lives, permit Him to look into the secret recesses of our hearts to see if there is any unclean thing or unchaste or improper practice in our life, that we may truly walk with Him in white.

Again I ask, How would Jesus Christ be received by us in this auditorium tonight? Suppose I had some way of knowing certainly that He was going to walk visibly into our presence here, and then while I am yet speaking, I should turn to the door yonder and see Him coming and say, "There, friends, comes Jesus now. He is just walking in the door." Every one of you would turn to the door with the most thrilling interest; and while you were wondering if He would take His place upon this platform, I would surely vacate this position and we would all insist that the Master should speak to us, and how wonderful it would all be! But, friends, let us suppose the case were different and that Jesus of Nazareth should walk into this room tonight in disguise and we would not know it were He, then how would it be? Really, would you and I deserve any particular credit for receiving the Savior here tonight if we knew it were He?

Suppose today Jesus were to walk up the steps of yonder Catholic cathedral, and suppose the priest and the people were in some way made aware of the fact that it was verily Jesus Christ, would they not also gladly receive Him with open arms and give Him the most honored seat in their midst?

And would they deserve any special credit for such treatment of the Master if they knew beforehand that it were He? But imagine the Lord walking into that cathedral in disguise, without the priest or the people knowing or having any idea that it was He; and then imagine Jesus walking before the people in that cathedral and beginning to expound the great truths that at once reflected the corruption of the Catholic institution, how long do you think the Savior would last in that cathedral? No longer than it would take officers or those in authority to hurl Him out of their midst onto the street.

But let us remember, brethren, that our Catholic friends are not the only people that would misunderstand and mistreat the Son of God should He walk into their midst in disguise. He would receive practically the same treatment in all the great Protestant bodies that He would receive at the hands of the Catholic Church. Any of them would gladly hail His presence if an angel would announce to them and prove to them that it was verily Jesus. But let Him appear to them in disguise and declare His Message, the result would be altogether different.

Now we will bring this lesson a little nearer home. Here is the great body of Present Truth people gathered during the past fifty years from all quarters of Christendom these people have had much advantage every way over all other branches of Christendom, having been admitted into a knowledge of the Divine Plan of the Ages and having seen great light above others. Again we ask, If our Master, Jesus, were to walk into a great gathering of Truth people in disguise and should stand up before them and begin to expound the Scriptures as He did to those people in the city of Nazareth long ago, would He be received and acknowledged, or how would it be? I fear, dear friends, that there is but one answer: the facts as we know them today speak louder than words; and I am confident that Jesus Christ would not last any longer today in the assembly of a great gathering of so-called Truth brethren than He would if He should visit the Catholic Cathedral in disguise; He would receive the same treatment.

Do I need to recall those significant words of the Master Himself: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me." From this, the Divine standpoint, of viewing the situation, how often has Jesus been rejected by those who have borne His name through the past nineteen centuries! And in the midst of the stirring scenes of these recent years, how often verily has Jesus of Nazareth been rejected and hurled out of the midst of brethren who profess to understand the Plan of God and who claim to be the very chosen instruments for the promulgation of the Truth. Verily history is repeated in our day!

Again, my friends, we are bringing this lesson still more closely home to ourselves and asking what we would do about it, if Jesus should walk into this room tonight and not be known as the Son of God to us; and suppose He should open His mouth and lay bare the Truth before us on many points; and in the course of His sayings, imagine His exposing and showing up the falsity of some of the pet theories, traditions and notions that we have entertained and cherished; and suppose He should plainly rebuke some things about our conduct and our customs; the great question is, Would His message to us be acceptable and would we act upon His advice? In other words, have we that measure of the Spirit of God, that holy discernment, have we sufficient of meekness, humility, teachableness and of the love of God, to permit Jesus Christ to look into our hearts and tell us all that is not right and pleasing in His sight, and then to bow in grateful humility and submission to

His holy will? I will leave these suggestions and questions for each and all in this auditorium this evening to think over and answer as each thinks best.

But have we ever stopped to really think seriously just how the Savior would view matters and what He would say to us were He to visibly appear in our midst in these times? Some have said, O how I wish the Master would visit with us as He did with those disciples long ago; how I wish I might consult Him with regard to many questions that have so troubled me; I am sure if the Master were right in our midst we could soon have these various vexing problems and issues that have so disturbed Bible Students in these recent years, quickly settled. But brethren, is there really any question, problem, or difficulty before us today that the Master has not already answered in one or another of His many sayings, when He was here long ago? And has He not through the Spirit in the apostolic messages dealt with all the present issues and perplexities that have arisen amongst Bible Students?

But still some one says, If He were here I would like to ask Him who has charge of His Church today and who He has put over His people to control and direct them with power and authority. How would Jesus make reply to this question? I believe, my friends, that we already have His answer, and His reply now would be exactly the same as the truth He expounded when He was here. He would surely say in answer to that question, My dear disciples, I have never vacated the position that the Father gave to Me in the beginning of the Age. As I then said, One is your Master, even Christ, and all ye are brethren, so now I say that I alone have charge of My Church and I have never delegated authority to any man or company of men to rule over the Church or interfere with the individual liberty of each member. Was not that the way that Jesus presented the situation to us with regard to the order of the Church when it was instituted nineteen centuries ago?

Still another would like to ask the question today, Master, tell us what great movement or work have you authorized your people to carry on in the earth today; what great pronouncement is there to be made in fulfillment of your will? Again, we may be sure the Lord would answer in harmony with what He established as the mission of the Church when it was instituted, and His answer would be, I have not authorized any great movement or any great work to be achieved during this dispensation, for My Kingdom is not of this world. I remind you that in the beginning of the Age I said that My people would be a few and a little flock, that they would be scattered here and there throughout the earth; and I never authorized My disciples to organize any great and wonderful work while yet in their earthly pilgrimage. Was not this the sum of the teachings of Christ and the Apostles with regard to what was authorized and expected of the faithful Church all along through the centuries until her glorification?

There is still another question that some would like to ask: they would say to the Master, Lord, will you not tell us just who and where your people are to be found in the earth today, we desire to know just who are your true disciples, that we may be numbered with them and thus enjoy the fellowship of the true saints. Again we believe the Lord would answer and say, "My followers are those who do the will of My Father in heaven, they are those who possess My Spirit; they are such as are consecrated and surrendered to My will; they are those who deny themselves and have taken up their cross to follow Me; in fact, whoever will do the will of My Father, the same is My brother, My sister and My mother. And, dear brethren, would not this reply of the Master be satisfactory to us? Do we not really love all who love the Lord Jesus Christ and possess His Spirit? Do we not

agree with St. Paul that as many as are led by the Spirit of God, these are the sons of God? And do we not also agree with the same Apostle when he says that if any man have not the Spirit of Christ He is none of His? All of our problems and perplexities today, friends, can be settled if we properly take them to the Lord and inquire what the Spirit has long ago said unto the Church.

We all realize that in these recent years God's people have merged into a period of trial and testing, of great severity, and we often have occasion to ask, "Who shall be able to stand?" Some have inquired whence came these severe tests and what is the seat of this distressing situation that has come about since the departure of our beloved Brother Russell. My friends, these crucial tests and unhappy conditions have not happened overnight. Like the growth of a tree, in which time and various processes of nature have had to perform their part, so in the development of the distressing circumstances in which we find ourselves now, a considerable number of years have been required. Let us not be afraid, friends, to look the facts squarely in the face. The sum of the matter that within six months following the death of Brother Russell, the foundation of all these evils was laid. Every principle of honor, of justice, of truth and righteousness was thrown down and trampled underfoot, and in their place there was established a complete state of apostasy. We have all had our lesson to learn, my friends, in connection with what has transpired in the past thirteen years. And now I wonder if I can plainly say what is in my mind without being misunderstood by any of you. I am going to believe that I can frankly express these thoughts without their being misconstrued. What that situation developed in 1917, and the works of unrighteousness gained a firm foothold, I was one who refused to believe that the great body of Truth people throughout the world would stand by and permit it to prosper the way it has: I could not think that the friends throughout the country, accustomed as they were under Brother Russell's ministry, to reason on principles of justice, truth, and honesty, would allow this overwhelming apostasy to replace the holy things that we had been accustomed to, while Brother Russell was with us.

But alas, I too have had some important lessons to learn, lessons of patience, forbearance and of resignation to the will of God. It was not God's time then for all the brethren to be made aware of what was happening; it was not the proper season for them to discern the mischief that was accomplishing its evil work. Truly my heart rejoices tonight as I realize through these years the Lord has been working with His people in various parts of the earth, permitting these distressing circumstances to work as tests and to manifest who are truly His. And in connection with these tests how much we all have felt the need of going back and reviewing the great lessons given us in the Bible, such as that of the forgiving love of Joseph for his brethren; of the forbearance exercised by David toward Saul; of the loyalty of Daniel in the midst of his persecutions; and last, and of greatest importance, the wonderful example of patience and love left us by Jesus Christ who endured such contradiction of sinners against Himself and who, when He was reviled, reviled not again.

In modern times the Church of Christ has had the example of a great man of God; we are all confident that he faithfully performed the duties of a true minister. And some one was recently asking me how we could best show our gratitude toward and our appreciation of the inspiring life-work of Brother Russell. I replied: Brother, I can do no better than answer this question according to the suggestion of St. Paul. We recall how he admonished the brethren at his time that they should esteem very highly for their work's sake, those who had labored in the Lord on their behalf and had rendered loving and faithful service. Surely this is the way we should regard our beloved Brother

who has so faithfully served the Church, in fact, the best way and method for us to prove the sincerity and depth of our appreciation of Brother Russell is to live the kind of a life and to practice the things that he recommended as being proof of a genuine Christian. By giving heed to Brother Russell's advice and by working out in our lives those principles of truth and righteousness that he advocated, we will most surely be honoring Brother Russell.

I care not, my friends, how much a man may go up and down the country endeavoring to point out Brother Russell here and there in the Bible; if that man in his example and conduct is showing an intolerant, narrow and unchristlike spirit, if he is neglecting to show the love of Christ, then all of his high-sounding praises of Brother Russell and his attempts to point him out in the Bible count for nothing. They go no way toward really honoring the memory of our beloved brother.

Please do not misunderstand me, brethren: I do not take second place to any one when it comes to regarding and esteeming Brother Russell highly. I had the great honor of living with Brother Russell the last ten years of his life; I saw him coming and going daily; I had the privilege for a number of years of meeting with him as a member of the Board of Directors; I have been with him in private conferences; and I am fully confident, my friends, of what the real spirit and attitude of Brother Russell really was. He did not desire any' one to give him any measure or degree of honor that belonged to the Lord.

Some years before his death he noted the tendency on the part of many to exercise themselves in a sort of man-worshiping spirit, and a disposition to see himself rather than the Lord. Our beloved Brother undertook to correct this wrongful attitude and he cited the example of the messenger who had given the revelation to St. John. You will recall that near the conclusion of the visions the Apostle seemed to feel that the angel was the Lord Himself, and was so filled with the spirit of reverence that he tells us that he fell at the feet of the angel who showed him these things; and in response the heavenly messenger forbade the Apostle doing this. He refused to accept the homage, saying, I am merely a fellow-servant of thine; I am not your Lord; I am only a fellow-servant of all of those who have gone before and have announced the Divine Message: worship God! And so our beloved Brother Russell ever sought to discourage the spirit of man-worship, saying to the friends that he regarded him-self merely as an index finger, in the Lord's providence, endeavoring to point the people of God to the right paths and to the great truths that have to do with giving hem a proper conception of their Christian duty.

Some one recently said to me, Who do you think is taking brother Russell's place in the Church since his departure? My reply was, no one is filling Brother Russell's place; Brother Russell has no successor, nor does the Church need any one to succeed him. Therefore we have no reason to expect that any one man or company of men should take the place of Brother Russell. But still there came another question: Who is finishing Brother Russell's work? My reply was that Brother Russell left none of his unfinished, and therefore does not need any one to finish any work for him. I feel sure, friends, that none of us would like to settle down to the conclusion that our Brother left these earthly scenes without completing his life mission and work. I am confident that our dear Brother completed his work just as certainly as those other great servants of the Church throughout the Age finished their work before ceasing their earthly life. But the questioner insisted, Did not Brother Russell leave some work to be completed in the Church? Most surely, we replied, but whatever work was left was not his work, for he surely completed all that God gave him to do. You

and I, friends, still abiding here in the house of our pilgrimage, have our own work to complete before our earthly labors are ended; and we are remembering that our mission is the same as that assigned the Church all along in the past, namely making herself ready to be the Bride and Joint-heir with Christ. And there is no authority over us other than that of Christ and the Holy Spirit; we are individually admonished to make our calling and election sure. We are trying to help and comfort one another in every possible way, are we not? We are endeavoring to minister to one another's spiritual needs. In the fulfillment of this our sacred mission, we all realize the need for a large measure of the holy Spirit, and we need to daily hear what the Spirit is saying to us, that our lives may be conformed to the heavenly counsel.

Deeply conscious of our need to be filled with the Spirit from above, we may properly ask, What is the Lord's method of increasing our supply of this holy power? We may be sure that it is not within the power of man or a company of men to impart this blessing; neither can the Church itself convey this power to others. If we call a business meeting of the Church and pass a resolution to the effect that all shall possess more abundantly of the Spirit, will such proceedings really bring us into possession of more of that power? The answer must be in the negative, for that is not the Lord's way for imparting His Spirit to any one. That was not the method of giving the Holy Spirit to the Church in the beginning of the Age; nor can you or I or any number of the Church today legislate the Holy Spirit or the love of Christ into the Church or into one individual. That choicest of all gifts and blessings must come in the divinely appointed way; by first of all our presenting to God a surrendered heart, and waiting before Him in the spirit of resignation, supplication, and prayer. Let us not forget what has been written of those who waited before the Lord just prior to the Day of Pentecost. We read concerning those waiting disciples that, "These all continued with one accord in prayer and supplication." Again we must maintain that it is a matter of individual preparation for the gift of the holy Spirit; it is a matter between the individual believer and the Lord Himself. Such is the responsibility placed upon each one of us who have been called to walk in the footsteps of Christ and to hear what the Spirit saith unto the church, in order that we may be directed and built up in Christ and at last receive a place amongst all them that are sanctified.

The second day of the Convention was then brought to a close by the singing of Hymn 267, entitled:

THE BEAUTY OF HOLINESS

So let our daily lives express
The beauties of true holiness;
So let the Christian graces shine,
That all may know the pow'r divine.

Let love and faith and hope and joy
Be pure, and free from sin's alloy;
Let Christ's sweet spirit reign within,
And grace subdue the power of sin.

Our Father, God, to thee we raise
Our prayer for help to tread thy ways --
For wisdom, patience, love and light.
For grace to speak and act aright.

Closing prayer by Brother Hoskins.

Although the sessions of the Convention for the day were officially over, the friends had little desire to depart, but remained for quite a time visiting and in fellowship with one another, but finally departed to their several resting places.

9:30 A. M. -- PRAISE AND TESTIMONY SERVICE
Led by Brother Conrad Kuehn, of Toledo, O.
Sunday, November 3rd, 1929

The service opened with prayer and reading the Manna Lesson for the day, as follows:

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

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method of that which our Lord's directed, to combine the two. We are to watch, and to be on our guard against the encroachments of the world, the flesh and the devil. We are to watch for all the encouragements of the Lord's Word, the evidence of their fulfillment, the signs that betoken his presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and loyalty and love and while watching we are to pray without ceasing. 'We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private. -- Z. '01-80.

Brother Kuehn:

This reminds when I first stood on this platform in the days of Brother Russell. We had a convention at the time of the Memorial of the Lord's Supper, in the spring, and the only one who talked was Brother Russell. I was thinking when I look back to those experiences, how the text has been fulfilled: "Through much tribulation shall ye enter the Kingdom."

Let us sing number 166, after which the meeting will be thrown open for you to testify:

Love of Jesus, all Divine,

Fill this longing heart of mine:
Ceaseless struggling after life,
Weary with the endless strife,
Blessed Savior, lend Thine aid;
Lift Thou up my fainting head!
Lead me to my long-sought rest,
Never more by cares oppress.

Thou alone my trust shall be,
Thou alone canst comfort me;
Only Jesus, let Thy grace
Be my shield and hiding-place;
Let me know Thy saving Power
In temptation's fiercest hour;
Then, my Savior, at Thy side
Let me evermore abide.

Thou hast wrought this fond desire,
And Thou dost with hope inspire;
Thou dost wean from all below;
Thee, and Thee alone to know.
Thou, who has inspired the cry,
Thou alone canst satisfy;
Love of Jesus, all Divine,
Fill this longing heart of mine,

Who will be first?

Brother Jones, of Chicago:

I gave my testimony yesterday, but I now wish to bring the testimony of a dear Brother who would like to be here, but cannot. He lives out in Britt, Iowa, and his name is Chas. I. Stratton. He and his family are practically isolated, so far as Truth friends are concerned. He lives out on a farm and, although a busy man, he has found time to do a great deal of research Bible Study. He recently spoke before our class in Chicago, much to the edification of all who listened. He is doubtless thinking of us and rejoicing in our rejoicing, because he loves the Truth and all those who also love it. We trust he will be able to be with us at the Reunion next fall.

Sister Wilson:

I wish to offer my testimony and to say that I am glad to be here, for this Convention has been full of blessings.

A Brother:

I am thankful for the favor of basking in the sunshine of His favor. "Watch and pray, lest we enter into temptation," that is my testimony.

A Brother:

I am glad to be here this morning. I was here real early but no one else was here, so I took a walk. I am glad the spirit of the Lord is manifested here more than I ever realized before, a marvelous spirit of liberty to speak and have fellowship one with another, especially with some of the friends whom I have not seen for years. The spirit of the Lord seems to be here when we realize that our dear Brother Russell once occupied this platform, and declared the Lord's message from it.

A Brother:

I want to express my thought this morning. I am so thankful for what my heavenly Father has done for me. I am glad to see you all.

What attracted me to the Bible Students was the Truth of God's Word. I was in the Methodist Church for twenty years, but I found the Bible Students knew so much more about the Bible. If anyone says thus and so, unless they can give you the Lord's Word for it, there is nothing in it. I am glad I am here this morning.

Brother Read:

The Psalmist said: "Let the Redeemed of the Lord say so;" and being one of the Lord's re-deemed and, as I believe, in the midst of some of His people, I want to say so, to His praise and glory.

Brother Margeson:

I bring the Christian love and greetings from three Classes, the classes at Boston, Providence and Springfield.

Chairman, Brother Kuehn:

We appreciate that, take back our love from this convention to them.

A Sister:

Glad to be here amongst friends. It is a great joy to be able to come. I do love the brethren wherever they are.

Sister Edith Hoskins:

I certainly enjoy the testimonies I hear at this convention. Surely, if anyone has a reason to give a testimony for the Lord, it is I.

I would not have attended this convention had it not been for the memories of this building -- we are on holy ground. I came here in 1908, and I labored here and at Brooklyn until Brother Russell passed away. His name was a family name all through my childhood days.

I think if Brother Russell were here, he would still be turning our eyes to the Lord. He used to say:

"Take your eyes off me, dear friends, and fix them upon the Lord."

Since I've fixed mine eyes on Jesus,
I've lost sight of all else.

Brother J. G. Kuehn:

I bring you the love and greetings from our little class at Rutherford, N. J.

Another thing which I wish to mention, and for which I desire to express my appreciation, is this floral piece which has just been brought into this room, and which will later be taken out to Brother Russell's grave when we go out there for our Memorial Service.

It has a crown but no cross. As we are getting nearer and nearer, that is your condition and mine. This floral piece was made and presented to the convention by Brother Frank Kopriva, who is a florist at Duquesne, Penna.

A Few Testimonies From a Distance.

Sister Burpee, of Boston, Mass.:

The sweet, helpful, inspiring influence of that wonderful Pittsburgh Convention remains with me, and always will, I believe. Only the dear Father can measure its far-reaching results. Some (lay we, too, shall know.

Brother J. T. D. Pyles, Riverside, Md.:

I was unable to be at the Convention at Pittsburgh, but I assure you it would have been a great pleasure to meet you and the other dear friends gathered together, and it would no doubt have been profitable to me. The Lord has kept all His good promises to me and continues to bless me with a good hope for the future.

Brother Perine, Arlington, Wash.:

In regard to the Convention held in the old Bible House at 610 Arch Street, around which so many of our precious memories twine, I want to say that it was impossible for me to be there, but my prayer was that our loving heavenly Father pour forth His holy Spirit upon those who could personally attend, and that through them the rich blessings served at that banquet may be passed on to us. May the crumbs we isolated ones receive be as precious as the portion the woman of Samaria received from our Savior.

Sister Burrows, Dodge Center, Minn.:

I received the notice of the Convention Report you are putting out, and I have had many of them and get so much good out of them, I surely want this one.

Since Brother Burrows died I am all alone, and very seldom see any one of "like precious faith."

Brother M. Brilleslijper, Amsterdam, Holland:

I will not fail to express my sincere thanks for your sending me the circular letter, inviting me to attend the large Convention at Pittsburgh, Pa.

As a matter of fact, I shall not be a position to be present -- though, needless to say, I long to be there, from all my heart -- living in such a far off place as Amsterdam. But I gladly accept your suggestion to let me have in due course of time a copy of the printed Report of this Convention.

As you may be aware, we are regularly translating the Herald articles into Dutch on behalf of the few faithful ones on this side. And we also intend to bring the contents of this Report to our Brethren and sisters down here, giving them, with God's grace, some joyful tidings from His children over there.

Whilst thanking you in anticipation and wishing you and the other brethren meeting in said Convention, the Lord's richest blessings in spirit, I remain.

(Other arrangements are also being made to translate the Report into the German language.)

Another Brother from Amsterdam:

Your circular letter made my heart leap for joy, because it opened to me the view of a great feasting. Being a regular reader in Brother Russell's lifetime of the Convention Reports, I regretted it very much when the news reached me that you had stopped publishing them.

Knowing how heart-refreshing these Reports are, I immediately accept your offer, and with gladness am ordering a Report. Naturally I do hope this one may be the beginning of another series of Reports, which will also bring joy and blessing to many of the dear brethren scattered all abroad, and who are not in a position to visit the Convention in person.

Thanking you for the pains taken to prepare us such a meal of good things, I remain: P. C. Donk, M. D.

We could go on printing such testimonies, almost ad libitum infinitum, but time and space will not permit. Enough, however, have been reported in this Souvenir to show how much the Reports are appreciated and how helpful they prove to be. Therefore, you can realize that your co-operation helps to make it possible to spread the blessings far and near.

10:00 A. M. -- Brother Wilson, Chairman, then took charge of the Convention.

Brother Wilson: We are going to have another real day of feasting before Him, and in fellowship. May we open this part of our service by singing 299 -- sing it all:

MY BLESSED PORTION

Though all the world my choice deride Yet Jesus shall my portion be; For I am pleased with none beside; The fairest of the fair is he.	Thy sufferings I embrace with thee, Thy poverty and shameful cross The pleasures of the world I flee, And deem its treasures only dross
Sweet is the vision of thy face, And kindness o'er thy lips is shed; Lovely thou art, and full of grace, And glory beams around thy head.	Be daily dearer to my heart, And ever let me feel thee near; Then willingly with all I'd part, Nor count it worthy of a tear.

Brother Wilson: Let us unite our hearts in prayer, and we will ask our dear Brother Ritchie to lead us.

Prayer by Brother Ritchie.

Brother Wilson: Let us join again, brethren, in singing 326, first and third. When we come to the third stanza sing it very softly.

WHEN I VIEW THE CROSS

When I view the cruel cross,
Where my loving Savior died,
All the bitter pain and loss
Born to save His future Bride,
O! what language can express,
O! what ministries can show,
All my heart's deep thankfulness,
Love which in my heart doeth glow?

Forward to the future joy
All my longing hopes aspire,
And for this world's mean alloy
I will not henceforth inquire.
O! the joy of that blest hour
When, in glory, Christ I'll meet
Raised by Him to queenly power,
In his righteousness complete.

Brother Wilson: We are glad to have with us this morning at the Convention, Brother Margeson, of Boston. He is an old warrior in the Truth, and I am happy to present him to the brethren this morning; Brother Margeson.

GOD'S INSTRUCTION -- GO FORWARD!

Discourse by Brother I. I. Margeson, of Boston, Mass.

Exodus 14:15.

"And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they GO FORWARD."

DEAR ones in Christ. As I stand here this morning the feelings of my heart are similar to the words of St. Paul as recorded in God's word 1 Corinthians 2:2. "For I am determined not to know anything among you, save Jesus Christ and him crucified."

I am thankful to Almighty God for this privilege of being present at this Convention. Mingled feelings of sadness and joy are filling my heart as I turn back the pages of the past thirteen years I note the various records. Some dark days, very dark at the beginning of 1918. God very graciously gave discernment to some at that time and called them to walk more or less alone with Himself.



Notwithstanding the loneliness, His care and blessing has been most precious and sweet. A new joy has been filling my heart during these days of Convention. Prayer has been heard and answered. As I behold the workings of our God, faith is strengthened, hope renewed. Surely the Lord is caring for His own, bringing them back to Himself in His own way, and in His due time.

My desire in presenting this study is to hold out through the word of the Lord encouragement to those who may be facing great difficulties, and to bring to our attention afresh the interest God not only had in opening a way through the Red Sea for natural Israel, but that he is just as willing and able to speak to us the words "GO FORWARD" in all our "hemmed in" conditions.

May we briefly examine the conditions in which Israel found themselves very soon after they had started on their journey out of Egypt. The Lord gave instructions to Moses as to where they should encamp. Their encampment was to be at Pi-hahiroth facing the Red Sea.

Here they were entirely shut in. The mountains were on the West and South. The sea on the East, and the war chariots of the well-appointed foe advancing on the North.

There was not the slightest prospect of ultimate escape for a fugitive people scantily furnished with means of defense. There was not the least human prospect of victory, deliverance, or flight. Under these conditions the people began to despair. No wonder that they lost heart Moses alone kept his head and his heart, and he did not see any human way of escape.

But Moses did not fail in faith and he expected deliverance from Jehovah, AND IT CAME. It was here clearly shown that the ways of God (though they may appear to be foolish by the side of the wisdom of men) insure the results in the safest, quickest, and most glorious way. GO FORWARD.

These words were spoken to a peculiar people, under peculiar conditions (circumstances) to the children of Israel. It is of special interest to note when, and how, this name was given to Jacob. It was given after the long struggle with the angel. Genesis 32:24-32. After being mastered by the angel. Yet he cries (no doubt through tears), "I will not let thee go unless thou bless me."

Here we have the picture of man mastered by God, hence the meaning of Israel: "a people ruled by God, or a people mastered by God."

Again we note Israel's position at the sea. Under Divine guidance we see them here after their escape from Egypt. No human way of escape is available, but Divine love and wisdom opens the way, and God's instructions are. GO FORWARD.

It seems evident that today the true child of God often finds himself hemmed in, scarcely knowing how to move. Courage, brother, sister, God has a faithful remnant who have not bowed the knee to Baal.

In the picture before us as applying to natural Israel there could be no going back. Such an experience introduces a new element into the impossible. No consent to compromise. There is

always the temptation to go back in extreme trial; but there is no need to go back. The prize, the reward, the crown of life is only for the faithful overcomer for those who will GO FORWARD.

Oh, that we might hear by the ear of faith God's words as the children of Israel did when our way seems hedged in. GO FORWARD, and then He will surely open a way for us.

The Bible abounds in experiences of faithful ones trusting God and being protected and delivered by His Mighty power and love.

In Exodus 14:13-14 we see that Moses had bidden the people "stand still and see the salvation of God," thus they should have been prepared for God's order -- GO FORWARD. The evidence was, they could not go across the Red Sea (a great multitude of people numbering more than two millions) if God did not open the way. God must act for their deliverance, and He did open a way through the sea. Surely He is able to open a way for His spiritual children who have their Red Sea experiences. Why not look more directly to our God for wisdom and help in all our times of need? The good Shepherd never fails to care for his sheep, and he says, "I know my sheep, and they follow me, and I give unto them eternal life."

We ask ourselves: What is the present need of the Church? We honestly ask this question and the answer comes from God's word. As we turn to 2 Chronicles 7:12-14 we note these words: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins."

Here God makes a great promise to his people, "I will hear." I will send blessings, if you meet my conditions.

We note the first condition mentioned is humility. We must have the spirit of humility as we come to our dear Lord. Evidently humility is essential to spiritual blessedness. A broken and contrite heart the Lord will surely receive.

We recall how the children of Israel were bitten by serpents during their wilderness journey. Thousands died from the bites, other thousands were made sick, and God instructed Moses to raise up the brazen serpent and those humble enough to look at it were healed. So we, too, who are willing to look to Christ are healed from the curse of sin and death. It is very necessary that we continue to "look to Jesus" until our course is finished at death.

In the early days of Israel's warfare when at times it seemed as if the armies of the Philistines would destroy them, those who were obedient, and continued to look faithfully to the Lord were always given help by Him and provided with a way of escape and safety.

"If my people will turn away from their doubt." We recognize that we all at the present time need more faith and confidence in our God, with an honest endeavor to turn away from the spirit of the world, continually remembering the words of the Apostle: "If any man be in Christ Jesus he is a new creature, old things have passed away and all things have become new."

"If my people will pray" -- surely the blessings will follow. Our blessings are not worked up, but surely come in answer to prayer. Come from God, through Christ. We feel there is need for the joy of the Lord to more fully fill our hearts, and as it overflows how sweet will be our Christian experience.

Do we not need more secret prayer with God? Jesus needed it, and how rich the blessings received. More family prayer, more prayer meetings and prayer in the office as opportunity offers will bring new and rich blessings into our lives. And then there is that silent prayer that God truly hears and answers.

We hear not one word of Moses praying, and yet the Lord asks why he cries unto Him? From which we may learn that the heart of Moses was deeply engaged with God, though he didn't articulate one word. God understood, and took notice of his heart language. Moses' silent prayers of faith prevailed more with God than Israel's loud outcries of fear (verse 10).

Moses had bidden the people "stand still" and expect orders from God, and now orders are given. They thought they must have been directed either to the right hand or to the left. No, "says God," speak to them to GO FORWARD, directly to the seaside, as if there had lain in wait for them a fleet of transport-ships ready for them in which to embark.

So, dear friends, when we are in the way of our duties, though we meet with difficulties, we must GO FORWARD. We must mind present work, use means and trust God with the issue.

There was no occasion to cry to the Lord, for he had already manifested so decidedly that he was determined to deliver his people that neither they nor Moses ought to have had a doubt about it. And this was no time for delay. There was something else to be done instantly; it was the time for him and them to act.

"Speak unto the children of Israel that they GO FOR-WARD." In the most difficult and appalling circumstances the command is often to be heard by us -- "GO FORWARD." Though there may be mountains of opposition or seas of danger in the path of duty, yet the word is, "GO FORWARD." Faith has its most perfect work in the hour of darkness. Follow its guidance, and "a way shall be made in the sea, and a path in the mighty waters."

When God leads us into danger, he will take us safely through. Had the Israelites gone of their own accord to encamp at Pihahiroth, they would have had no claim in Divine protection, but because God had taken them there, He stood near to help them. It makes all the difference in the world when we are in danger, whether we are there for our own pleasure and of our own choosing, or on the business and at the bidding of the Lord.

In the former case we have no warrant for his protection, in the latter we may be sure that he will put himself between us and the peril, and make himself in-deed our shield. This principle is far reaching, also may be applied by us to our business, and, indeed to every department of life. To go into danger thoughtlessly is rashness, to go into it wantonly is foolhardy, but to go into it because only thereby can we follow our Master, and do what he commands, is true courage, and at such times we shall always find Him at our side.

Pharaoh tried to cross the sea without warrant, and he was drowned; but the Hebrews followed their God and went over on dry ground. Faith is one thing, presumption another. To expect that God will keep us, no matter though we go recklessly into danger, is presumption. To go through that danger in his service is courage.

We feel, brethren, that we can pass along this message that God gave to his ancient people, that we can encourage one another to GO FORWARD, in faith and holiness, in activity and zeal. Go forward in brotherly kindness and charity, in devotion and self-denial. Go forward in true self-knowledge which destroys confidence in the flesh. Go forward in the courage which waxes strong in Christ Jesus. Go forward in the humility which, conscious of unworthiness, is still strong-hearted and hopeful; seeks those things above; forward in that seriousness which takes trust-views of life, has also joy and consolation. GO FORWARD, for the guiding pillar is before. Go forward, for the fore-runner has passed ahead, and they are the happiest Christians who can so far over-take as to pursue their course, "looking unto Jesus." GO FORWARD from "strength to strength." Their burdens are the lightest, and their difficulties the fewest who, "forgetting the things that are behind," evermore "press forward" -- forward on the way where the guiding pillar precedes, "to the prize of our high calling" even the place which Christ has prepared.

THE WATERED LILIES

The Master stood in His Garden,
Among the lilies fair,
Which His own right hand had planted,
And trained with tenderest care.

He looked at their snowy blossoms,
And marked, with observant eyes,
That His flowers were sadly drooping,
For their leaves were parched and dry.

Close to His feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do My work today."

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty
That is all it needs to be."

So to the fountain He took it,
And filled it to the brim;
How glad was the earthen vessel
To be of some use to Him;

He poured forth the living water,
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

And so the lilies were watered,
Until they were revived again;
And the Master saw, with pleasure,
His labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And unto itself it whispered,
As He laid it down once more,
"Still will I lie in His pathway,
Just where I lay before."

"Close would I keep to the Master,
Still empty would I remain,
And perhaps some day He may use me,
To water His flowers again."

At the conclusion of Brother Margeson's discourse, he was asked to close that part of the service with prayer.

Brother Wilson, Chairman:

Now, my brethren, we come to that special part of our program which has to do with the memory of our dear Brother Russell. As you have observed from the program, from 11 o'clock and until the session closes this afternoon, it will be devoted especially to his memory. What better way could we begin this part of our program than by singing the hymn so precious to our dear Brother Russell. I have heard him say that this hymn was virtually the prayer of his heart. So, as we sing it this morning, let it be the prayer of our hearts. Therefore, may we join in singing Hymn 273:

THE LORD, A SUN AND A SHIELD

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

Shield of my soul, though tempests rage,
And 'gainst me hosts of foes engage,
My refuge and my fortress thou,
Before thee every foe must bow.

Thy grace and glory thou doest give
To those who near thee ever live;
And no good thing dost thou withhold
From sheep which stray not from thy fold.

Thy choicest treasure, e'en thy Son,
Thy well-beloved and only one,
Freely thou givest once for me,
From sin and death to set me free.

Yea, thou who sparedst not thy Son,
Whose sacrifice our ransom won,
Shalt, with him, all things freely give;
He lives, a pledge that we shall live.

Brother Wilson:

Let us bow our heads in a word of prayer, while we ask our dear Brother Arnold, of Dayton, O., to lead us, -- Brother Arnold:

Brother Wilson:

On October 1st, thirteen years ago, a message was flashed from one end of the earth to the other, over the Associated News Service of the world, that a "Man of God" had passed away.

To his enemies it no doubt was a message of good cheer, but to God's people throughout the earth it was a message of sadness; and yet in another sense it was a message that we could rejoice in, for the fact that he who had labored so faithfully through the long years of his service in the Truth

could say: "I have finished that which Thou gayest me to do." And so we believe on that memorable night thirteen years ago there was a voice and lips sealed, and yet even though those lips are sealed in death, that voice speaks volumes to those who love and revere his memory.

And so the brethren of Pittsburgh Ecclesia, in out-lining a program, were unanimous from the start that certain time and space be provided on the program to pay tribute to this "Man of God," a true and faithful saint, of whom it can be said, "He finished his course with joy, and that, henceforth, is laid up for him a crown of righteousness, which the Lord will give him that day, and not only to him only, but to all who love His appearing."

At this time we have selected the names of two brethren who have been very closely associated with our dear brother in his life-work and service for the Truth to speak to us at this time.

It is, therefore, my happy privilege to present to you at this time one who at the time of Brother Russell's death, was a member of the Board of Directors -- Brother at this time one who at the time of Brother Russell's upon the subject:

BROTHER RUSSELL'S SERVICE TO THE CHURCH

By Brother Isaac Hoskins

"And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ." -- Ephesians 4:11-13.

THE privilege of participating in this Memorial Service, dear friends, is one that I appreciate exceedingly. How fitting that as we are assembled here on the anniversary of Brother Russell's death, we should dedicate this hour this morning in a special way to his memory, while we recall together some of the outstanding features of his life and ministry. Who can doubt that it is pleasing to the Lord that we hold this service in honor to our brother whom we do most highly esteem for his faithfulness to God and to the Church.

It is most difficult, in fact impossible, for any one to properly estimate the value of Brother Russell's ministry to the Church of Christ. We all freely concede that he has been a very brightly burning light, and has been used of the Lord in modern times to greatly illuminate the pathway of the Lord's people. Every servant is esteemed of God in proportion as he has responded to the voice from above, and in obedience to that voice has performed his service faithfully at all hazards, no matter what the cost. And here at once we meet with one of the most, if not the most prominent, characteristics or traits of our Brother's career. The great theme of his life was devotion to the will of God. It was his daily quest to ascertain that will; and to come to an understanding of what God wanted done, meant for him to enlist all the powers of his soul in doing the Lord's will.

Brother Russell as a servant of God was of great value to the Church, because he was a man of marvelous vision. Humanity has needed the aid and guidance of such men in all ages. Obviously,

the man who has as the burden of his soul, the sorrows and needs of his fellows and who because of his touch with God possesses perception, foresight and vision as to the Divine remedy for human ills, such leadership has always been of inestimable value to God's people.

Looking back into Holy Writ, we find that the great characters of which we there read were all men of vision, men of faith, who lived lives of resignation to the Divine will and providence. Indeed such were the faithful prophets of old and many of the kings of Israel. They were men who, because they heard the voice of God, were enabled to direct and instruct the people in the course of wisdom and in the ways of harmony with God. False prophets were they who, not being in communication with Jehovah and consequently lacking in spiritual vision, prophesied falsely and misdirected the people away from the Lord and the heritage He had given them.

Coming down to the Christian dispensation and those whom the Lord selected and anointed with His Spirit in the primitive Church, we find these were also men who were given to see deeply into the great spiritual truths that were to be imparted to the Church; they also were men of clear vision and therefore they were as shining stars, spiritual lights, destined to give light to the Church throughout all her pilgrimage, and until her change and glorification with Christ.

St. Paul, in his letter to the brethren at Ephesus, distinctly states that the Lord would provide special teachers and helps for the Church all along through the Age, "until we all come," etc. We have but to glance at the pages of Church history to observe the fulfillment of the Apostolic prediction with regard to those who should serve the Church in spiritual things. Without doubt or without fear of being successfully contradicted, we may say that our beloved Brother Russell was one of those whom the Lord had specially set in the church, to satisfy a need in the Church and to assist her in discerning the will and plan of God in connection with the troublous and perilous days that would mark the conclusion of the Church's earthly pilgrimage.

I need not repeat what is well known and believed by all of us here this morning -- that our dear Brother was peculiarly fitted and qualified to fill the office of a true pastor, teacher, and minister of the Divine Word. The proclaiming of the Truth of God, with him, was not merely the announcing of a fine theory or philosophy. No! His own heart had been touched as it were with coals of fire from off the altar, and like St. Paul he felt, "Woe is unto me, if I preach not the gospel." From his youth up he had longed to know the Truth of the Divine purpose with regard to humanity. His earnest search after the truth was rewarded by his being gradually led through the years into a clearer understanding of the Divine Plan of the Ages. The Truth as it laid hold of

him bore rich fruit, so that its power, its sanctifying and transforming influence in his own life was most manifest. We behold his example of self-sacrifice, self-denial, and complete surrender to God. We observe his great loyalty to the Lord so that no task was too difficult and no undertaking too great when he saw the spirit's leading in any direction. His great faith in God enabled him to be exercised unto patience, perseverance, sweetness of spirit, as well as freedom from animosity toward those that sought to do him evil. How truly such a life and example must ever remain an incentive to all true disciples of Christ to press on in the Christian race-course in faithfulness unto the end!

Manifest it is also that Brother Russell had well learned what every great man of God must learn, namely that the Divine approval and the approval of men can-not be harmonized under the present condition of the reign of sin, evil, and darkness. Thus Jesus said, "Woe unto you when all men speak well of you," clearly implying that to have the approval of men would mean to forfeit the approval of the Lord. Brother Russell sought not the plaudits of men, not even the approval of many professing Christians whom he recognized to be laboring under wrong impressions of the Lord and His character. To the contrary, having set to his seal that God is true, our beloved Brother was prepared to face every kind of opposition; he was determined that his holy courage should not be beaten down by the frowns and criticisms of the multitude, whom he recognized were devoid of spiritual vision, and not prepared to recognize the beauty of the truth as it is in Christ.

Another reason why our Brother's ministry was of such power and inspiration in the Church was that it represented in its brightest colors the teaching of true godliness -- of what the life of God really was. In forceful manner he set forth the Scriptural doctrine of holiness. He was continually appealing to the Church to accept the truth in all its purity so that it might sanctify and make holy and purify from every form of uncleanness and unrighteousness. Our Brother did not teach that any man could live a life of perfection in the flesh, but he did present from the Scriptures the truth that all consecrated believers could possess pure hearts, could have motives, intentions, and purposes that were perfect, holy, and good, and that having these, the result would be more and more truth and purity and holiness so far as the details, the thoughts, words, and deeds of life were concerned.

How often our brother in his exposition of one feature or another of the Truth would seek to impress his hearers with a sense and an appreciation of the holiness and majesty of God; and by so doing he would endeavor to inspire the believer to exercise that faith and to so claim the promises of God that he might become more and more like his Father in heaven and like His well beloved Son.

Our Brother's ministry was edifying to the Church because through the Spirit he was enabled to impress all with the grandeur and sublimity of the exceeding great and precious promises. He was ever calling attention to the remarkable difference between the promises made to the Church of this Gospel Age and to humanity in the coming dispensation. He was ever appealing to those who had ears to hear, to exercise faith unto obedience and consecration. It was his custom on seeing a new face and on learning that the person was measurably interested in Christ and holy things, to ask if he had made a consecration and surrender of himself to the Lord, recognizing as he surely did that the ultimate intent and purpose of the reception of the Truth was that it should bring the individual into complete personal touch and relationship with God by causing him to bow in full surrender and resignation to the will of God.

But Brother Russell did not stop in his ministry by merely pointing out the step of consecration; how well we remember the manner in which he dealt with various Scriptures that present to us the life of sanctification and regeneration; of how he was solicitous that every believer should recognize the responsibility of the Christian life and understand that his life work before him was that of attaining the character-likeness of Christ and developing those elements and qualities that are peculiar to those who are begotten new creatures in Christ Jesus. How prominent in the mind of our Brother were those admonitions and exhortations of the Scriptures that inspire in the direction of the development of the fruits of the Holy Spirit, of the graces of the Spirit, such as are mentioned

by the Apostle as meekness, patience, long-suffering, brotherly kindness and love! All who were personally acquainted with Brother Russell are well aware of the fact that all these blessed fruits of a holy and Christ-like life were beautifully manifest and had reached a condition of maturity and ripeness in his case, constituting, we are confident, his preparation for the great change and the blessed reward into which we believe he has entered.

The value of Brother Russell's services to the Church in the direction of expounding the prophetic page is very great. He with other prophetic expositors of the Age recognized the spiritual strength that conies in connection with proper understanding and application of the prophecies of the Bible. He recognized that many things had been written aforetime, forecasting coming events and developments for the comfort of the Church. Our dear Brother had evidently pondered well the admonition of St. Peter, to take heed unto the more sure word of prophecy as unto a light that shineth in a dark place, until the day dawn. Who that has given any measure of study to the things that have been foretold, has not in proportion thereto realized his pathway illuminated? Who that has devoutly looked into sacred prophecy has not realized the day star of hope arising in his heart, and his faith increasing? Thus Brother Russell, justifying the desire, the thirst, to understand the things that had been foretold, forcefully said that "Faithful children of God long to know when the Kingdom glory shall come in and the Prince of Darkness be bound; when the children of the light shall shine forth as the sun and the darkness be scattered; when the saints shall be received into full Divine adoption and the groaning creation re-leased from the bondage of corruption; and when our Heavenly Father's glorious character shall be fully revealed to an astonished world, causing all who love righteousness to bow their hearts in adoration, love, and obedience. To be devoid of such desires indicates a lack of interest and appreciation of God's Plan." And Jesus said, "Now I have told you before it come to pass, that when it is come to pass, ye might believe," etc.

Brother Russell pointed out that the prophecies of Daniel and the Revelation probably represent the two outstanding prophecies of the Bible, and similar to other expositors, he saw a very pronounced relationship and harmony between the two. In his expositions he shows how Daniel's interpretation of the great metallic image, and of the beast having seven heads and ten horns, find their counterpart, or that which corresponds in remarkable detail, in the great red dragon and the beast with seven heads and ten horns, pictured in the twelfth, thirteenth, and seventeenth chapters of the Revelation. The particular point interesting to all the children of God is that our Brother plainly showed that nearly all of those great symbolic prefigurations of both Daniel and the Revelation as they relate to the reign of evil have had their fulfillment and are in the past; and nothing now remains but the very last scenes of this Age which are to introduce the glorious Kingdom of God's clear Son and bring in the new dispensation.

A comprehensive study of time prophecies involves an exhaustive examination of Bible chronology; such was the case with Brother Russell. He saw that in order to determine the import of the prophetic periods, a study of the chronology given in the Bible was essential. In Volume II of the "Studies," we have the great chain of time periods presented; and I am in agreement with the claim that what Brother Russell has given us is Bible chronology, and that it is fundamentally correct. That is to say, the great eras of periods forming this chain, making up six thousand years, is in the main correct. Briefly, they are as follows: from creation to the flood; from the flood to the Abrahamic Covenant; from the Abrahamic Covenant to Moses; from Moses to the distribution of

the land; thence to the period of the Judges; the period of the Kings; thence to B. C. 536; thence to the birth of Christ; thence to A. D. 1929.

Notwithstanding the facts that several important matters and items we had all expected to transpire by 1914, have no yet been realized, such as the glorification of the Church, the overthrow of the present order, the establishment of the Kingdom, the resurrection of the Ancient Worthies, and the restoration of the Jews, still the delay of these great and important events does not seriously interrupt nor prove the chronology as we have understood it, essentially as fundamentally incorrect. It is recalled in this connection, however, that Brother Russell himself said just shortly before he passed away, that if these matters we have just mentioned were not realized by 1915 or shortly thereafter, he would have to conclude that we were "out" somewhere in the reckoning and that there was evidently an inaccuracy. I believe this was sound logic; our brother said that he would endeavor to go back over the prophecies and the chronological periods to discover, if possible, the point of discrepancy. But Brother Russell did not remain with us to carry out such proceedings.

Incidentally I am here mentioning that some brethren in recent years have been carefully reviewing the various periods that make up the chronology and have noted what appears to be a discrepancy in the commencement of the seven times or the 2520 years of the Times of the Gentiles, and have presented good reason for the claim that Nebuchadnezzar's universal power over the Jews and all nations started in the first year of his reign when he was told by Jehovah that all the kingdoms of the earth were given unto him. The first chapter of the Book of Daniel tells of how he immediately assumed that power by going up to Jerusalem and making King Jehoiakim his vassal, and carrying away Daniel and a number of the prominent Jews as captives to Babylon. From that time, forward the Jews were never enabled to throw off the yoke of Babylon. Reckoning this, the full end of the Times of the Gentiles appear to extend nineteen years beyond the point of our previous calculations.

But be that as it may, we all concede here today that that phase of Brother Russell's ministry relating to the closing days of the Age, his unfolding of the prophecies bearing upon our time, and his powerful appeals to the Church to walk circumspectly, to give all diligence to her preparation to meet her Heavenly Bridegroom, have had a most inspiring influence upon the faithful the world over. Our hearts are burning with the spirit of gratitude this morning in these moments of reflection upon the life and ministry of this wonderful man of God.

How forcefully we can all testify to the spiritual impetus we have received through his admonitions and messages. And again we thank our Father in heaven for the power and blessedness of his life and example of sweet humility and sympathy, and for his profound unselfishness and self-denying love. May God evermore bless Brother Russell's memory -

Brother Wilson:

And now, brethren, we will hear from our dear Brother Geo. Kendall, of Washington, Pa., who will address us upon the subject:

PASTOR RUSSELL'S SERVICE TO HUMANITY

Discourse by Brother Geo. Kendall

THIS is a blessed hour, and what joy it gives me to speak upon the memory of love and service of our beloved Pastor, Charles T. Russell. More than 30 years ago I was baptized under this very platform and more than 33 years ago I came in at that door (pointing) and saw for the first time a stately man with black hair. Upon this very platform he addressed a well filled house, and that one was Pastor Russell.

Some of the friends object apparently to speaking as we are here, to recall the love and devotion of this man of God, but I wish to remind them that they are very narrow, for the Lord Himself placed a stamp of approval upon the memory of good deeds of His servants.

In Mark, 14th chapter and 9th verse (Mark 14:9), when He rebuked one of the Apostles who was objecting at that time over events, and followed by saying: Verily I say unto you, Wheresoever this Gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of MARY." "God is not unrighteous to forget your work and labor of love, in that you have ministered unto the saints, and do minister." -- Hebrews 6:10.

The honor that God hath given the prophets and apostles with their deeds of love, in placing them in print for all who follow after stops every mouth before Him.

How singular that Brother Hoskins and myself should at this time, in this city, be chosen by the Lord to speak of the memory of this "Man of God." Just 13 years ago, in this city, we were called upon to make a prayer, to close the funeral service at the Carnegie Library, and the other to offer the prayer at the cemetery.

"Honor to whom honor is due," said Paul. Words fail as I seek to tell the story of a life that has gone and yet a spirit which lives in our midst; a man whose whole thought, word and deed were only for one purpose, and that was to glorify Jehovah God; a man whose radiant face, gentle smile and loving heart were as balm to the weary of earth, and who of all that we have known or seen, lived in the likeness of Christ on earth.

I am reminded of an incident in Winnipeg, Canada, where Pastor Russell was advertised to speak. His opponents, as usual, were seeking to detract from the meeting by a pulpit abuse on his person, and the reverend gentleman who was to cut the cake for the occasion happened to ride in on a street car and upon this same car sat Brother Russell. The man gazed at him as he sat and left the car not knowing that the man was Brother Russell. Later, beginning his tirade, he was heard to say that coming down on the morning car he had seen a man who was so extraordinary and more like his Savior than any man he had seen on earth, and he knew that that man lived very close to his God. Little did he dream it was the very Pastor Russell he was to vilify. How true (1 Samuel 2:30) "Them that honor Me I will honor."

The years of association with Brother Russell are now pleasant memories of joys. To know him later was to love and esteem him more. His untiring zeal, indomitable courage under all circumstances and his invincible stand for the right first, last, and all the time was a living epistle known and read of all those that knew him.

My subject chosen for the occasion --

"Pastor Russell's Service to Humanity"

First of all he was the people's friend, like the Nazarene of old; they never came too high, nor too lowly; too rich or too poor; too great or too small; they all alike received the same kind words and gentle smile, and were received with the grasp of his hand. He never was too busy to lend a hand or help to encourage the one in trial or difficulty.

He gave the poor and oppressed of earth a vision, a Utopia; he tore from them the dismal prison of doubt and confusion of creeds, and the narrowness of ignorance and superstition by false systems and their leaders. He gave them a glimpse, in his own sweet words, of a land of sunshine, with every man under vine and fig tree in freedom of life and happiness. He pointed them, as no one since the Christ of God and the Apostles, to the dawn of the kingdom of our prayer, which shall surely come, the Kingdom of Christ on this very earth, a reality of all realities. Whoever since the early church has been heard to say, "Close your eyes for a moment and behold all the sorrow, sickness, misery, suffering, and death in all the earth, for such is the present life. Close them again to behold the picture of the promised Kingdom. No more sorrow, no sighing, no sickness, no suffering, no death, all tears wiped away, rejoicing and joy in every heart and finding a response in every other heart; for such is the Kingdom of God; glad tidings of great joy which shall be to all people."

And on the other hand he compelled the hell-ites of the devil's stronghold to take shelter; he broke the shackles from their hands; he exposed the fallacies of preachers in hoodwinking the people in the error of eternal torment. For they themselves admitted that he had turned on the hose of hell and put out the fire.

On one occasion, where he was lecturing to a crowded theater, he was emphasizing one of the reasons why the ministers opposed him, and in the middle of his wonderful discourse he spoke of the matter and for emphasis repeated three times. Quoting from his words: "I am opposed by the ministers because they claim I knocked (pause), I knocked (pause), I knocked (pause)." An old Brother right under him was taking it all so serious and when Brother Russell made three attempts and paused the old Brother thought he forgot what to say and on the spur of the moment shouted, "Knocked the bottom out of hell!" The crowded house with one accord literally came down. They clapped, shouted and cheered and as soon as Brother Russell could get his breath he, too, shouted, "That is it, Brother, that's it."

THE PLAN OF THE AGES

The Plan of the Ages was the masterpiece of his efforts and work. It placed in systematic order the Bible and made it plain as the noonday sun. As Tyndale said, when translating the Bible from dead languages into English, exclaimed that he would make the English plowboy know more about the Bible than the Pope of Rome.

The Plan of the Ages did still more. It made the Bible as an open book. The world's hope by restitution and restoration of the lost paradise and the opening of the mystery of God to the saints by interpreting the Tabernacle into modern speech has been the basis of all the truths of this period. All else are merely the framing of the pictures and all the books written since are weak repetitions of the glorious truths in the most simple manner.

Not since the days of the Apostles has the Church enjoyed such faith and hopes, clearly seeing the glories of the Divine nature, what immortality really means and join heir-ship with Christ in His Kingdom, It's no wonder that Love flowed freely and these higher hopes, in the exceeding great and precious promises, brought that ineffable joy down from above, which gave power in purifying the minds and hearts of the saints. Holiness was known then, but only a myth now.

He laid down his life for his friends; he never grew weary in assisting the friends. I have been and eye witness many times to his love and sacrifice in the interest of the friends. On one occasion in his declining years, after a round the states tour, day after day, night after night, nearly exhausted, so tired he could hardly finish his lecture, he sat on the edge of the stage at Frisco while 3,000 friends passed by and shook his hand. Weary in mind and body and under the sweltering heat he wiped his brow continually as they passed by. One Brother after an other carne to take him away but he simply said, "No, I only live to serve the friends and anything I might do or say for their encouragement I want to do."

Let us at this Convention begin anew to revive which this decaying and ready to die -- the spirit of the movement and brotherly love; let us bind again to the Lord by vow anew to live for Him and His cause and His brethren and shut out the warring factions of carnality from our lives; grasp the hands of all who trust in the precious blood and who are consecrated to His service. We thank God for that faithful servant who blazed the way which led us front darkness into light, and may this hallowed light go with us on through this gloom of night, until the morn; and, in the words of that sacred Hymn saying: "And with the morn those angel faces smile that I have loved long since and lost awhile."

God bless you. Amen.

Brother Wilson:

I am sure, dear friends, that the discourses to which we have listened this morning will long remain in the minds of all here present.

CHAPEL IMMERSIONS

After making several announcements, Brother Wilson asked for an expression from the audience as to how many present at the Convention had been immersed in that same chapel. Tellers were appointed for the different sections, and as those present stood up they were counted. And would you believe it, from this one Convention eighteen Sisters and twenty-two Brethren, 40 in all, stated that they had symbolized, by water immersion in that chapel, their consecration unto death to the Lord. Do you wonder that this Convention held in that chapel was a Convention of special significance? Its memory will never die out.

MEMORIAL SERVICE AT PASTOR RUSSELL'S GRAVE



After a hurried lunch, the friends gathered again at the Bible House to be assigned to various automobiles and a large bus, and were soon enroute to the United Cemeteries for the Memorial Service.

(The weather Friday and the first part of Saturday was rainy and cloudy, and so it was a question as to what we might experience on Sunday, so while we had a brief spell of sunshine on Saturday, about a dozen or fifteen of us proceeded to the cemetery to view the spot and to take some photographs, in case we could not

take any on Sunday. The accompanying group of pictures tells its own story.)

The weather today, Sunday, however is ideal, and as soon as the friends had all arrived, some 165 in all, Brother Wilson, Chairman, announced that we would sing 251:

ROCK OF AGES

Rock of Ages, cleft for me,
I am hidden safe in thee:
Hidden here from all my foes,
None can harm though all oppose;
For though justice once condemned
Love did this blest shelter send.

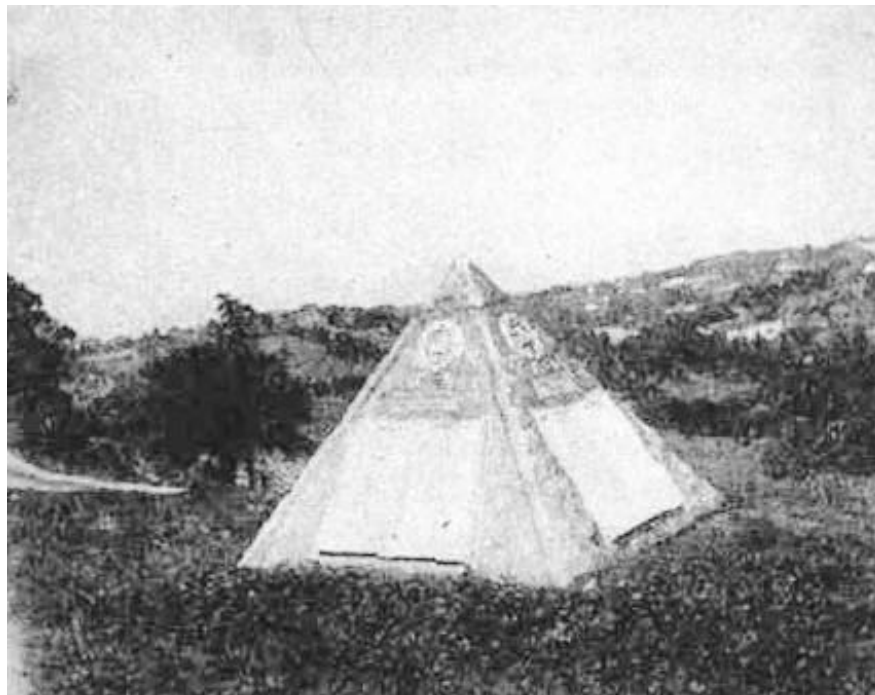
Who aught to my charge shall lay,
Hidden in this Rock alway?
Love did for my sin atone;
I shall live through Christ alone.
I need fear no evil thing
While by simple faith I cling.

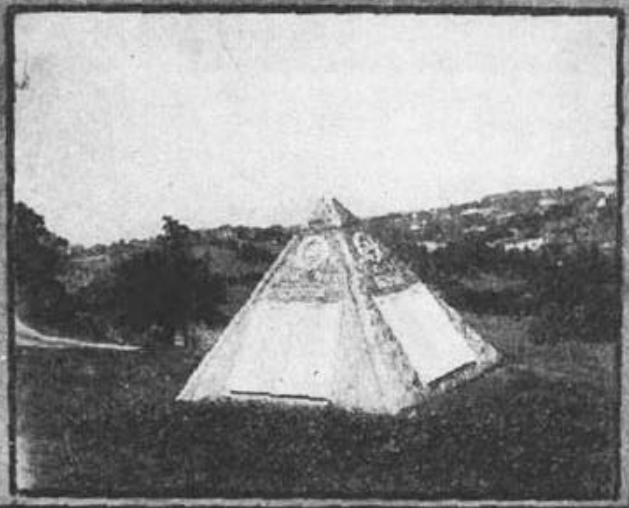
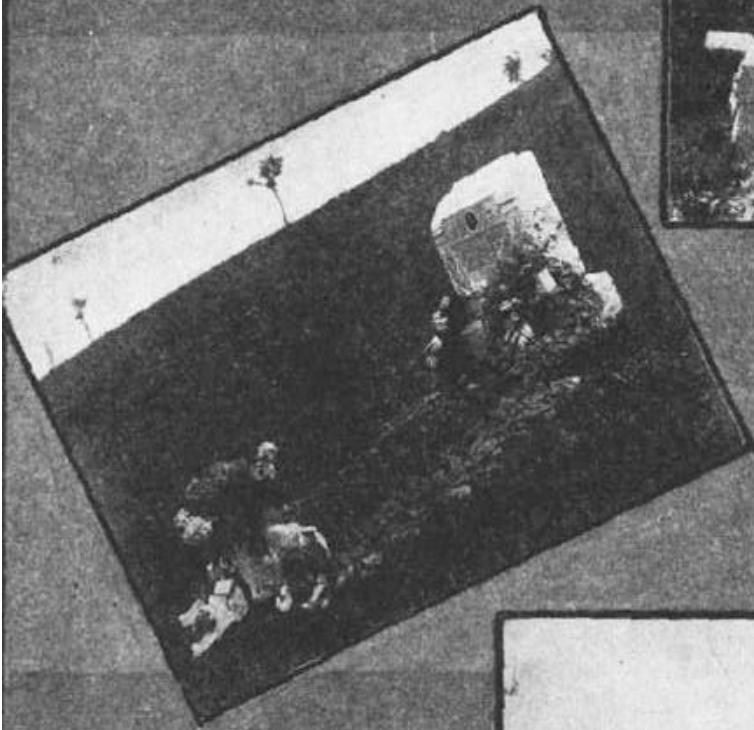
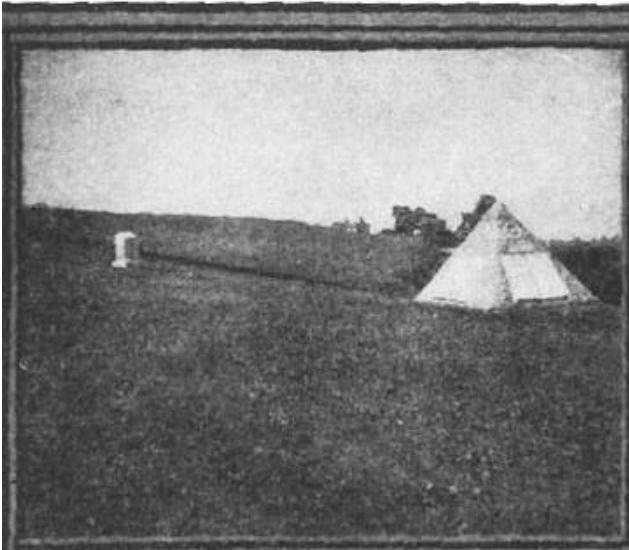
Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou host saved and thou alone.
In my hand no price I bring;
Simply to thy cross I cling.



Brother Morton Edgar, of Glasgow, Scotland, then led us in prayer.

There were no set speeches at this service and, with the exception of a few closing remarks by Brother Wilson, our Chairman, the service was devoted to the singing of a number of the old familiar hymns, whose sentiment mean so much, and a few prayers interspersed. The next hymn announced was 137:





JESUS, REFUGE OF MY SOUL

Jesus, Refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life be past!
Safe into the haven guide,
O, receive me home at last!

Other refuge have I none;
Hangs my helpless soul on thee;
Leave, O, leave me not alone!
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.

Thou, O Christ, art all I want,
All I need in thee I find;
Thou didst strengthen me when faint,
Now my eyes no more are blind.
Thou of life the fountain art;
Rich supplies I find in thee,
Springing up within my heart,
Rising to eternity.



Next we sang 19, entitled:
His Loving Kindness

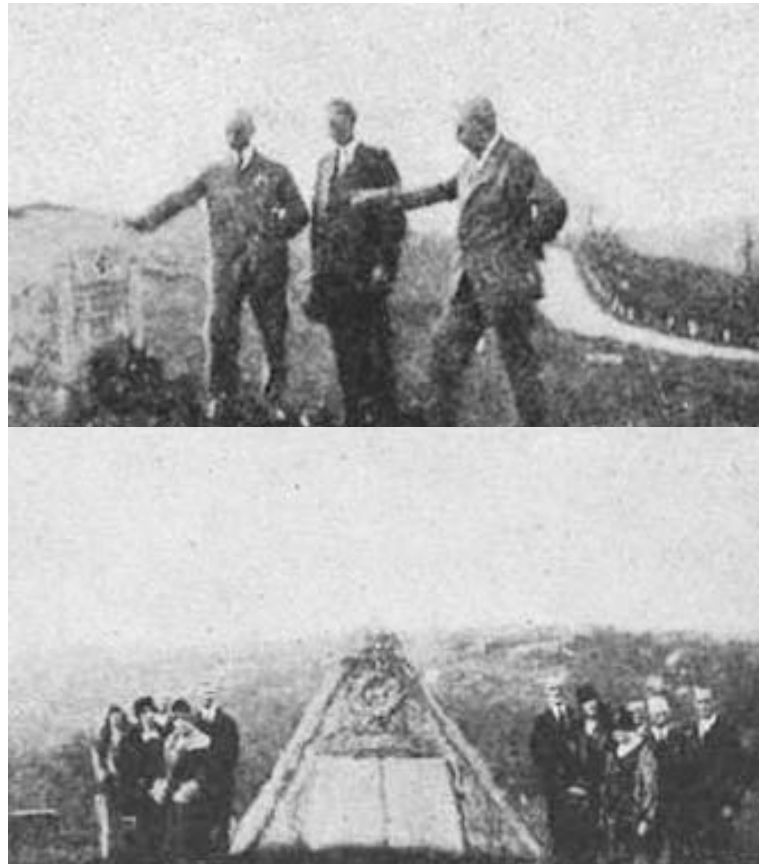
Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me:
His loving kindness, O how free!
Loving kindness, Loving kindness,
His loving kindness, O how free!

He saw me ruined in the fall,
Yet loved me, notwithstanding all;
He saved me from my lost estate;
His loving kindness, O how great!
Loving kindness, loving kindness,
His loving kindness, O how great!

Tho' numerous hosts of mighty foes
Combine its heav'nward way t' oppose;
He safely leads his Church along:
His loving kindness, O how strong!
Loving kindness, loving kindness,
His loving kindness, O how strong!

When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood:
His loving kindness, O how good!
Loving kindness, loving kindness,
His loving kindness, O how good!

And now earth's rightful King has come,
To take his ransomed people home;
I'll sing upon that blissful shore:
His loving kindness evermore.
Loving kindness, loving kindness,
His loving kindness evermore.



This was followed with prayer by Brother I. I. Margeson, of Boston, Mass.

On the day of the funeral of Brother Russell, which was held in Carnegie Hall, so many were in the procession that it was late in the evening when the funeral cortege arrived. Just as darkness was overtaking them, a light appeared in the sky and remained until the remains of Brother Russell were laid to rest in this spot.

As the casket was being lowered into the grave, the brethren sang No. 98:

EARTHLY TREASURES VAIN

How vain is all beneath the skies!
How transient ev'ry earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

The evening cloud, the morning dew,
The with'ring grass, the fading flow'r,
Of earthly hopes are emblems true,
The glory of a passing hour.

But tho' earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain.

Then let the hope of joys to come
Dispel our cares, and chase our fears:
Since God is ours, we're trav'ling home,
Tho' passing thru a vale of tears

Brother Wilson, Chairman:

Now, friends, we will have about ten minutes of fellowship before starting back to the hall.

The friends then inspected both the Pyramid and the headstone. On one side of the latter there is one picture of Brother Russell, and on the other side a different view, as you can perhaps see from the full page cuts herewith. Near the headstone stands the special floral wreath with the crown but no cross, to which reference was made in the last testimony meeting.

The Pyramid, as you will note, has an open book carved on each side, intended by Brother Russell for the names of Bethel workers as they ceased their work and were laid at rest, awaiting the great Resurrection of the first-fruits of the Lord.





There are only a few names on these books, and the weather has nearly obliterated them, and evidently either the friends have not been dying or the plan has been changed about having their names engraved thereon.



At one time Brother Russell had charge, or owned as we understand it, practically all of that section of the United Cemeteries, but now all with the exception of about a hundred or two hundred square feet has been disposed of.

One of the pictures is rather misleading and requires a little explanation; namely, that one in which Brother Edgar and Brother Ritchie are standing, one at one corner and the other at the other corner of the Pyramid. Apparently Brother Ritchie is as large as the Pyramid, which is eight and a half feet tall; however, he is about five and a half feet in height. Evidently he was standing nearer the camera than Brother Edgar. This illustrates how many pictures are misleading



of the Great Pyramid and the Sphinx over in Egypt, in which the Sphinx is made to appear nearly as tall as the Great Pyramid. It is only about seventy-five feet in height, whereas the Great Pyramid is four hundred and eighty-five feet in height -- it is because the photographer stands near the Sphinx, in line with the Great Pyramid, which is about a half a mile away.

The various groups of friends were snapped while they were standing around, talking over the past, the present and the future. Soon we took to our automobiles and bus and it was not long before we were back at the Chapel, ready to continue our program, feeling that we had paid a suitable tribute to the memory of our dear Brother Russell.











3:15 P. M. SYMPOSIUM

By Various Brethren Who Were Associated With Brother Russell During His Lifetime

Brother J. D. Johnson, of Duquesne, Pa., Acting Chairman: Well, dear Brethren, we will now have seven Brethren speak to us, each using about ten minutes to tell something concerning their experiences while associated with Brother Russell in the spread of the Truth. The first speaker on this Symposium is Brother Wm. Hollister, of New York, -- Brother Hollister:

Symposium Discourse by Wm. Hollister

MY DEAR FRIENDS: I cannot see you very well today. Yesterday morning when I opened my spectacle case on the train coming into Pittsburgh I found that one of the lenses was broken, and as I have been wearing glasses a good many years.

I have been having a good deal of trouble and not seeing as much with my natural eyes as I should have preferred. The more I tried to see, the more tired my eyes became and the more uncomfortable my head felt, and so I have had to give it up and content myself with seeing little.

Well, I have been wondering why this happened and what lesson there was in it for me? And as I have heard the testimony of the brethren who in the old days were so perplexed in their effort to see God and understand His Word -- and no doubt some of them became discouraged, too, and gave up hope of understanding God's plan -- I thought this accident with my glasses just illustrated their situation; and in pantomime I have been going about just as they were, distressed because they could not see; -- and just as all of us were too, though perhaps some of us did not realize our situation as clearly as others.



But when I get back to New York tomorrow I shall go to an optician and get a new pair of glasses and then I shall be able to see. And I think that optician well illustrates what the Lord permitted Brother Russell to do for us through the Plan of the Ages; -- to see clearly our glorious Father in Heaven and His good purpose for the blessing of all His human creatures. How thankful we are for his faithful ministry among us!

For the length of time I was associated with Brother Russell in the Harvest Work I think I had less personal contact with him than many others. No doubt that was due to the fact that I was traveling in his newspaper work and in the Orient most of the time. But a few personal experiences with him made quite an impression. One of the brethren here at the convention has told of his observation of Brother Russell's implicit confidence in God's leading, and that in even the little things in his

service of the Truth and the brethren he was looking for and taking the experiences of life, and even the thwarting of his plans, as from God -- his providential dealings.

I, too, noted this same characteristic of faith. One time Brother Russell and I were coming down on the same train from New York to Pittsburgh. At breakfast we were talking about the newspaper work and I asked him if he thought the sermons were reaching and deeply interesting many people. He replied that he did not know surely, that we had to take that by faith, and added, "You know faith is a good thing to have, anyway."

How true that is: Faith in a miracle-working God makes miracles possible even today and in our own lives, for He is still working miracles in those who have implicit faith. Just think of our infinite minuteness as compared with the Creator of the universe, of the 125 millions of worlds scientists claim they can see or account for, and by whose infinite wisdom all of these are organized and ordered in their relation to one another. And then beyond that utter smallness we are not even perfect in our own sphere, but "born in sin, shapen in iniquity," weak and imperfect and subject to death.

And yet it is still true "according to your faith be it unto you." God is more willing to give His own infinite spirit to us than a good earthly parent to give gifts to his child. What can we not do when that Spirit works in us? More and more I see that the Christian life is not, primarily, what we can do for God, but the acceptance of what He will do for us if we constantly ask for an increasing measure of His spirit and which will, in fact, make us more than conquerors. Many, many things are impossible for us; but "with God all things are possible," and He will "work in us to will and do of His good pleasure," if we but "humble ourselves under His mighty hand," and are, as Jesus was, a broken and emptied vessel for Him to fill and use. How beautifully Jesus illustrates this attitude in saying, "Of mine own self I can do nothing" but "as I hear I speak;" "the words are not mine but His that sent me;" and, "the Father that dwelleth in me, He doeth the works." And again, when the ruler came to him and said, "Good Master, what must I do to inherit eternal life?" Note well Jesus' reply: "Why callest thou me good? There is none good but God." What a glorious thought is here suggested -- that all the beautiful qualities of character which we see in Jesus and, in smaller measure, learn to depend on and enjoy in our friends and brethren and relatives, all that makes life and its relationships interesting and desirable in any degree, all good is from God, the "giver of every good and perfect gift" and the perfect expression of every good quality. Dear brethren, we only need to see Him clearly to love Him with all our hearts, and to love and desire His blessed and holy will in all the avenues of our life. The most successful prayer I have ever offered is that I might see Him more clearly as He really is. The results are thrilling and I am continuing to make that the burden of all my petitions.

Another incident I like to think of in my contact with Brother Russell was in connection with Sister Hollister's and my trip to the Orient in the interests of the Truth. In some way we failed to understand Brother Russell's desire that we come on back to the United States without going on to Manila, which we had planned to do and which our ticket permitted at almost no additional expense for steamer passage. And so we went to Manila and spent a month there.

The Drama work was just about to start and Brother Russell's thought was that we could serve to better advantage back here in that work. So when we did get back to Bethel he thought we had

disregard his wishes in going on to Manila and took us to task. Of course we were entirely innocent and explained that we had not done so intentionally. We told him of a number of people in Manila who had displayed consider interest in the Truth and that several hundred volumes of Studies in the Scriptures had been left there as a result of our visit, and that we thought we were doing just as he wished us to. "Well," he said, "evidently that was my mistake, and it was the Lord's will for you to go." His humble acceptance of the situation and our explanation made a great impression upon us, and was another evidence of his faith in God and his desire only to discern and do God's will and not his own.

It was a great privilege to be associated with dear Brother Russell, for which we are very thankful and it has been a lasting influence upon our lives. He believed in a miracle-working God and his faith is a shining example for us to follow.

At the conclusion of this discourse, Brother Johns announced one verse of No. 23:

CHRISTIAN FELLOWSHIP

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

Brother Johnson: Our next speaker is one, known to all, because at the time of Brother Russell's death he was the Vice-President of the Watch Tower Bible & Tract Society. It gives me much pleasure to introduce Brother Dr. A. I. Ritchie, of Chicago, Ill. -- Brother Ritchie:

Symposium Discourse by Brother Dr. A. I. Ritchie

HAVING accepted Present Truth about 42 years ago, shortly after Brother Russell's First Volume of Studies in the Scriptures was issued, I waited for each of his other five volumes as they were issued from time to time. In 1909 I sold his sermons to the newspapers, and in 1910 I went to the Brooklyn Tabernacle where I became Brother Russell's private secretary and vice-president of the Society, and acting manager of the correspondence department for six years until the day of his death. These duties required almost daily conferences with him of from a few minutes to several hours, during which we discussed thousands of Bible and related matters. I came to know him very well, and the more I saw of him the greater he seemed to me. I never met any one who knew his Bible so well, or who lived so good a life. He was an inspiration to better living to all who knew him.

He was a very rapid and accurate worker with a philosophical mind and a keen sense of humor, which was a great help in nice points of distinction between truth and error. He accomplished what



would have been a life work of half a dozen men, and his work was lasting. His tracts, books, and sermons were the most Scriptural and helpful ever published. For many years he was the teacher of multitudes; and largely helped to mould the best thought on Bible teaching. He corrected the old erroneous view about hell fire for the dead, apostolic succession, the claim that salvation was confined to this age and to members of some recognized church, the heathen idea of the trinity, higher criticism, evolution, etc., and I clarified and set in order the Bible doctrines of the Ransom, high calling, the steps of justification by faith and consecration, Christian liberty, and development of character, the hidden mystery of the Church's suffering with Jesus and later reigning with Him; the times of the Gentiles ending in 1914, the distinction of natures, the Millennium, Christ's kingdom and its near approach, the true meaning of the Tabernacle of Witness, the symbolisms of the Bible, the

witness of the great pyramid in Egypt, etc. He startled the religious world by accepting no salary, taking no collections, and spending all of his personal fortune in the work.

In his necessary exposures of prevalent error he accomplished it by making the truth so clear, convincing and attractive that the error was repulsive by contrast; but he never spoke unkindly of those who tried to uphold and defend the wrong doctrines. He felt and spoke kindly of them; and never resorted in kind for the multitude of cruel slanders and attacks made upon him. Naturally stern and severe, he endeavored to always show the spirit of his Master under all circumstances,

and so succeeded in building Christian character that it showed in his face and general carriage so that men would stop and gaze after him as he passed -- to his embarrassment.

My impression of him was that he accomplished a thing, rare among Christians: the fulfilling of the "first and greatest command," thou shalt love Jehovah thy God with all thy heart, soul, mind and strength." He did not hesitate to promptly do what he thought to be God's will for him, at whatever might be the cost to himself. A favorite text was: "Because thy loving kindness is better than life, my lips shall praise thee." He was a notable "example of the believers in word and deed." Doubtless it was his early love, zeal, absolute loyalty and natural and cultivated talents caused him to be chosen as that wise and faithful servant who would be made steward of his Master's goods, to give meat in season to the house-hold, during the parousia of the Lord. His sole management was blessed, and those who knew him recognized that others could not thwart the work or alter it -- while he lived. As the harvest work progressed, it absorbed more of his wealth, time, thought and labor, until none of us knew him apart from the Lord's work; and its requirements caused him to withdraw from one after another of sects, groups of friends and associates as soon as he felt that he was being hindered in his work, or if continued association with them might tend to misrepresent his views, or hinder his usefulness. Each separation cost him friends and loved ones and caused enmity and opposition until at the close of his life all earthly tendrils had been severed and he died a lonely man, having transferred all his treasure to the heavenly vaults. He said, "All great men are lonely." So, too, are all faithful Christians who walk with God.

One great lesson we can glean from his life and from those of God's great men of the Bible and all time, is that to live near God, and merit His favor and blessing require that we shall in our hearts leave the multitude, who are always largely worldly-minded, and go to that quiet lonely place where we can listen to His voice, and serve Him without hindrance.

Church history teems with evidences of the worldly spirit of religious leaders from the history of Israel and the Christian Church nominal. After Jesus and the apostles died, ambitious men, by political moves, easily got control over the unsuspecting believers, accustomed to the unselfish lives of godly men who had gone. Discerning men who remonstrated were slandered and driven into exile and branded as heretics. Others were given "privileges of service" for their support. The self exalted and self-perpetuating hierarchy used the titles of Jesus to inspire submission; and the new power was claimed to "be of God" and that all must "be subject" thereto if they would be saved. Religious meetings were changed from spiritual studies of the Bible and unsectarian Bible Studies into formidable occasions of business and "crusades," or "drives;" and improper laudation of the visible head and his cabinet was demanded. Enduring as seeing Him who is invisible was not possible to most of them, and while the Bible and Bible Studies were not read they were still claimed as their property, and occasionally referred to in public as a sop to some few that still respected them; then the minister would preach morality, civic righteousness, evolution, science (falsely so-called), crusades, etc. God's people could not thrive upon "husks," and were perishing for lack of hearing of the Word of God. Holy living was ridiculed and lowered standards pleased the many, and membership increased, bringing the leaders much power and prestige. The important Bible doctrines were lost sight of and changed to suit new conditions: Ransom, justification, types, prophecies, the Tabernacle, etc., scarcely any of the "temple vessels" were left undefiled. The mysterious "mixture of the spiritual with the worldly, with the worldly predominating," sat in the holy place, and became the "abomination of desolation." Jesus warned His people, "When ye see it

in the holy place, then let them that be in Judea, (God's territory), flee to the mountain." Only those who see it thus are urged to "escape for thy life" out of the city. The others are not so responsible. The Temple has not yet been entirely cleansed, and the call "come out of her, my people" is still sounding. Prompt obedience marks true loyalty to God. Lot was vexed for a long time by the life of Sodom, but could not "heal" it; but he did not voluntarily leave it: in mercy the angels literally dragged him out of it, and he was not able to "save any of his goods" or honors, etc. Even at that his wife looked back and became involved in the ruin of the city.

"Flee to the mountain." Where, Lord? "Where the body is, there will the eagles be gathered together." Not to another sect, but out into the separation from all this world offers. "What have you to offer to a man like me?" some may inquire.

If I find Him, if I follow,
What His guerdon here?
Many a sorrow, may a labor,
Many a tear.

If I still hold closely to Him,
What hath He at last?
Sorrow vanished, labor ended,
Jordan passed.

Lot had great cause for thankfulness that he escaped with his life, with the loss of all his wealth, which to obtain he had moved away from his uncle Abraham. What matter? The city was soon to be destroyed, before the "sun rose." His uncle never lived in it and would not accept so much as a shoestring from its king. He knew in advance of its destruction, and saw its smoke, but lost nothing in it. The little flock have no riches in Sodom, (where our Lord was crucified). The Lord loves those who "forsake all to follow Him;" and offers them: loneliness, desert conditions, misunderstandings, loss of friends and family, hatred of all men for His sake, poverty, hunger, nakedness, peril, sword, unpopularity, counted as fools and heretics and demonized, mad, persecuted for righteousness' sake. But He also offers salvation, the holy spirit, sanctification, spiritual fellowship, comfort, sustaining grace, all things needful, to show them His Covenant, all things work for their good, the secret place of the Most High, the covering of His wings, deliverance, peace, suffering with Him -- reign with Him, bodies like to His glorious body, partakers of the Divine nature. Weigh them, and choose!

Having "counted the cost," dare we risk so much? "I can do all things through Christ who strengthened' me"; but certainly not in my own strength. All God's heroes walked this lonely way. Abel died for his faith at the hands of his "brother;" Enoch "walked with God" a lonely way here; Noah alone was found perfect and righteous -- passed through the flood alone with his family. Abraham left city and family to live in tents, a stranger; while Lot moved into the city and lost all his valuables. Moses was 40 years a lonely shepherd, and then led out God's people, and was still not one of them, being between them and God. David was a "man after God's heart" and was a fugitive, forsaken by friends, and "the song of the drunkard." Elijah in the wilderness thought himself the only servant of God left; later did a mighty exploit for God and became a national hero. Daniel was lonely with his God; "Of the people there were none with Jesus," etc. "He trod the

winepress alone," "a man of sorrows, and acquainted with grief," and "He is now set down at the right hand of God." Paul left all to follow Jesus, and at the end he was forsaken even by those he laid down his life to serve, and stood alone before Nero. John "was in the island of Patmos for the Word of God," and saw wonderful things, and in some way he typified the feet members of Christ. If we love present life and good things and are loath to "come out," the mind will readily find excuses for doing what the heart desires to do. If we love the Lord "more than these" we will joyfully obey, and come to Him, even though it be necessary to walk upon stormy billows. The time is short in which to decide. Where do we wish to be found at the last?

Permission to go will not be given; the "work" demands you. Pharaoh had many tasks for the Israelites, even all through many judgments; and finally met the overthrow of his whole power in the attempt to force them to return to their tasks. Strange that when God took them out they did not work for 40 years! Western horses will stay in one place for hours when the rider throws the reins upon the ground in front of him, while he "eats and drinks"; the poor horse thinks he is bound fast. He is -- in his mind. He was thus taught; he is only a horse! So when we hear the call of Him who bought us, we know that no one else owns us, and we can go at once to Him. The strong ties becomes ropes of sand. Our canary fluttered to get out; I opened the door and she flew to it and went back several times, afraid to go out at the open door. The Lord told the Philadelphia Church that He had "set before them an open door" and that "no man can shut it." So it must still be open for His saints to go free to Him. Dare you go? Are you willing to let it cost you the necessary sacrifice? What will you do with the open door? Remember Lot's wife!

<p>The sands have been washed in the footprints Of the stranger on Galilee's shore And the voice that subdued the rough billows Will be heard in Judea no more. But the path of that lone Galileean With joy I will follow today. And the toils of the road will seem nothing When I get to the end of the way.</p> <p>There are so many hills to climb upward, I often am longing for rest But He who appoints me my pathway, Knows just what is needful and best. I know in His Word He has promised That my strength "it shall be as my day. And the toils of the road will seem nothing When I get to the end of the way.</p>	<p>He loves me too well to forsake me, Or to give me a trial too much; All His people have been dearly purchased, And Satan can never claim such. By and by I shall see Him and praise Him; In the city of unending day. And the toils of the road will seem nothing, When I get to the end of the way.</p> <p>When the last feeble step has been taken And the gates of that city appear, And the beautiful songs of the angels Float out on my listening ear, When all that now seems so mysterious, Will be bright and clear as the day, And the toils of the road will seem nothing, When I get to the end of the way.</p> <p style="text-align: right;">-- (Zion's Glad Songs).</p>
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At the conclusion of Brother Ritchie's discourse, the Chairman called for one verse of Hymn No. 319:

<p style="text-align: center;">REVIVE US AGAIN</p> <p>We praise Thee, O God, For the Son of Thy love, Who dies for our sins, And ascended above.</p>	<p>Chorus Hallelujah! Thine the glory; Hallelujah! amen. Hallelujah! Thine the glory; Revive us again.</p>
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Brother Johnson:

Our next speaker is also a Brother well known to all of you, because for a number of years he was closely associated with Brother Russell doing secretarial work for him on his travels, toured the globe with him, and from 1906 to 1916 published one or more Souvenir Convention Reports each year of the General Conventions held under the auspices of Brother Russell, in various parts of the world: I refer to Brother Dr. L. W. Jones, from Wilmette (a suburb of Chicago), Ill., -- Brother Jones:



**Symposium Discourse by
Brother Dr. L. W. Jones**

OUT in California are the great Redwood trees which tower way above their fellows. The accompanying photographs give a good idea of their immense size as compared with the size of the human beings standing near.

There are many other trees round about, but these great Redwoods are in a class by themselves, and even amongst them there is great diversity as to size, and among them is one tree that towers far over its fellows.

Trees in the Bible are used to represent human beings, as you will note from the following Scriptures:

Psalm 1:3 -- "A godly man is like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper."

Isaiah 65:22 -- "For as the days of a tree are the days of my people, and thine elect shall long enjoy the works of thine hands."

Jeremiah 17:7, 8 -- "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be like a tree planted by the water, and



that spreadeth out his roots by the rivershall not cease from yielding fruit."

Matthew 3:10 -- "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Matthew 12:3 -- "A tree is known by its fruits."

1 Peter 2:24 -- "He bore our sins in His body on a tree."

Revelation 22:2 -- "On either side of the river are there the trees of life which bear twelve manner of fruits, and yieldeth her fruit every month, and the leaves were for the healing of the nations."

Revelation 22:14 -- "Blessed are they that do His commandments, that they may have right to the tree of life."

Psalms 37:35 -- "I have seen the wicked spreading himself like a green-bay tree."

In contradistinction to this is the reference in

Psalms 92:12 -- "The righteous shall flourish like a palm tree."

The green-bay tree spreads its roots all over the ground for quite a distance around the tree and takes great hold upon the earth.

The palm tree has but a single tap root, like a carrot, but it rears its head upward and will continue to grow in spite of all obstacles. Its heart is soft and tender, etc.

So it is with mankind, as there are many kinds and grades of trees so there are many classes of individuals. Aside from the great Redwoods, there are other great and grand trees; and as we look over the history of man we find there are many grand characters in the political field, many in the industrial field, many in the financial field, etc.

Some of the great men in the secular field are such as George Washington, Abraham Lincoln, and others who stand out in marked contrast to their fellows.

But the class we are interested in especially is the religious class, and as our attention has been attracted particularly to the Redwood trees we like to use them as illustrations of the religious men.

As these great Redwoods stand out in marked contrast to other wonderful trees, so the great religious men stand out in marked contrast to other people.

Instinctively we turn to the twelve Apostles of the Lamb, including the Apostle Paul also Luke, the physician and author of the Gospel according to his name, and the Book of Acts. Then we look over the pages of sacred history and note others such as Luther, Wesley, Zwingli, Knox, Whitfield, Miller, Morgan, and our dear Brother Russell, all great religious leaders, like great trees.

Great as are the Redwoods as a whole, there is one which rears its lofty head far above its fellows, high toward heaven. So in the religious world, great as were the twelve Apostles of the Lamb, Luke, Martin Luther,

Wesley, Swingly, Knox, Whitfield, Miller, Morgan and Brother Russell!, there is one who is pre-eminently above his fellows; yet "He is not ashamed to call them brethren" -- that One is the LORD JESUS CHRIST Himself. The One of whom the Father said: "This is my beloved Son, in whom I am well pleased, hear ye Him." The One of whom Pilate three times said, "I find no fault in Him." The One about whom the Scriptures say, "He was holy, harmless, undefiled and separate from sinners."

There is no limit to the realm of thought when we begin to consider such great tree-like men. But we are today assembled to consider one of them, our dear Brother Russell. I feel at a loss to know what to say at this time that will be appropriate for one who has done so much for me.

The saying is that one must live with a person before you can really know him. My relations with Brother Russell were in some respects different from those of any-one else. I have fellowshiped with him, lived with him, traveled with him, worked with him and he has been in my home. I, therefore, feel that I knew him, and I believe I always had his fullest confidence.

He Threw Out the Life-Line

At the time I became acquainted with him my religious condition was more like that of a person on board a sinking ship. I had become disgusted with denominationalism, and was about ready to join the Salvation Army for I thought they were sincere at least. I felt that the ship I was on was about to sink (as illustrated in the frontispiece of this Report) and I could see no way of escape.

Brother Russell threw out the Life-line to me -- The Divine Plan of the Ages, which I quickly and he pulled me to safety.

Should one soon forget such an helper? Should one quickly throw away such a wonderful Life-line which was the means of pulling me to safety? I can never do that, and I want to say now that I love the Divine Plan of the Ages next to the Bible itself, because it is an outline of the Bible.

I stress this point, because some people have been circulating the statement that I am out of the Truth, and one brother went so far as to say that I had lost my crown and that he had it. Well, I understand that none of us will get our crowns until Paul gets his "in that day," at the sounding of the LAST Trump.

I doubt if any one living today who has a clear understanding of the great Plan of Redemption ever arrived at that understanding without first having studied the Divine Plan of the Ages, as given to us by the Lord at the hands of Brother Russell. And all those who have neglected him or turned from him as being "a back number" never would have known how to study the Bible, to "rightly divide the Word of God," and thus know what they do about the Bible were it not for what Brother Russell did for them. Therefore, "Honor to whom honor is due." We loved him in life and revere his memory in death, because of his work's sake.

I love the Lord God, and Jesus Christ His Son, and all who love them and who are seeking to conform their 'lives to their righteous character. I love their Word, the Bible, and its grand message of salvation through the BLOOD of Jesus. I believe we are under the Blood of the New Covenant, but not under the New Covenant itself. It is the same blood of our dear Redeemer that makes it possible for us to have access to the heavenly Father, and it is the same blood that will make possible the New Covenant with the House of Israel and through them for the world of mankind in the next age. It is the blood of our Lord Jesus Christ that will make it possible to have life at all for anyone. So, dear friends, let us stand for the blood, rather than for the term, covenant.

In closing, I wish to mention one trait which I saw in Brother Russell, and which has been very helpful to me, and that is, do all as though it depended upon you, at leave the results with the Lord.

I am glad of this opportunity to say a few words, o express my appreciation of the life and service of that "man of God," my former friend, Pastor and Brother Charles T. Russell. Amen.

At the conclusion of Brother Jones' discourse, the chairman called for one verse of 272:

STAND UP FOR JESUS

Stand up! Stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss;
From victory unto victory
His army He shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Brother Johnson:

Our next speaker is our dear Brother Robert Hollister, of Day-ton, Ohio. Brother Hollister was closely associated with Brother Russell in the work of the Truth, acting as Brother Russell's special representative in the foreign fields of India and also in Great Britain. I am pleased to introduce Brother Hollister:



(The photo herewith of Brother Hollister does not mean that he is ashamed to look at us, but he is saying rather, "Meet me face to face at the Reunion Convention of Bible Students, next fall, here in Pittsburgh.")

Symposium Discourse by Brother Robert Hollister

THERE is just one reason for us all being y l here at this convention. Because we are justified Christians? No. Nor because we are consecrated or spirit begotten. The one reason is that, PASTOR RUSSELL LIVED.

For many years he occupied this pulpit, twenty years ago he transferred his center of activities to New York. It was about that time when first I spoke from this platform. I felt then as I do now, considerable hesitancy about standing in a pulpit honored for many years by that "man of God." (The others did not use all of their ten minutes, so I am going to take a little more time.)

On this day set apart in honor of Pastor Russell, do you feel a sense of his presence? Do you believe him to be numbered among those blessed ones who rest from their labors, but continue their activities, having been changed in the twinkling of an eye? I do.

Would it stretch your imagination or stagger our faith to have it suggested that he may be enjoying this convention with us? I think not. Perhaps he was with us today out on those beautiful cemetery hills, as we endeavored to do him honor and gain a blessing in contemplation of his life and death in the Lord. It is quite possible, yea probable.

I shall endeavor to relate some experiences and voice some sentiments prompted by my years of happy service and helpful schooling under Brother Russell's leadership. Remembering a remark he once made to me referring to two pilgrims, "I want them to preach the truth -- not me," I shall try to be truthful rather than laudatory, helpful rather than eulogistic.

There has been some friendly rivalry among the speakers of this convention as to who takes first place in his love for Brother Russell and in loyalty to the memory and teachings of our Pastor. I am reminded of a somewhat similar argument among the apostles. Jesus, overhearing the contention, chose the occasion to impress a great lesson of true discipleship. Laying aside his robe and girding himself with a towel he washed their feet, admonishing them that he who would be greatest must follow his example.

Similarly, Brother Russell's chief concern and interest was the watch care of the Church. Washing the feet members of the Body was uppermost in his mind. Our Pastor would appreciate it if his example prompts us to emulate his example in this respect. He was more concerned in reaching and helping a few prospective saints than doing a big, spectacular stunt to attract the superficial interest of thousands of the World.

Do you remember how Brother Russell made a practice of talking two hours or more to public audiences? Many of the casually interested becoming weary would leave before the lecture was over. This would have been humiliating and annoying to most public speakers, but he expressed his attitude thus, "I am talking to the few hungry ones to whom I may never have another opportunity of speaking; how the others feel about it is of small importance."

The present management of the Society, which after Brother Russell's death seized and entrenched themselves in its control, appear to hold very different views of the relative importance of preaching to the World and ministering to the Saints. Theirs is a message with a distinctly human appeal. To the World they say, "Millions now living will never die." To the brethren in substance they say, "do not waste time on character building: go out and work, and serve, and drive." Thus their message is directed to the natural, rather than to the spiritual senses. Their latest spur to the jaded and wearied brethren is, "don't be afraid of persecutions, for the bruising of the heel of the Seed was accomplished in the persecutions during the Great War period; now you are safest out in the service, you need not suffer if only you will work to sell our books."

Recently a high official of the Society told me that their work is the separating the sheep from the goats. When asked if the so call sheep come to the I. B. S. A. meetings, he replied, "No, but they like our message."

My reply was this: "Brother, you and I came into the truth many years ago. It was the Divine Plan of the Ages that bound us together in fellowship and service. The message Brother Russell presented us, was no such message as you are now voicing. The true harvest message focused our interests and activities on helping to gather the Church. We understood that when the reaping was about finished, the Plowman would overtake the Reaper. Preparation of the soil for the next age-planting began in the recent war. Much more plowing of the stony soil of earth must yet be done before the World of mankind will be prepared to receive the Restitution message at the hands of the Ancient Worthies.

"Your message to the World is premature and unauthorized. Beware lest you find yourself among those represented in the end of the Gospel Age as coming to the Lord saying, 'we have cast out devils and done many great and wonderful works.' The Lord responding, 'de-part from me, I never knew you.' You may become dissatisfied with your futile and abortive efforts. If so, get in touch with us, as there are a goodly number of your brethren who are no longer associated with the Society. These brethren are not disgruntled or offended but have disassociated themselves from the Society because they cannot conscientiously co-operate in a movement inspired and dominated by human mindedness and unscriptural conjecture."

Our God and His Christ have for more than nineteen centuries been chiefly concerned in finding and perfecting the saintly class; those that shall be heirs of salvation and shine forth with Christ

their elder brother in the kingdom of their Father. By all means sow beside all waters, but let our special concern be the household of faith. Much is yet to be done in preparation for the change of the remaining members of our Body: washing by the word of truth; adjustment of bridal garments, etc.

This was our dear Brother Russell's attitude. In 1911 he made an investigation and lecture tour around the world, especially giving attention to Oriental centers of business and religion. It was my privilege to join him there and spend 1912 and 1913 in follow-up work. Wherever he went he was intent on garnering the scattered grains of wheat. At Tokyo a former medical missionary heard his discourse on "The Bride of Christ." The doctor came up after the service and grasping Brother Russell's hand warmly remarked, "I want to be of that Bride." Imagine how the Pastor's face beamed and his love and faith reached out and encircled this brother as a potential associate in the harvest field of that far distant land of Japan.

At Bombay a member of the Parsee race heard Brother Russell's discourse and later came to the wharf to bid him goodbye. In native fashion he brought floral offerings. He placed a beautiful garland about the Pastor's shoulders and in his hand a scepter of intertwined tube roses. Neither embarrassment nor flattery caused Brother Russell to forget his mission. After expressing appreciation, he beckoned to me and introduced us, explaining Brother Hollister will be in to see you after my departure.

Brother Russell will be honored and pleased if we, too, concentrate our chief efforts on helping the scattered, bewildered and often discouraged brethren in the Truth. Let us not fear rebuffs. If these former friends are right minded they will appreciate our continuing interest, even though in some cases, not yet ready to accept our proffered help. In no case should we become indifferent to our brethren, who have again become entangled in a yoke of bondage. Let us not desert them merely because they are slow to hear or fail to realize the predicament in which they are.

No doubt most of us share the conviction that Pastor Russell was described in Matthew twenty-four as "that Servant." The fact that his position and work so fully coincided with the description causes us to conclude that he was indeed the Lord's appointee to that high office. This seems to be a well established fact, rather than an unproven theory. On the other hand, we must not be too dogmatic as to just what this rulership over all the Lord's possession implies. The Scriptures in this connection are not specific, and so we will do well to grant full liberty to each other to interpret in accordance with the measure of understanding and faith we possess. However, the best guide to proper understanding is in a study of events and happenings within the memory of most of us.

"What are the facts? Bible chronology and World conditions indicated the imminent return of our Lord. At that time a noble young man named Charles T. Russell had been engaged in diligently serving a comparatively limited company of the Lord's people. It appears that he was straightway appointed to a very much larger sphere of work and influence. The scope of his ministrations greatly expanded. His grasp of God's plan deepened and broadened. He brought forth things old and new. He soon began feeding the Lord's sheep and lambs near and far. Ere long his influence was mightily felt throughout the religious world.

Was he not used of the Lord to break unto us the bread of life? Did he not serve us with meat in due season? Did he not harmonize our Bibles? Did he not lift us up and place our feet upon the rock Christ Jesus? Did he not clarify the high calling and point us to our reasonable service?

Never did he seek or seize authority. Never did he attempt to enslave us. After our consecration we voluntarily placed ourselves at Brother Russell's disposal, without question or hesitancy. Money or time or whatever we possessed in talent or ability we gladly proffered him. We believed that we could best serve the Lord in this way. Did not the Lord work within us to thus will and do his good pleasure? This is our conviction. Never did he preach himself or find himself mentioned in God's Word, as is now done by several of his would-be successors. However, we never questioned his leadership, his wisdom and good judgment. Thus did he become "ruler" in a very real sense.

I repeat, this great authority, responsibility and honor Brother Russell did not grasp or demand. In 1912 he visited Great Britain. It so happened that I was there in connection with some of the Society's activities. During his stay he felt it necessary to censure one of the elders of the London Tabernacle. Later in session with the whole body of elders he wished to soften down the rebuke. Leaning back in his chair and closing his eyes as he so often did when deep in thought and wishing to exclude all else, he said: "Brethren, I am naturally a democrat; I believe in the rule of the majority. However, seemingly through providential leadings and circumstances the Lord has placed me in a position of authority and responsibility entirely unsought."

My knowledge of the man and of the facts convince me that Brother Russell spoke truly and sincerely. He was not a prideful and ambitious man, but when chosen of the Lord, performed his mission humbly and well. That these are the facts and that he lived to complete his task, is, I believe, beyond question.

I call to you to witness that he never demanded co-operation nor threatened nor drove. It was his practice to point out the principles and teachings of God's Word and leave it to an unseen power to influence our actions. It was his general practice to invite nobody into the active service until the individual volunteered. It was never Brother Russell's practice to suggest financial support. I remember one brother approaching him at a convention asking advice. He was considering selling some real estate with the intention of contributing the proceeds to the "tract fund." Brother Russell replied that he had no suggestion to make in the matter, but for him to follow his own best judgment. The service or contribution had to be voluntary.

Centralized authority such as Brother Russell wielded has not existed throughout the history of the Church, but rather the reverse. Each ecclesia was complete in itself for fellowship and mutual helpfulness. Even in the days of the Apostles there was little rulership. To be sure, the Twelve exercised supervision and advised particularly in matters of doctrine. However the records show the missionary work done by Paul, Barnabas, Silas and Mark was sponsored and financed by ecclesias, notably the Church at Antioch.

Undoubtedly we all got considerably into the habit of looking to "headquarters" for instructions, for leadership, for control. Most of us like to be told what to do. That relieves us from the necessity of thinking, and assuming the responsibility of decision. But "That Servant" has gone and things have changed. We must now develop Christian individuality and strength of character.

Brother Russell was immortal until his work was finished. With the completion of the highly organized and intensive work under his direction, is it not proper that we now revert to the primitive church organization? No longer have we Brother Russell to lean upon, nor the Watch Tower to digest our food for us. Now we must forage for ourselves and exercise discrimination.

There was a special reason for the centralized authority of the harvest period. A great work was to be done. The World was very populous and highly organized. To meet the situation, the Lord singled one out peculiarly qualified to meet the needs of the situation and then supplemented with whatever additional assistance he needed. Let us in conclusion notice some of these unique and outstanding qualifications Brother Russell possessed.

He was broad gauge. He did not require those associated with him to be fashioned after his own particular pattern. He could condescend to men of low estate. He told me once that he was "afraid" not to use those who volunteered their services, even though they were personally disagreeable to him. They did not have to conform to his own mental or physical mold. He was not above accepting suggestions, nor did he resent constructive criticisms. Once when I felt it important to point out what appeared to be a mistake, he replied: "Well, I'm not the Pope!"

He was self sacrificing. He said, "come," not "go." He was a true ensample to the flock. He spared not himself, but was considerate and sympathetic of others. He refused to make provision for his own physical weakness when duties confronted him. I think of an incident which well illustrates his thought of others and disregard of self.

During 1911 he was to speak at a public meeting at Oxford, the famous college city of England. Often unpopular speakers had been heckled and otherwise unpleasantly interrupted. Probably Brother Russell was under a nervous strain, though he said nothing about it. The meeting went off without any outbreak, but the next morning our Pastor was in a pitiful sight. An acrid secretion from his stomach had during his sleep come up into his mouth, causing his throat and palate and tongue to so badly swell and puff that he could hardly make himself understood.

Learning of a good throat specialist, he was consulted and rendered the verdict, "You must not try to lecture during the next two weeks." Oxford was just the beginning of a strenuous lecture tour with a public meeting scheduled for nearly every night. That evening at Newport a large gathering was assembled. As we went on the platform, he said, "Brother Hollister, I may not be able to get through tonight. If I have to stop I will call on you to finish." He did not call on me, but delivered a powerful address of usual length. Afterwards, I asked how his throat behaved. He replied that early in his talk he thought he would have to stop, but said he, "I made up my mind to forget my throat and talk as long as I could." How could we do other than valiantly follow such a leader?

Let us endeavor to perpetuate the work of our dear Pastor. We can do this best by preparing ourselves, and helping others to become fitted for membership in the Body of Christ, soon to be complete. May the dear Lord help us so to do!

Brother Johnson:

Our next speaker is one who held a very responsible position in the work, as he was in the office and had charge of the Sermon work, our dear Brother Paul Edward Thomson, also of Dayton, O.:

Symposium Discourse by Brother Paul Edward Thomson

WHILE my association with our dear Brother Russell was short as compared with that of some of these other brethren, my conferences with him short and our trips together few and none of very long PEACE duration, still there was enough to be counted among the very precious experiences of



Brother P. E. Thomson

my Christian experience. As Brother Ritchie has explained there were reports made by different brethren to keep Brother Russell informed as to the various things that were being accomplished and to be accomplished in the Bible House, and later in the Tabernacle. While Brother Ritchie's contacts sometimes into hours and mine usually totaled only a few minutes they were enough to show Brother Russell with his mind always on the interests of the friends as new creatures and on the work as it related to the Kingdom interests.

My first revelation of Brother Russell as a sacrificing Christian was when he accepted me into the family in the capacity of stenographer. Just prior to my visit to the Bible House, when three other colporteurs and myself came to this building after the Put-in-Bay Convention in 1909 to help the force get caught up with the mailing of Towers and with other work that had of necessity been neglected, the brother who had been

playing the organ for the Sunday meetings served his last Sunday. Brother Russell knew of my being an organist and sent for me to come to the study. He opened the conversation by suggesting that he supposed I had never had a desire to be in the Bible House family, and I had to confess that the thought had never been entertained by me as I had always supposed the work more strenuous than my health would stand for. We decided the experiment would at least be worth trying and, as I said, I was taken in as a stenographer. You will guess how proficient I was when I tell you that I had taken dictation just once, having done all my studying by myself, and that dictation was one Manna comment that a sister read to me rather slowly. Instead of turning this raw recruit over to some of the other brethren for their disciplining, all the dictation I received for several years was given me by Brother Russell himself.

Brother Russell's interest in the friends and his self-sacrificing spirit were also shown by the way in which he weighed every word to be printed and even every word spoken in the dining-room question meetings. Every Watch Tower reader became a zealous critic listening with the keenest of ears for the least shade of change of meaning that might be found in any phrase coming from Allegheny, and later Brooklyn. I doubt if any of us can realize how much of a trial, and how much of a blessing too, no doubt, that need of the utmost circumspection was to him.

He told me at once time that on numerous occasions he had decided to try to curb the sense of humor that he had inherited from an Irish parentage but that on every attempt he had to give it up. He was causing the friends too much concern -- they always thought he must surely be sick. Brother Russell showed his greatness by his care in these little details. For instance, in rooming with him I noticed how particular he was of his dress when going down on his knees. He evidently felt it would be dishonoring his God to not be as careful in preparing to enter his presence as he would be in entering that of a lady.

Some may have been inclined to criticize Brother Russell for being willing to have his picture used in the newspapers in connection with his sermons. Instead of being a lack of humility on his part it was really a sign that he had it in large measure for he was submitting to that which was distasteful to him because it was found the discourses would not be handled without that personal touch. It is interesting to note how many of us from the Sermon Department are present at this convention, brothers who were out in the field placing the sermons in the papers, Brothers Ritchie, McFarland, R. R. and Wm. Hollister, Johnson and Conrad Kuehn. It was for this department I made reports to Brother Russell, and I found it was never necessary to repeat any of the details of yesterday's report -- he had always kept all these items in mind.

Brother Russell's study was one of the front rooms of this building on the top floor. Just over this platform was the dining room, at the rear of the building and between the two was a parlor in which we usually stopped for a few minutes conversation before going back to our various tasks, or privileges, rather. Brother Russell sometimes allowed himself the luxury of stopping with us. Sister Land, his sister, once told me that he was by nature very sociable and had to be very careful to see that he did not give too much time to this pleasure. After the move to Brooklyn so much more time was required for conferences with the heads of the departments that he had to abandon this privilege entirely. Perhaps one or two of the stories he told when I happened to be in one of the groups with which he visited would interest you.

There is one story that might be a consolation to many of us. In the early days of the truth Brother Russell had even time enough to lead mid-week studies and on one of these occasions had explained in what he thought was a clear manner a new question that had come up. When he had finished, an old brother, one of the kind that never is sure he understands a thing until he has put it in his own words, got up and went over the whole ground again but he had it all so awkwardly stated that before he finished Brother Russell said to himself, "When he gets through he will have them all so mixed up I guess I will have to explain it all over again." But as he sat down Brother Russell overheard the sister next to him say under her breath, "Well, I understand it all now." Brother Russell's explanation was too straight for her crooked brain. If you feel that you are not good at making things clear, just remember there may be some brethren with brains like yours just waiting for you to state things crookedly enough to fit their heads.

As none of us has any desire to be found worshipping Brother Russell, perhaps there would be no harm in telling a story to show that he had a human side. One Christmas shortly before one of the siftings he had presents of carving sets to several of his close friends. All these were among the number which the testing separated from him. As a result, he said, he would never be able to use a sharp edged tool as a present again. He said this was his only superstition.

At the conclusion of Brother Thomson's discourse, one verse was called for of No. 20:

AWAKE, MY SOUL

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown,
And an immortal crown.

Brother Johnson:

Our next speaker is also one who has long been on the battlefield, and though the years have been piling up on his head still "he is going strong." I take pleasure in presenting Brother S. J. Arnold:

Symposium Discourse by Brother S. J. Arnold

IT IS most difficult for me to say in ten minutes what I would like to say to the memory of the one who has so completely revolutionized my life, and can only touch on one or two of the high spots in my association with Brother Russell that mark his outstanding qualities and that have left indelible impressions on my life ever since.

It was forty-two years ago last June that the message from Brother Russell's pen caused me to lose my mind, then soon I lost my head, and shortly after I lost my reputation, and before long I had nothing left, for the Lord had me soul and body and I belonged to Him, and where I lived I was known as the man who lost his mind on religion, for which I still thank my Heavenly Father.

Soon afterward I attended a six-day convention held here at this Bible House, which was held in connection with the Memorial Supper in the spring. I think it was the second one held here in this building. The convention began on a Thursday morning and ended on the following Tuesday evening. There was a baptismal service here in the pool in which 41 were immersed on Saturday and the Memorial observed on Sunday evening. I also remember that this hall was pretty well filled most of the time and was full on Sunday. During all this time the friends who came from a distance, from 50 to 150 were entertained for the night and breakfast at Brother Russell's home and a few at the homes of other friends. Brother Russell said he could accommodate 75 brethren and sisters at one time. Mattresses were laid on the floor side by side with heads against the wall in two separate rooms and Brother Russell's home was filled most every night. In the morning after breakfast we went down to this chapel where services were held every day for six days. Brother Russell doing nearly all the speaking, because most of these present, like myself, were strangers and came from a distance to hear him. There were only a few at that time who were qualified as speakers. At noon we all ate in the restaurant close by, but at lunch between the afternoon and night service the entire company of between 200 and 300 were all fed in the hall adjoining this room by a handout, cafeteria style, or other simple method, till all were satisfied. This was continued for six full days and nights, and at the close of the convention on Tuesday evening Brother Russell looked so tired and worn out from such continued service in laying down his life for the brethren; staying up most

of the night looking after the care of all the friends' physical needs, and then most of the day looking after their spiritual needs. It was at this juncture when we all felt so little and helpless. We realized that Brother Russell had laid down his life for us. As the convention came to a close and we were being dismissed by Brother Russell and had started to go out this room, a brother arose, clapped his hands, and said, "Attention! I make a motion that we express a vote of thanks to our dear Brother" and before he could tell the Brother's name Brother Russell began to talk and first said, "Be quiet a moment." He stated that what he had done was the greatest pleasure of his life, that he was not the one to be thanked, that God was the source of all good things, of all blessings, that God gave him some of them, and that all he did was to pass some of them on to us, and that now after doing so he still had more blessings left than he had before he gave them to us, and instead of us thanking him, he himself was the one who had great reason to be thankful for such blessings, and that if we appreciated the blessings and good things of this convention, we should thank God who gave them, and not him, and urged that as we went to our homes we should show by our lives our appreciation of God's blessings to us by consecration to His service. To me this was a most wonderful demonstration of humility, unselfishness and devotion to God on the part of Brother Russell and it made an impression on me which I hope I shall never forget.

Brother Chairman, have I time for another incident? (Chairman: Yes, go ahead.) Well, it was some time before this that I conceived the idea that Brother Russell's method was too tame and slow and should have more hammer and tongs in it to awaken the sleepers in the creed beds of Babylon. So I went to work and published ten thousand copies of a booklet to do that work; one that contained more caustic than wisdom, as I now see it. After showing up some of their inconsistent and ridiculous teachings and shaming them for holding to such views I thereby brought hatred and persecution upon myself. I then wrote my experiences to Brother Russell, sending him one of the booklets, hoping to get his approval. Soon I received a letter from him saying, "Well, well, Brother Arnold; you don't know what you are doing. Don't you know it is a case of blindness? The people have sore eyes and you have figuratively been putting lye in their eyes, then taking a scrubbing brush and rubbing it in, and the people are howling for pain. I think you are using the wrong method. Now, Brother Arnold, let me suggest a better method for sore eyes, something bland like pure cold water is far better than lye, and I suggest that you use nothing but pure cold water and only a few drops of that at first and let it soak, then after some time put on a little more cold water and let it soak, and as the scabs begin to soften up and your friends can begin to see a little then you might pour on a quantity of water and soon you should expect your friends to open their eyes and see clearly.

"With this method I believe, Brother Arnold, you will succeed much better and not have the opposition you are having."

Well, that was the most forceful lesson, put in the kindest way, I ever received. It helped me to see myself and to my profit. I have tried to put the lesson into practice ever since. This was just another one of Brother Russell's outstanding qualities. Reproving and rebuking a brother or sister with words that had no uncertain meaning, yet with a kindness and tenderness that came from a heart filled with love. Thank you.

At the conclusion of Brother Arnold's discourse, we sang one verse of 138:

JESUS SHALL REIGN

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

Brother Johnson:

I believe, brothers and sisters, that you would be interested to know this little bit of Johnson-Kuehn history: Back in 1897, I came in contact with Brother J. G. and Conrad Kuehn, Sisters and Father and Mother Kuehn, and our late Brother Ernest Kuehn. Really, the whole family had learned not to use the lye and brush about which Brother Arnold has been speaking, because if they had used them they would have blinded me for good. They were very helpful, and they really kind of took me by the hand and led me on. Therefore, I am glad to stand beside Brother Conrad Kuehn, who will be our next speaker, -- Brother Kuehn:

Symposium Discourse by Brother Conrad Kuehn

DEAR FRIENDS: As our program this afternoon is devoted to the memory of our beloved Brother Russell and calls for brethren who were associated with him I will say that this has been my happy privilege, both here and in Brooklyn, having served in different departments of the work under Brother Russell, including the Newspaper Sermon Department, mentioned by several of the brethren who have preceded me in this symposium.



A little incident which took place in this chapel many years ago may interest you. It bears eloquent testimony to the constant care which our Pastor exercised for the spiritual interests of the Lord's flock. It was on a Sunday evening and right here in these two front rows at the close of the usual Bible study. Brother Russell had just finished the lesson and called for a closing hymn. Thinking we had had a wonderful meeting, but rather inexperienced, I suggested that good old battle hymn, with the lines:

"Gird your armor on,
"Grasp the Spirit's mighty sword."

And well do I remember his gentle reproof, after having turned to the hymn and paging the book backward he said, "Let's sing No. 1, Abide sweet spirit heavenly dove." It was a grand lesson, never to be forgotten.

I am not much in sympathy with those higher critics who talk about the mistakes of Moses, nor with those who talk about the mistakes of Pastor Russell, but believe we can best honor the

memory of our departed Pastor by giving heed to the things which he taught. What mistakes did he make? Were they doctrinal? Take up your harp. Examine its ten strings -- the doctrine of the Ransom for All, the High Calling, etc., etc. Are they not all in perfect tune? And do they not most beautifully blend in the sublime strains of the sweet song of Moses and the Lamb?

Was there anything wrong with the precepts that he taught concerning practical holiness?

Should we look for mistakes in his interpretations of prophecy? Personally, I believe that all of the things which Brother Russell led us to expect will yet be realized. Possibly not at nine o'clock, and may be not at ten, but surely by twelve. Our Pastor told us that the Two Horned Beast of the Revelation which said that they would make an "Image" of the Beast represents the Church of England and Ireland, and that the "Image," which represents the federating of the Protestant denominations, began with the Evangelical Alliance in A. D. 1846; and that after receiving "life" from the Two Horned Beast this Image would become the "False Prophet" mentioned under the Sixth Vial of the Seven Last Plagues in connection with the "Dragon" and the "Beast" and three Unclean Spirit Frogs.

The Dragon and the Beast here are the same as mentioned in the thirteenth chapter where the Dragon saw the Beast arise from the sea and gave him his power and his throne and great authority, the Dragon representing the line of Christian Caesars who reigned over the Eastern Roman empire from Constantine down to Justinian, who fulfilled this symbol by issuing a decree in A. D. 533, constituting the Bishop of Rome the head of the church on earth, and enforcing that decree five years later; the Dragon representing also the remnant of this civil-religious Eastern (or Greek) empire known as the Greek Catholic Church, of today; while the Beast represents the line of bishops or popes who reigned from Rome over the Western Roman empire, also the remnant of that empire as represented in the Roman Catholic Church of today. Time will not permit us to go into detail here. Any desiring to do so will find it convenient to consult the compilation by Brother Streeter. We are going through them in our home class now for the third time, and I marvel more and more at the tremendous amount of research accomplished by the brother.

The three Unclean Spirit Frogs coming out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the False Prophet shows the three systems here represented in a triple alliance, namely, the Greek Catholic Church, the Roman Catholic Church and the Protestant Federation, and unitedly putting forth an unclean doctrine (spirit) upon which all can agree, all speaking the same thing. Brother Russell suggests that this will probably be the divine authority of the clergy and the divine right of kings, and that the "croaking" of the frogs would represent the foretelling of dire events to follow any failure to obey their counsels. And that through their continual croaking they will eventually succeed in gathering the kings of the earth together, on the wrong side of the battle, of the great day of God Almighty, thus leading them to their Armageddon, which means destruction.

More than eighty years have passed since the "Image" was first begun. Has there been any progress since? Yes, remarkable progress. Church federation, once taboo, is now accepted as a matter of course. The "heavens" are "rolling," and the indications are that they may soon "roll together."

What about the "Giants," financial, industrial and political, which Brother Russell expected would fill the earth with violence, as their prototypes did in the days of Noah? How do conditions of today compare with twenty or thirty years ago when anti-trust laws were being enacted and giant corporations were considered more or less criminal? What do we see? Great mergers are being formed, giant combinations are multiplying and reaching out in every direction. Retail grocery stores even, drug stores, furniture stores -- everything seems to be going into chains. And in Europe the various governments are now considering the advisability of rolling up the entire continent into one great political giant. And there seems none to protest.

And how about Brother Russell's thought that the Jews would become so prosperous in the latter days as to "gore" (revised translation) the gentiles "to the ends of the earth" (Deuteronomy 33:17), arousing their envy and jealousy, and that as a result they would be driven out of all nations and back to Palestine. Are there any developments here? What do we see? Are the Jewish people prospering? Yes, they are prospering greatly. During the past thirty years more than half of their number have risen from abject poverty to prosperity and affluence. At this rate what will they do in a few years more?

These are some of the things that Brother Russell expected. Time will not permit us to take up any more. All of his expectations seem fully warranted by Scripture and confirmed by the signs of the times and will no doubt be thoroughly realized. Our dear Pastor did not declare unto us cunningly devised fables, but the more sure word of prophecy, and we do well that we take heed thereunto. Let us therefore not cast away our confidence. Though the vision tarry, wait for it; because it will surely come, it will not tarry. "At the end it shall speak, and not lie."

After Brother Kuehn's address, we sang the first and last verses of No. 320:

WE SHALL MEET

We shall meet beyond the river
By and by, by and by;
And the darkness shall be over
By and by, by and by.
When the toilsome journey's done
And the victory is won,
We shall shine forth as the sun,
By and by, by and by.

Yes, our tears shall all cease flowing
By and by, by and by;
And with pow'r we'll be showing --
By and by, by and by
All the wealth of grace divine,
All the depth of wisdom's mine
Making Truth and Virtue shine
By and by, by and by.

The afternoon service was then closed with prayer by Brother Kuehn.

SUNDAY EVENING

7:00 P. M. -- Brother Wilson, Chairman, took charge of the Praise Service, the friends joining in lustily in the singing of the following hymns:

No. 152 -- A THOUSAND YEARS

Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who bath died on Calvary's mountain,
Soon is to reign a thousand years.

Chorus:

A thousand years! earth's coming glory!
'Tis the glad Day so long foretold;
'Tis the bright Morn of Zion's glory,
Prophets foresaw in times of old.

Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

What if the clouds do for a moment
Hide the blue sky where Morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

Haste ye along, Ages of glory;
Haste the glad time when Christ appears.
O! that I may be one found worthy
To reign with Him a thousand years.

No. 116 -- THE OLD, OLD STORY -- 1st and 4th verses.

I love to tell the story
Of gracious, heavenly love;
How Jesus left his glory,
That wondrous love to prove.

I love to tell the story,
Because I know ti's true;
It satisfies my longings,
As nothing else would do.

Chorus:

I love to tell the story!
'Twill be my theme in glory,
To tell the old, old story
Of gracious, heavenly love.

I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have lover so long.

No. 176 -- MY SATISFYING PORTION -- 1st and 4th verses

My God, the spring of all my joys,
The source of my delights,
The glory of my brightest days,
And comfort of my nights!

My soul would keep the narrow way
In footprints of my Lord,
And run with joy the shining path,
Directed by thy Word.

No. 330 -- CONFIDENCE AND SECURITY

Who in the Lord confide,
And in His precious blood,
In storms and hurricanes abide
Firm as the mount of God.
On every side He stands,
And for His Israel cares;
And safe in His almighty hands
Their souls forever bears.

Brother Wilson, Chairman:

Now we will have a few special musical selections.

The first is a piano and cello selection by Brothers Thomson and Moore.

This was followed by a vocal solo, rendered by Sister Robert Hollister, entitled, "O Rest in the Lord."

Next was a tenor solo by Brother Nelson, of Duquesne, Pa.

The last selection was a duct by sister Hollister and Brother Nelson, entitled, "In the Garden."

Brother Wilson, Chairman: Shall we open the regular service of the evening, brethren, with the use of Hymn No. 95, which I believe expresse sthe sentiment of everyone in this room. Let us sing two verses:

MORE CHRIST-LIKE

How blessed, how glorious, how joyful to feel
The love everlasting, of sonship a seal,
The love that is perfect, the love that is pure,
That we may with patience all things well endure.

I want to feel humble, more simple, more mild,
More like my blest Master, and more like a child;
More trustful, more thankful, more lovely in mind,
More watchful, more prayerful, more loving and kind.

Brother Wilson:

We will now ask our dear Brother Read to lead us in prayer.

Prayer by Brother Read.

Brother Wilson:

It now gives me much pleasure in presenting to you the last speaker on the program of this glorious Convention. While he is the last, he is not the least, Brother C. P. Bridges, of Boston, Mass.:

OUR REASONABLE SERVICE

Discourse by Brother C. P. Bridges

"For me to live is Christ." -- Philippians 1:21.

THERE are times when we feel how poor is language to express the sentiments of our heart. This is one of those times. In the past thirty years I have attended many conventions; but this seems to be the climax of them all.

I trust that the influence of this convention will be carried away by all who have attended. If we came here with any chips on our shoulders let us get rid of them before we leave tonight. There could be no feelings of jealousy amongst those priests who were abiding in the holy during those days of consecration. Everything was shared by all in common. The same linen curtains covered them, and the same golden boards assured them of God's protection.



Over twenty years ago Brother Russell, while talking to me, brought up the subject of chronology. He said, "If things do not come out as we expect, we will not have lost anything. We will still have the ransom. We will still be children of God, begotten of His Holy Spirit. We will still have the same glorious hope. We will still have the same precious promises." After all, are these not the most important things? I had intended tonight to use these as a part of my discourse; but since I started on this trip I have decided to change my line of thought. I shall use the same subject, but a different text. The text that I shall use I want you to remember for the rest of your life. It has six words in it so it will not be hard to remember; and it is found in Philippians 1:21, "For me to live is Christ."

The one who wrote these words was a true example of them. I want to relate briefly some of the circumstances of his life that led up to the writing of this text. You will remember that he who afterward became the Apostle Paul was making a journey to Damascus to persecute those Jews who had become Christians. While on his way a wonderful light from heaven shone upon him that blinded him. He fell on his face and asked,

"Who art thou, Lord?" You can imagine his amazement when the answer came,

"I am Jesus whom thou persecutest." That he was sincere is evidenced by his question,

"What wilt thou have me to do?"

He was instructed to go into the city and to lodge at a certain place. Jesus then sent to this place a man called Ananias who instructed Paul in the faith of Christ. He also partially restored Paul's eyesight, although Paul was troubled with poor eyesight for the rest of his life.

He immediately showed his desire to serve this Christ whom he had persecuted, by joining with those whose lives he had sought, and in preaching the Gospel. He was so ardent in his service that the zealous Jews in Damascus sought to take his life; and he was obliged to flee the city by being let down in a basket through a hole in the wall. He went to Jerusalem a totally different man from the same Saul who had left that place some months before. He assayed to join the disciples but they were fearful of him because they remembered his former persecutions; but when Barnabas assured them of his conversion and his earnest zeal for Christ he was admitted to fellowship with the disciples. In this place he continued his activities and was obliged to leave Jerusalem because of persecutions. From Jerusalem he goes to his home city, Tarsus. We can well imagine the reception he would receive. This man who had been so influential; a free born Roman, a Pharisee, a man of wealth, who had forsaken all this to espouse the cause of Christ. He abode at Tarsus for over a year and Barnabas comes after him to assist in the work at Antioch. Both he and Barnabas are given much important work to do by the church in which they accredited themselves with much honor to the cause of Christ. After a time Paul felt that God had directed him to make a missionary trip to Jerusalem. As he journey on his way stopping from city to city to preach, he was repeatedly warned that the Holy Spirit had warned the disciples that if Paul went to Jerusalem he would be made a prisoner. At one of the places a certain prophet named Agabus took Paul's girdle and said,

"Thus said the Holy Spirit so shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles." But Paul did not feel dismayed nor discouraged at this prophecy by answered,

"None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy."

When he did get to Jerusalem he was arrested and from Jerusalem he was sent to Rome to be tried. It was while Paul was a prisoner at Rome that he wrote these words of our text, "for me to live is Christ." He had been exemplifying this ever since his conversion.

Paul was acquitted at this time but he was not discouraged nor did he give up his work for Christ. He continues his activities in the service, and again he is brought a prisoner to Rome. From this prison house he sends another epistle, this time the second to Timothy. In this letter he writes the words that seem to show he knew his end was near. He writes,

"I have fought a good fight, I have finished the course, I have kept the faith."

You will remember that on the first journey he said,

"I count not my life dear unto myself so that I might finish my course with joy," now he writes, "I have finished my course."

We do not perhaps think of the many tribulations that Paul went through in his service for Christ. In 2 Corinthians 11:23-27 we read,

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." These forty stripes save one are thirty-nine stripes on the bare back. The scourges that were used consisted of eight or ten long pieces of leather fastened to a handle. On each piece of leather were several pieces of metal and every time that the scourge was applied to the back wherever the metal struck a piece of flesh came away. After one of these scourgings which he and Silas shared together they were placed together in a cell in stocks. Were they dismayed? No! When night gathered and the prison was quiet, these men sang praises to God, counting they were honored to suffer shame for Christ's name. And the prison doors were opened and the shackles were loosed; but these men did not flee. They remained to testify to the Gospel of Christ, they were living for Christ.

Some people live for family, fame, business, pleasure; others live to get all they can out of life. The true Christian lives for Christ His desire is to give all that he can to Him. When one has tasted of Christ and knows the joys of his salvation he feels as the poet writes,

"All that my soul has tried left but an aching void, Jesus has satisfied, Jesus is mine."

Jesus said,

"A man's life consisteth not in the abundance of things which he possesseth."

This is one of the hardest lessons for us to learn. Our natural desire is to accumulate all that we can of these things which the world calls good. But as Christians we are willing to forego these things for our spiritual advancement.

Paul quotes the same thought of our text in these words,

"I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

We, too, must learn to say this. Christ lives in us in the proportion and only in the proportion that our wills are submitted to his. If we can truly say in everything,

"I delight to do Thy will," then Christ is living in us.

It is not enough that we believe the doctrines of Christ, that we see the light as it shines today is not of itself a safeguard. We must make Christ our life. We must take Him into everything we do,

"Whatsoever ye do, do as unto the Lord."

Is this true in our life? Are we doing the various tasks that make up your daily life as though we are doing them unto Christ? If we are Christians we are not working for men. It is true they pay us our salaries but we are doing the work for the Lord. If we can take this thought into every phase of our life it makes our task more glorious. We must be so closely in touch with Christ that living for Him will become a habit. In the truest sense we should strive to make Christ a habit with us. The word "habit" is not used in the Bible. The equivalent of this word is "way." Indeed, if one were to use the word "habit" where the word "way" appears, the sense would become more apparent to modern minds. For example, the wise man says, "They shall eat of the fruit of their own way." Here as in other places, it is clear that the word "habit" better answers the purpose the writer had in mind.

The etymology of the word "habit" is most suggestive. It is derived from the Latin word "habeo," meaning "I have." It is what we have succeeded in accumulating in the ways of personal customs of life and thought which form our habits. These habits may have been acquired with difficulty covering a number of years, but they have become so much of our mental and moral constitution that they are the things which we have.

Dr. R. W. Dale in his book, "The Epistle of James," refers to an experience he had in his later years. He was taken very sick and his family thought he was very near death. One of England's most eminent physicians, Sir Andrew Clark, was called in to see him. Dr. Dale felt that the fact of his presence meant that he was seriously ill and might possibly die. He said he was too weak to be much moved by it -- too weak to find much direct consolation in the eternal springs of strength and joy. God was a kind of background to everything. Hardly discerned but there. He said the thought of Christ as his Lord steadied him and gave him rest of heart, and courage, and strength. He said the thought of being in the strong hands of one who was his Lord and the Lord of all gave him assurance. I like this thought of having God and Christ for a background in every phase of our life. When Christ is a background in all our life, "When all around my soul gives way He then is all my hope and stay."

I want to tell you a story of how this was illustrated in the case of an old saint of God who lay dying. As his strength was slipping away his memory failed him, he could not seem to remember anyone. Friends would come in and speak to him but there was no look of recognition in his dull eye. His family stood over him and spoke to him, but still the same look. His daughter, Lucy, was especially loved by him and she leaned over him and stroked his brow and said, "Father, don't you know me? This is Lucy!" There was still the same dull look in the old man's eye and no recognition. Some one said to him,

"Do you know Jesus?"

The old man raised his shrunken form in the bed and a beautiful light shone over his face and he cried,

"Jesus? Yes! Oh, yes, I know Jesus! He is my Savior and my Lord."

To the dying saint, the background of his life had become the only reality. He had lived for Christ, and Christ stayed with him to the end.

With Christ As A Background, Man Can Face Every Trial Cheerfully.

Emerson in one of his essays, quotes the saying of Oliver Cromwell that "a man never rises so high as when he knows not whither he is going." We do not think that Cromwell referred to man's aimless wanderings in life, but rather his assurance that when he is walking in the ways of God's appointment he is strengthened by the knowledge that whatever track he may be forced to take, Christ stands behind him reaching out His arms of strength to deliver and to guide. He may not know whither he is going, for the purpose of God may be hidden from him, but he does feel sure that Christ is back of him and so he can say:

"One step I see before me is all I need to see."

No man knows when the winds of adversity will seek to uproot him, nor when the floods of passion will sweep through his soul, It is, therefore, a tremendous advantage for one to feel that when these perilous times do come, Christ forms a beneficent background.

What a different thing life would prove to the majority of us if we would but make Christ the background of our lives in everything. How it would sanctify our joys as well as our sorrows, add meaning to our daily toil, enrich our interests and friendships, and make life a thing of beauty.

But above all it would nourish the best and truest life within us as it did in the case of Matthew Arnold's preacher:

"'Twas August, and the fierce sun o'erhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, thro' his windows seen
In Spitalfields, look'd thrice dispirited.
'I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'
'Bravely!' said he: 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'
"O human soul! As long as thou canst so
Set up a mark of everlasting light
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam --
Not with lost toil thou laborest thro' the night!
Thou mak'st the heaven thou hop'st indeed thy home."

It is, indeed, a wonderful advantage for anyone who, in the last extremity, has Christ for a background and realizes that when He cries:

"Be near me when all else is from me drifting --
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine."

That he is in the strong hands of Christ who will lead him safely through the gloom.

We ought to ask ourselves various questions, to judge ourselves; as the Apostle says,

"If we judge ourselves we would not come into judgment."

Let us ask ourselves these questions.

What does life mean to me?

Is it the daily acquisition of things necessary for my sustenance or for the sustenance of those dependent upon me?

If that is all that life means to us we are not truly Christians. The man of the world lives for these things, but our idea of life goes beyond this. Is my life made up of Christ? Am I striving to serve Him in everything I do? Does Christ live in me? We get more out of life if we give it all to Christ. We have the blessings common to all humanity, but more than this, we have a joy and a peace that the world cannot know. This peace that we enjoy is not that peace that the world is seeking after. This peace comes to us even in the most trying circumstances. Oliver Goldsmith, in his beautiful poem, "The Deserted. Village," expresses this peace as it is enjoyed by the village parson.

"As some fair cliff that lifts its awful form
Swells from the vale and midway lives the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Have you that kind of peace? Again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth Thee."

Christ manifested in His life, in His dealings with God this same principle that is referred to in our text. His life was wholly dedicated to God. He lived only for God, and because of this the various virtues were revealed. His preeminence consisted not in His describable virtues, but in the deep sources of His life with God from which these virtues flowed, each one filled with the fragrance of perfect fellowship with the Father. We, too, have access to these same deep sources, and so from our lives should flow these same virtues filled with the fragrance of perfect fellowship with God. As John says,

"Truly our fellowship is with God and with His son Jesus Christ and these things write we unto you that your joy may be full."

These virtues are spoken of by Paul as the "fruits of the spirit" and he says these must be manifest in the life of every Christian. But if we live after the flesh, death will result. What does it mean to live after the flesh? It means to make our fleshly desires the first thing in life and this does not mean merely the sinful propensities. It means allowing the mind of the flesh to control our life. Paul writes of the carnal mind as being the "filthiness of the flesh and spirit." In Galatians 5:20, he

illustrates some of these things as, variance, emulations, wrath, strife. These are better translated as quarrels, jealousies, resentments, altercations.

Now friends, are we so allowing Christ to live in us that there are no resentments in our life? Paul says if these things are manifest in our life they will keep us out of the Kingdom of God. So then we must search our hearts to see that we are allowing Christ only to actuate us. Everything in our life must be subordinated to our spiritual good.

In 2nd Corinthians 3:18, Paul says,

"We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

And so, friends, if we are living for Christ he is continually set before us, and as we strive to emulate Him, we grow into His character likeness and as a result of this we shall share that glory that God has given to Him.

Let us then renew our vow before the Lord and say in the words of our text. "For me to live is Christ."

Brother Wilson:

We are going to use in closing Hymn 84, a testimony of a Sister way up in the woods of Canada. This is very appropriate, as a parting hymn:

PARTING HYMN

Heav'nly Father, we beseech Thee,
Grant Thy blessing ere we part.
Take us in Thy care and keeping,
Guard from evil ev'ry heart.

Chorus:

Bless the words which have been spoken,
Hear our prayer and cheerful strain;
Give us, Lord, a constant token,
That Thou dost with us remain.

Let Thy Spirit, Lord, go with us,
Be our comfort and our stay;
Grateful praise to Thee we render,
For the joy we feel today.

May Thy Spirit dwell within us,
May our souls Thy temples be,
May we tread the path to glory,
Led and guided still by Thee.

Brother Wilson:

Will all the Brethren who took part in the program, as the regular speakers, please come forward at once, and as they are lined up in front of the platform, let the congregation file past and shake hands with each.

This was done, each to the other giving some parting word of good cheer, both for themselves and the friends back home, to whom they were soon going.

CLOSING OF THE FIRST REUNION CONVENTION

This grand Convention then closed with the singing of that old, old Hymn, No. 334:

GOD BE WITH YOU TILL WE MEET AGAIN

God be with you till we meet again;
By His counsels guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.

Chorus:

Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

God be with you till we meet again.
'Neath His Wings securely hide you;
Daily manna still provide you,
God be with you till we meet again.

God be with you till we meet again.
When life's Perils thick confound you;
Put His arms unfailing 'round you
God be with you till we meet again.

God be with you till we meet again.
Keep Love's banner floating o'er you;
Smite death's threatening wave before you,
God be with you till we meet again.

While putting the finishing touches upon this Report, I clipped the following from the December 19, 1929, Chicago Tribune. How would it do if the same were to apply to the various divisions of Bible Students, and other Christian peoples throughout the world?

BLASPHEMY IN HOLY LAND
TO BE PUNISHED WITH JAIL

JERUSALEM, Dec. 18. - (Jewish Telegraphic Agency.) Any one uttering a word or a sound calculated to out-rage the religious feeling or beliefs of another is liable to one year in prison under the terms of a blasphemy ordinance just made public here.

CHRISTIAN UNITY

1st -- All recognize that it is the solemn duty of the Church of Jesus Christ, and of every member thereof, to "give diligence to keep the unity of the Spirit in the bond of peace," as admonished by the Lord's Apostle (Ephesians 4:3) in conformity with the Lord's expressed will that His disciples and followers should "all be one" (John 17:21).

2nd -- Regularly appointed gatherings of Christians for divine worship, prayer, and study, have been and are manifestations of their desire to obey the Scriptural injunction, "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is" (Hebrews 10:24, 25); nevertheless, it is desirable that this exhortation should have a broader observance in a more comprehensive and general assembling of the Lord's people for the mutual development of Christian love, fellowship, and service.

3rd -- The Apostle Paul in Ephesians, Chapter 4, has given to the Church as a whole a broad yet sufficient basis for Oneness or Unity, with a statement of the infinitely valuable objectives to be attained through such Unity.

4th -- Each company of Christians and Bible students should extend the right hand of fellowship to all others who similarly accept and adhere to this Apostolic basis of Unity, defined Scripturally as follows (without limiting the Scriptural definition to the quoted passage):

"ONE BODY" -- "For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another." "Now hath God set the members each one of them in the body, even as it pleased Him. . . . And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you . . . God tempered the body together . . . that there should be no schism in the body, but that the members should have the same care one for another Now ye are the Body of Christ, and severally members thereof." "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." -- Romans 12:4, 5; 1 Corinthians 12:18, 21, 24, 25; Galatians 3:27-29.

"ONE SPIRIT" -- "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth." "When He is come, He shall guide you into all the truth." "We received . . . The Spirit which is of God; that we might know the things that are freely given to us of God." "For as many as are led by the Spirit of God these are the sons of God . . . and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." "In one Spirit were we all baptized into one Body." "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." -- John 14:16, 17; 16:13; 1 Corinthians 2:12; Romans 8:14, 17; 1 Corinthians 12:13; Galatians 5:22,23.

"ONE HOPE OF OUR CALLING" -- "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." "Through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in the hope of the glory of God." "We may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a fore-runner Jesus entered for us, having become a high priest forever after the order of Melchizedek." "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." -- 1 Peter 1:3-5; Romans 5:2; Hebrews 6:18-20; 1 Peter 2:9; 2 Peter 1:4.

"ONE LORD" -- "To us there is . . . one Lord, Jesus Christ, through whom are all things, and we through Him." "The Father of glory . . . put all things in subjection under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all." -- 1 Corinthians 8:6; Ephesians 1:17, 22.

"ONE FAITH" -- ". . . Contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men . . . turning the grace of our God into lasciviousness and denying our only Master and Lord, Jesus Christ." "Now faith is the assurance of things hoped for, a conviction of things not seen And without faith it is impossible to be well-pleasing unto Him; for he that cometh to God ,must believe that He is, and that He is a rewarder of them that seek after Him." "The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." "Him that is weak in the faith receive ye, but not to doubtful disputations." -- Jude 3, 4; Hebrews 11:1, 6; Romans 10:8, 9; Romans 14:1.

"ONE BAPTISM" -- "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "I have a baptism to be baptized with: and how am I straitened till it be accomplished." "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized." "All we who were baptized into Christ Jesus were baptized into His death. . . . But if we died with Christ, we believe that we shall also live with Him." -- Matthew 28:19; Luke 12:50; Mark 10:39; Romans 6:3, 8.

"ONE GOD AND FATHER" -- "There is no God but one. For though there be that are called gods, whether in heaven or on earth . . . yet to us there is one God, the Father, of whom are all things, and we unto Him." -- 1 Corinthians 8:4-6.

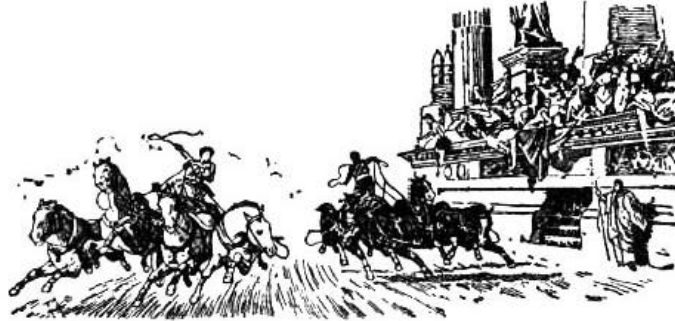
5th -- In order to properly preserve the "liberty in Christ" of the Church as a body, and of every member thereof individually, the following principles should be recognized by any and every assemblage of the Lord's people:

(a) Full liberty of belief on every item of Scriptural interpretation, (other than the essential basis of Unity laid down by the Apostle and outlined hereinbefore), should be mutually accorded by every member to every other member.

(b) The Church should recognize no authority of, and should be free from dictation or domination by, any individual or organization other than her Lord and Head, Jesus Christ. "One is your Master, even Christ; and all ye are brethren."

(c) Every member of the Church should be at liberty to engage or not to engage in any activity in the Lord's service as may seem good to him.

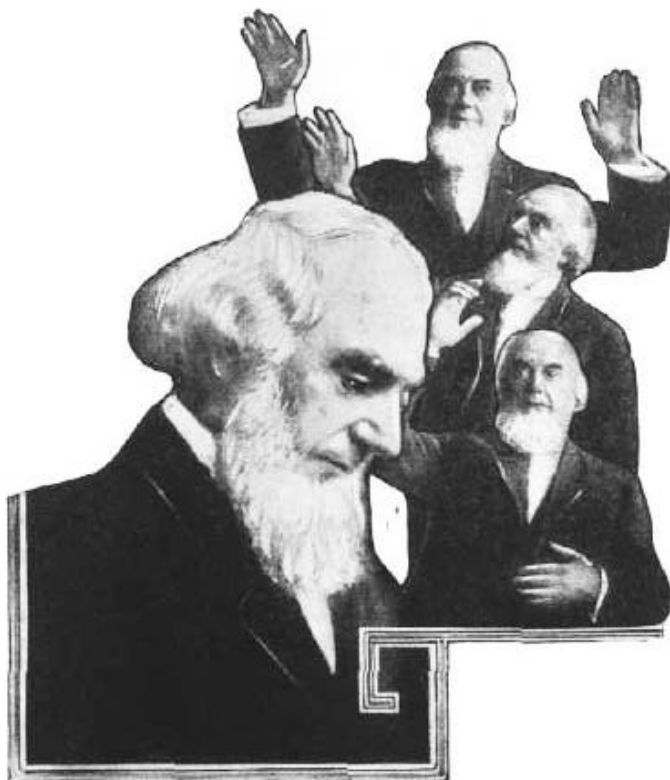
6th -- Any and all brethren who stand on the foregoing basis of Christian faith and liberty should extend the right hand of fellowship and a hearty welcome in their midst, as brethren in the Lord.



My Benediction

Manna on the Date of His Death
OCTOBER 31

Because thy loving kindness (favor) is better than life, my lips shall praise thee. -- Psalm 63:3.



Those who have tasted of the Lord's grace, those who have come to realize his favor as better than life, and who have joyfully laid upon his altar every earthly good thing, and hope and ambition, rejoice to tell the good tidings to others; they rejoice to tell forth the praises of him who called them out of darkness into his marvelous light. The message is too good to keep; they not only do not require to be hired to tell it, but they are willing that the telling of it, and the enjoying of God's favor in connection with the telling, shall cost them something -- cost them trouble, cost them money, cost them loss of earthly friendships, cost the straining, if not the breaking, of some home ties, cost them the frown of the world and of churchianity. Z. '01-246.

Special Announcement
SACRED SERVICE EXCHANGE

Dr. L. W. Jones, Mgr.

**A Depot for the Distribution of Helps for
Christian Workers and Bible Students**

BIBLES -- CONCORDANCES -- SPECIAL BOOKS -- SUPPLIES -- FILMS -- SLIDES --
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I receive many requests from friends scattered throughout the country to secure for them various things to help them in their work of spreading the "glad tidings," that I have decided to pen an Agency whereby I can be of more assistance to them, and I hereby announce that I will be pleased to assist you in any way I can to secure the things you may need from time to time.

I wish to bring to your attention a few special items, but if you require something else, and which you think I can be of help in securing for you, as I can quickly reach the large merchandise houses of Chicago, just let me know.

"WHAT PASTOR RUSSELL SAID," His Answers to Hundreds of Questions.

"WHAT PASTOR RUSSELL TAUGHT," on the Ransom, Mediator, Covenants, etc.

There is only an exceedingly limited supply left of these valuable books, and most of them are in Leather Binding, although I have a few in the cloth. The Leather Binding however, is so much superior that I recommend it, if you can afford the difference in price.

These two books are now out of print, and as the plates from which they were printed were accidentally destroyed no more will ever be printed. Therefore, they will be worth their weight in gold as the years go by, but to quickly dispose of the balance on hand, I am making the further reduction in price, as follows:

	Cloth	Leather
"What Pastor Russell SAID"	\$1.50	\$2.00
"What Pastor Russell TAUGHT"	\$.100	\$1.50

"GOD'S BEST GIFT." I have a fair supply of these on hand. This booklet is an arrangement of the **Divine Plan of the Ages**, in simple language for children and young people, but also very interesting for older people who do not know anything about the Truth, as the reading of it to their children may awaken an interest in themselves for more information concerning the Plan.

While they last, I will supply them as follows:

Single copies \$.25 each
12 single copies 2.00
25 single copies 3.75
50 single copies 6.00
100 single copies 10.00

"MEMOIRS OF PASTOR RUSSELL" There are just a few of these left; about a dozen copies in Cloth Binding, and perhaps five dozen in the Super Deluxe finish. The book is 5 1/4x7 1/2 inches, of 326 pages, printed on fine book paper, and contains many illustrations of Brother Russell from his boyhood to the time of his death.

I had nothing to do with the compilation of this book, as it was done by former Pilgrim W. M. Wilson. It contains a vast amount of interesting information and statistics concerning the life and work of Brother Russell, and is well worth the following greatly reduced prices. In cloth, \$1.10; and in Super Deluxe finish, \$1.75 each.

"THE DIVINE PLAN OF THE AGES." This wonderful book needs no introduction to you, but I feel that we should give it as great a circulation as possible, because it is just what the world of mankind is hungering for -- something that will satisfy the hunger of their hearts for a correct knowledge of the Bible.

It is just the book to place in the hands of newly interested ones, who attend illustrated public lectures. This volume we can supply at 50c per copy; or, upon request a special price in quantities, according to the number desired.

This volume is a veritable **KEY TO THE BIBLE**, because with it a far better understanding can be had of the Bible from a six months' study of it than can be had from an eight years' course in any University of the land today.

"SOUVENIR CONVENTION REPORT." -- Knowing that we have not reached, with our circulars, all the friends, we have some extra copies of this Report published, which we will be able to furnish, as long as the supply lasts, at \$1.00 per copy; postage 10c extra.

MORTON EDGAR's PUBLICATIONS

Volume One, "GREAT PYRAMID PASSAGES."

This is by the joint-authors, the late Dr. John Edgar, and his brother Morton Edgar. It contains a full account of their operations at the Great Pyramid, and is the most up to date, first hand description now in existence of the Great Pyramid. It is profusely illustrated by nearly 200 photographs and diagrams. It presents a connected explanation of the significance of the Pyramid's passages and chambers, showing how this symbolism agrees with the Scriptural Plan of Salvation. Price, Cloth, \$2.00, or 6/6.

Volume Two, "GREAT PYRAMID PASSAGES."

Has many explanatory diagrams giving all the dimensions of the Great Pyramid in detail, showing conclusively that all the historical and prophetic periods in secular history, which have a bearing upon fulfilled prophecy, are corroborated by corresponding Pyramid-inch time measurements in this stone "sign and witness to the Lord" in the Land of Egypt. Price. Cloth bound, \$2.00, or 8/6.

THREE BOOKLETS ON THE GREAT PYRAMID BY MORTON EDGAR

These three Booklets are not to be supposed to take the place of the Books mentioned above, yet they have, in boiled down fashion, many things contained in the two books mentioned. But if one cannot afford the price of those two books, or wishes to have a smaller book to handle or carry about, then these three booklets nicely answer the purpose. The prices are as follows --

1st -- ITS SPIRITUAL SYMBOLISM \$.55
2nd -- ITS SCIENTIFIC FEATURES55
3rd -- ITS TIME FEATURES55
All Three, ordered at one time. 1.50

Individual Communion Service

I wish to bring to the attention of the friends, in general, a matter that has been upon my mind for many years, and that is the propriety of using the Individual Communion Service at our Memorial Services.

It is not only violating the law of the land, but it is very unsanitary for a group of individuals to drink from the same glass or vessel, because it is unsanitary on account of there are apt to be some among the participants who may have some blood disease, or some mouth disease -- pyorrhea, catarrh, or even cancer. WHY TAKE A CHANCE?

You will notice in all public buildings, theatres, railway stations, etc., that special individual drinking cups are provided, and such was our custom in Chicago, when for some four or five years we were running the Photo-Drama of Creation, where large crowds of people gathered, many of them wanting a drink. As a physician I perhaps appreciate the seriousness of this more than those who have not given the matter special thought.

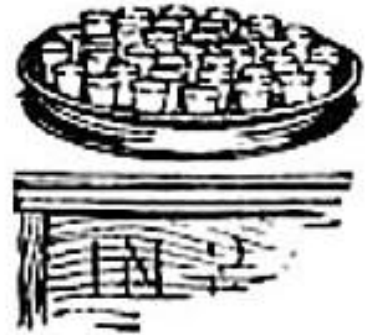
This reminds us of the story of the doctor inquiring of the colored man as to whether he had done anything to prevent the spread of the disease, and he replied: "Yes sah, doctah, yes sah; I done brought one ob dem sanitary drinking cups, and we all done drinks from it."

While this may seem like an innovation to some of the friends, I feel that a little consideration upon the subject will enable you to view it in the right light, because we as Christians ought to not only obey the law, but we should be careful of the health of others. The method of using one glass from which a number of people are served at Communion is obsolete and has been discarded by practically all religious bodies.

As far as Communion is concerned, the importance does not attach to the vessel out of which we drink, but it does attach to the contents of the vessel. It was not one vessel to which our Lord referred, when He said, "The cup which my Father poureth, shall I not drink it?"

Neither was it the vessel to which He referred when, at the institution of the first Memorial Supper, He said, in Luke 22:17 -- "And He took the cup and gave thanks, and said, Take this, and divide it among yourselves." He certainly did not mean the vessel, but as we all know, He meant the contents of the vessel, and the contents represented His blood, the contents having been produced by the crushing of many grapes and the blending of their blood, or juice.

I therefore wish to bring to your attention one of the most satisfactory and popular priced Individual Communion Service now on the market, and illustrated in the accompanying picture. It consists of one or more round trays, made of the finest aluminum, polished to a soft finish, each tray containing thirty small individual glasses, which in turn sit in holes in the trays. These trays can be stacked one on top of the other, so as to provide for as large a company as may be necessary.



For the ordinary group partaking at our Memorial Services, one or two or three trays will probably prove sufficient. If more than thirty participants are expected, it is best to have more than one tray. While one tray is being used someone can be filling the glasses in the other one.

The little individual glasses empty at such an angle that it is not necessary to tip the head back to drink of their contents. The method is for the one serving the group to pass around, beginning at the front, let each person take a glass; and, without waiting for the person to drink, pass to others, so that by the time he has served the last person at the rear, he can return to the front and collect the glasses.

This is a picture of three trays and cover stacked. The covers fits one, two or three trays.

PRICES

We would recommend for small congregations the following:

SET No. ONE, consisting of one 30-glass tray and cover; retail price, \$8.85; our price, \$7.75.

SET No. TWO, same as Set No. One, but with two 30-glass trays; retail price, \$15.25; our price, \$12.00. Extra Trays, \$5.25 each; extra glasses, \$1.00 per doz.

We would recommend that the Classes take up this matter, and if they decide to adopt this Sanitary Method, that they start at once to raise a Special Communion Service Fund, by each one contributing a few cents each week to same, so that before the next Memorial Service comes around an order can be placed in plenty of time to be sure to receive the set in time for that Service.

BIBLES

\$3.75 SPECIAL

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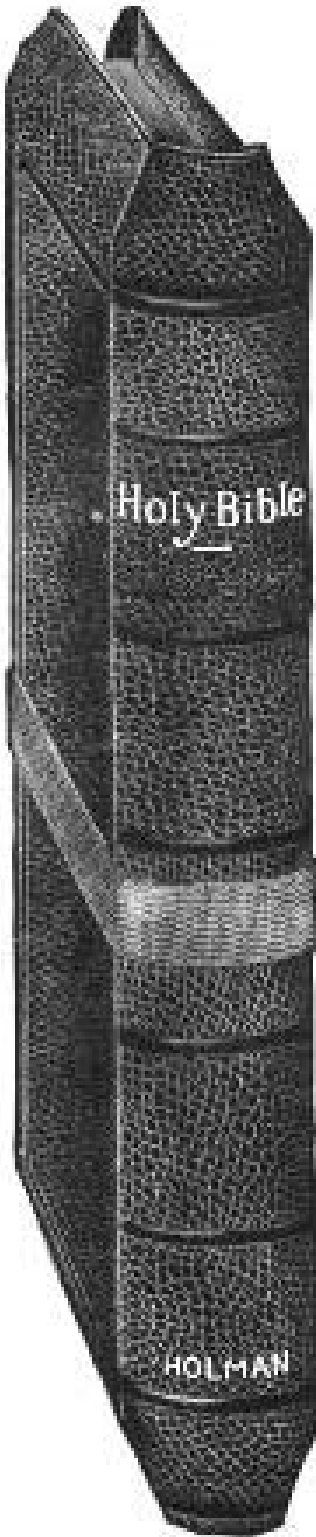
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See Specimen of Gem Pronouncing Black Face Type Opposite

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Specimen of Holman Bold black Type

**21 But that ye also may know
my affairs, and how I do,
I Tych'I-cûs, a beloved brother
and faithful minister in the**

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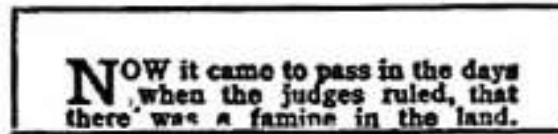
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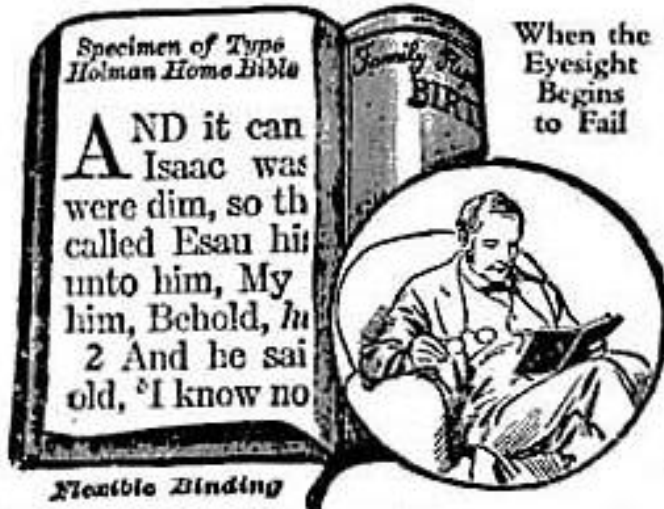
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Printed from large, clear, plea Type, with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for every day use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light weight book.



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Thumb Index on any bible 50 cents extra -- All styles sent postpaid.

"BIBLES" -- Next, but not least, we wish to call your attention to a select list of special editions of the Bible. There are hundreds of various styles, shapes and priced Bibles, but we have selected the following, as being what we can recommend, as being the most suitable for the purposes suggested:

Bible "A" -- This is a very fine, compact Bible, 5x7 1/2", with Concordance, and Leather binding, circuit and gold edge. The retail price is \$3.50. Our prices, \$2.50 each.

Bible "B" -- This is the same as "A," but with black, bold face type, and bound in a better grade of leather; our price, \$3.85 each.

Bible "C" -- This is the same as Bible "B," but is printed on India paper; our price, only \$4.95.

Bible "D" (440) -- Then for a larger Bible, 5 1/2x8", with a lot of Teacher's Helps, the one especially mentioned in the illustration and description on the previous page, for only \$3.75 each.

Bible "E" -- Is specially fine, illustrated with beautiful pictures, suitable for anyone, but especially children. It is very fitting for gift -- for reward -- for study; at \$3.25.

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OTHER STYLES -- If any other style of Bible is desired than those mentioned above, you may find it among the others that are listed and described. However we specially recommend "A," at \$2.50, or "D" at \$3.75.

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Scientists state that an impression made upon the brain, through the eye-gate, is eleven-fold greater than if made through the ear-gate.

PICTURES ENTERTAIN -- PICTURES TEACH -- PICTURES EDUCATE


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PASTOR RUSSELL OF BROOKLYN TABERNACLE PRESIDENT OF THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION FULLY APPROVED THE HOT SPRINGS MOVING PICTURE RESOLUTION.

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"THAT ALL MOTION PICTURES PASSED BY US SHALL BE CATALOGUED UNDER THE TITLE OF "PHOTO-DRAMA OF CREATION" AND GIVEN AS WIDE PUBLICITY THROUGHOUT THE WORLD AS POSSIBLE."



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Why Not Use Pictures In Your Class-Teacher and Lecture Work

They will greatly enhance the value of your lectures and lessons, and they will so add to the interest of your meetings that many more will attend if the meeting is advertised as an "Illustrated Lecture," with films and slides, than would come if merely advertised as a plain lesson or lecture. We KNOW this to be a fact from personal experiences. Thus a splendid opportunity is presented for securing the names and addresses of interested people, to whom the Divine Plan of the Ages can be loaned, or other helpful literature sent.

Theatres are not in use some afternoons and evenings and parts of Sundays, why not make use of them for the purpose of giving Illustrated Lectures?

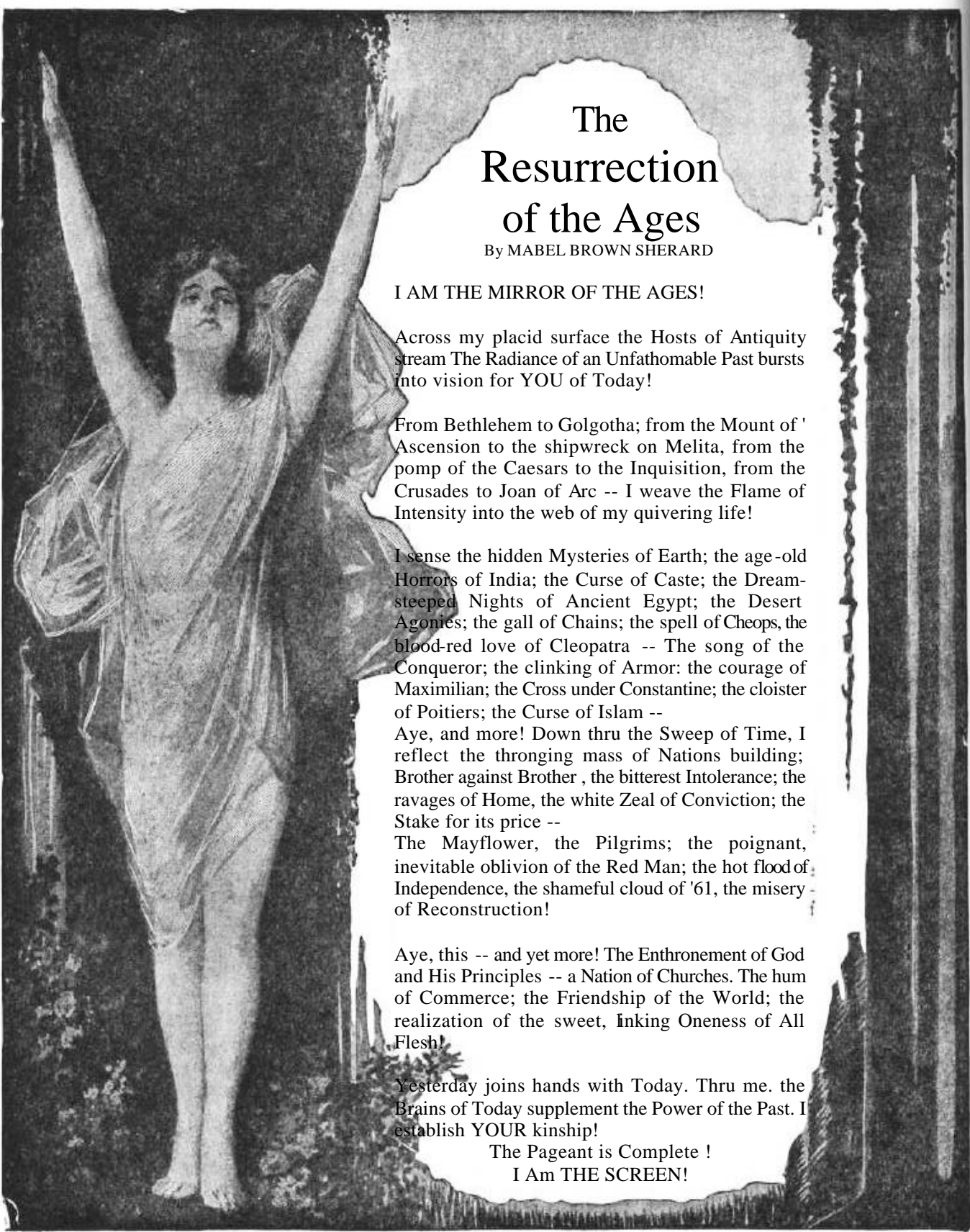
These buildings are equipped with everything necessary -- heat, light, seats, curtains, projection machines, etc. And they can be secured at a very low rental, on account of the lecture being an illustrated RELIGIOUS lecture.

THE STORY OF REDEMPTION

We call your special attention to the following films, which can be used as a Serial, covering eight consecutive dates, each Episode requiring about half an hour to run.

By using one Episode, with a brief lecture before, and a brief summary following, for one date, and so on for the entire Serial, great interest in the community can be aroused, and many requests for literature secured, as well as books sold at the close of the lecture.

Or two or more Episodes can be used on one date; or the first half, consisting of four Episodes can be used for one evening's entertainment, as the circumstances may seem to demand or seem advisable. The first four Episodes require about an hour to run, as does also the second half, also consisting of four Episodes; each half, however, being a complete story in itself, each concluding with a grand climax.



The Resurrection of the Ages

By MABEL BROWN SHERARD

I AM THE MIRROR OF THE AGES!

Across my placid surface the Hosts of Antiquity
stream The Radiance of an Unfathomable Past bursts
into vision for YOU of Today!

From Bethlehem to Golgotha; from the Mount of
Ascension to the shipwreck on Melita, from the
pomp of the Caesars to the Inquisition, from the
Crusades to Joan of Arc -- I weave the Flame of
Intensity into the web of my quivering life!

I sense the hidden Mysteries of Earth; the age-old
Horrors of India; the Curse of Caste; the Dream-
steeped Nights of Ancient Egypt; the Desert
Agonies; the gall of Chains; the spell of Cheops, the
blood-red love of Cleopatra -- The song of the
Conqueror; the clinking of Armor: the courage of
Maximilian; the Cross under Constantine; the cloister
of Poitiers; the Curse of Islam --

Aye, and more! Down thru the Sweep of Time, I
reflect the thronging mass of Nations building;
Brother against Brother, the bitterest Intolerance; the
ravages of Home, the white Zeal of Conviction; the
Stake for its price --

The Mayflower, the Pilgrims; the poignant,
inevitable oblivion of the Red Man; the hot flood of
Independence, the shameful cloud of '61, the misery
of Reconstruction!

Aye, this -- and yet more! The Enthronement of God
and His Principles -- a Nation of Churches. The hum
of Commerce; the Friendship of the World; the
realization of the sweet, linking Oneness of All
Flesh!

Yesterday joins hands with Today. Thru me, the
Brains of Today supplement the Power of the Past. I
establish YOUR kinship!

The Pageant is Complete !

I Am THE SCREEN!

(Used by permission "Motion Picture Classic")

"REDEMPTION"

THE MASTER SACRED FILM SERIAL

A Vision of Earth's Yesterday -- Today -- Tomorrow

THE wonders of Creation; the sweetness of Earth's first love-idyll; the simplicity and dignity of patriarchal life; the splendors and luxury of ancient Egyptian civilization; the transcendent glory and beauty of the life of the man of Galilee, and his great Sacrifice; the labors and sufferings of his devoted followers; the final triumph of Right, -- all are depicted with such impressive realism as to hold the viewer spellbound from start to finish.

Whether the Scriptural account of Lucifer's rebellion against Jehovah, and his consequent degeneration into Satan, "The Adversary" of the Almighty -- implacable, malignant, cunning -- is accepted as literal history, or is considered as an allegory representing the eternal conflict between Good and Evil, this motion picture will be recognized to be a dignified, reverent, comprehensive and in-tensely interesting presentation of the subject.

For the first time in the sacred and profane history of the Motion Picture Art, a broad and profound knowledge of sacred and profane history has been united with a sufficient capital investment to give adequate expression to the extraordinary requirements of this stupendous subject; and the result is a truly exceptional accomplishment.

The Vision of Yesterday

In Eden, in Egypt, in Judea, in Rome in the modern world, the conflict proceeds, illustrated in intensely human episodes, to a tremendous climax wherein the Divine Architect of Man and the Universe vindicates His righteousness and omnipotence in the complete overthrow of His adversaries, the undoing of their evil works, and the final and permanent establishment of "Peace on Earth, good will among Men."

Not of least importance in the picture is the lesson of Satanic responsibility for the Bolshevism and Revolutionism of the present day. As expressed in the subtitles of the picture -- "Thus all around us today, with cunning malice Satan works upon the minds of those who know not God -- to incite them to deeds of violence and hatred. He whispers of "freedom," of "equality," of "brotherhood" -- but his malignant design is to lead his dupes away from God; to destroy the work of the followers of Christ -- the Seed."

We see Abraham, "The Friend of God," (James 2:22, 23), praying in his tent. A bright and supernatural light suddenly shines forth above his head, and the command of the Lord recorded in Genesis 12:1 appears in flaming letters: "Get thee out of thy country, and I will make of thee a great nation."

Abraham promptly obeys God, thus evidencing his faith by his works; later he purchases the cave in the field of Machpelah for a tomb for himself and his wife Sarah; and the episode closes with a view of the moss-covered tomb of the great Patriarch.

The Vision of Today

A brief interlude presenting the testimony of the Great Teacher, Jesus, to Abraham's standing with God, and his expectancy of a place in the coming Kingdom, brings the action quickly to the present day.

Without unduly stressing a modern love-story, a little family of father, mother and child is introduced; and the interest of the observer enlisted in their fortunes. The young father, John Boyd is a physician, the mother, Claire, a trained nurse. By reason of general interest in remarkable discoveries, they are prompted to act upon a long-cherished desire to visit the Holy land; and shortly embark on a steamer for Joppa, the seaport of Jerusalem.

The first cruel blow to their family unity and happiness occurs early on the voyage. Through the carelessness of his nurse, little Junior, the baby, falls overboard and is lost. Reaching Joppa they find that war in Palestine has broken out between the English and Arabs. John and Claire, glad of the opportunity to forget their grief in self-sacrificing service, offer themselves to the hospital corps, and are accepted. The fighting is brief but furious; and while Doctor, now Captain, Boyd is in charge of a front Line Casualty Station he is struck by a fragment of high explosive shell, and dies in the arms of his devoted wife.

Boyd's chief assistant, Dr. Thomas, sends Claire to his private sanitarium in Jerusalem; here she is seen several months later about recovered from an attack of brain fever induced by her terrible experience since leaving her Canadian home. Dr. Thomas has learned to love his patient sufferer during her sojourn under his care; but she is devoted to her brave young husband's memory, and is determined to be independent and make her own living.

To this end she leaves the Sanitarium and finds humble Lodgings in a poorer quarter of the half ancient, half modern city. She befriends a poor blind beggar, Benno, and his pretty little daughter, Miriam; and soon reaches the end of her slender financial resources. A renegade Armenian, to whom she applies for employment, seeks to get her into his clutches; she escapes only to find herself, without money or food and in despair. After a heart-broken prayer to God for help, she falls asleep and dreams the Dream of Dreams -- A Glorious Vision of God's Tomorrow.

A Vision of Tomorrow

Perhaps it is only a Vision or Dream -- yet men of Faith have dreamed the Dream and seen the Vision throughout the Ages -- and perhaps it is what the Prophets of old mean when they say, "The vision is yet for an appointed time, though it tarry, wait for it -- it will surely come." If the beautiful conception of the Producers of this epochal and extraordinary Motion Picture Feature, with all the comfort and happiness it brings to the participants in the events, in any way falls short as in the observer's mind of being an adequate visualization of God's glorious future, then he will be glad to realize that the Real will be so much more grand than the Imagined.

CAST OF CHARACTERS IN "REDEMPTION"





"REDEMPTION"

GREAT BASIC
DOCTRINES
AND TENETS OF
CHRISTIANITY MADE
IMPRESSIVE
-- APPEALING --
SATISFYING.

A MIRROR of Man's History -- Yesterday, Today, Tomorrow.

A COMPLETE and Satisfying Philosophy of Man's Origin and Destiny.

A NEVER-TO-BE-FORGOTTEN Pictorial Framework upon which to impress Religious Instruction upon the Adolescent.

An ADEQUATE OUTLINE of the Age old Conflict between Good and Evil, waged over and through Mankind, as viewed from behind as well as before the Curtain that separates the Material from the Spirit World.

The REALITY of the Events of Sacred History and Prophecy, presented Reverently -- yet with STARTLING VIVIDNESS.

"It is of tremendous scope and many excellencies." -- The Motion Picture World.

"It is truly wonderful." -- Exhibitor's Trade Review.

"The religious subject is not overdrawn. The characters are good." -- Toledo Times.

"It is a charming picture play and no one can afford to miss it. Every mother should take all of her children to see it, and grown-ups can profit by seeing it many times. You have a gem and I hope you will show it throughout the world. I believe when it is properly known it will have a marvelous career, I remain,

*Yours sincerely,
JESSIE ALIEN FOWLER,
The American Institute of Phrenology.*

"REDEMPTION"

EIGHT PART SACRED SERIAL

Part I: "THE GARDEN OF GOD;"

3 reels -- \$7.00.

A marvelous piece of film construction; Man's CREATION from the dust of the earth, before your very eyes, very realistic; His FALL into Sin and EXPULSION from the beautiful Garden of Eden.

Part II: "THE TRAIL OF THE SERPENT;"

2 reels -- \$6.00.

Satanic Efforts to Destroy the "Seed of the Woman" -- in Canaan, Egypt and Judea.

Part III: "THE PRINCE OF PEACE;"

3 reels . . \$15.00.

A unique and distinctive Film of the Life of Christ -- from the Cradle to the Cross, the Resurrection and Ascension. The Christ of Griffith's "INTOLERANCE," is the Christ of this deeply impressive characterization.

Part IV: "HEROES OF FAITH;"

2 reels -- \$6.00.

The Story of the Gospel Age; of the faithful followers and martyrs of Jesus; the warfare of Satan against them; modern conditions; with a final symbolic triumph of Righteousness.

Part V: "GOD'S OATH BOUND COVENANT;"

2 reels -- \$6.00.

A brief Exemplification of the FAITH of Abraham -- "Friend ,of God" and "Father of the Faithful;" and a parallel illustration of this patriarchal virtue in a deeply interesting modern story.

Part VI: "THE UNIVERSAL QUESTION," or "THE STRUGGLE BETWEEN POVERTY AND VIRTUE;"

2 reels -- \$6.00.

This episode, The Universal Question, treats of a romance between a young surgeon and his Red Cross nurse, who, as young Christians offered their services in the World War over in Palestine. On the way over, their little baby was lost at sea; later the Doc-tor himself was killed, leaving his wife to the struggle between pocerty and virtue, with the question constantly before her, because of her early Christian training, as to whether, "If a Man die, shall he live again?"

Part VII: "GOD'S TOMORROW;" or "THE GOLDEN AGE;"

2 reels -- \$6.00.

The Triumph of Faith, and the fulfillment of Prophecy. This gives many illustrations of Prophecies to be fulfilled, when Christ takes His great power and reigns.

Part VIII: "HEARTS MADE GLAD;" or PARADISE RESTORED;"

2 reels -- \$6.00.

Being an allegorical picturization of the doctrine of the Resurrection of the dead, culminating a tremendous climax to this great drama of Redemption, and giving much "food for thought."

PRICES: Total for Entire Serial in Separate Episodes, \$58.00; or Serial Complete -- Cash in Advance, \$50.00.

Experience has taught that excellent results are obtained by running Religious Serials. This method brings out the people again and again, because they all want to know how the picture ends. It also enables the speaker to preach a series of sermons using the pictures as illustrations. They are found to be splendid drawing cards to attract and interest audiences.

When pictures are to be used in a lecture or sermon the mere announcement of that fact will fill an auditorium, when only a handful would otherwise be present therefore,

"SAY IT WITH PICTURES!"

Book them now through us.

DOUBLE SIZED STILL PICTURES ON FILM

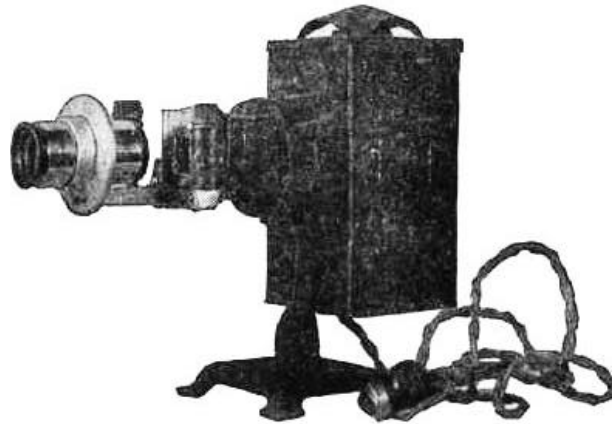
A New Invention has just been completed for placing slides, or still pictures, on a double sized film beautifully colored, and which gives a fine picture 8x10 feet in an ordinary sized hall or auditorium.

Remember, these are not moving pictures, but they are on film, which makes them very light so that a roll of fifty pictures can easily be carried in the vest pocket, for they do not weigh one-thousandth part as much as the same number of glass slides.

We have access to a very large library of these pictures on film which illustrate the various stories of the Bible, and we can have so made up for you any pictures you desire in this form.

We especially recommend this way of giving illustrated lectures on the Great Pyramid, and we arranged with Brother Morton Edgar, while visiting with us, to use his original photographs, taken by him and the late Dr. Edgar during their several visits to the Great Pyramid. There are between 150 and 200 of these photographs which graphically illustrate the great "stone witness," and these can be put on rolls of fifty pictures to a roll, each roll being sufficient for one lecture. Then the next roll can be used for the following lecture, etc. A special lecture goes with each set. Further information upon request.

For the purpose of showing these pictures, a special machine has been perfected which is very simple and easy to operate and is "fool-proof." With it the picture can be stopped at any point and held as long as the speaker wishes to talk about it, then instantly changed to the next one; or it can be turned back to repeat something or again refer to a picture already shown. The accompanying photo is a good illustration of it. Its weight is but a few pounds, and its optical elements are of the best.



STANDARD STEREOPTICON FOR GLASS SLIDES

We can also furnish various makes of standard stereopticon machines, if you desire such; also various makes of moving picture projection machines. We desire to assist and co-operate with you in every way to make your lectures as high-class as possible, as we have had considerable experience with films, slides and exhibition work in general. Our experience is at your service, and we will be pleased to help you along any of the lines suggested in the previous pages. When sending remittances, do not send currency but remit preferably by bank draft, or money order. Trusting that our mutual co-operation and efforts to spread the "glad tidings" of great joy will redound to the glory of God and for the upbuilding of the Body of His Christ, I remain,

Yours in HIS service,

Address all communications to -- DR. L. W. JONES, 1020 Central Ave., Wilmette, Ill., U. S. A.

Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord. -- Psalms 27:14.

Time is an important element in all God's plans; we are not therefore, to be disappointed when the test of endurance is applied while the blessings we crave tarry long.

God took time to frame the world and to fit it for human habitation.

Time to give the world its necessary experience with evil.

Time to prepare for the advent of Christ as the world's Redeemer;

Time for the preparation of the Church to share in His glorious reign.

Time must be allowed for the shaping and adjusting of the individual affairs of His people.

God has not forgotten when the answers to our prayers seem to tarry long.

He, who heeds the sparrow's fall and numbers the very hairs of our heads, is not indifferent to the faintest call or the smallest necessity of His humblest child.

--Pastor C. T. Russell, in the Manna.