

SOUVENIR

CONVENTION REPORT

Second

General Re-Union

Bible Students' Convention

610 Arch Street N.S. Pittsburgh, PA.

"One is Your Master Even Christ"

610 ARCH STREET
N. S. PITTSBURGH, PA.

October 31, November 1 and 2

1930

All Sessions Held in the Old Bible House Chapel

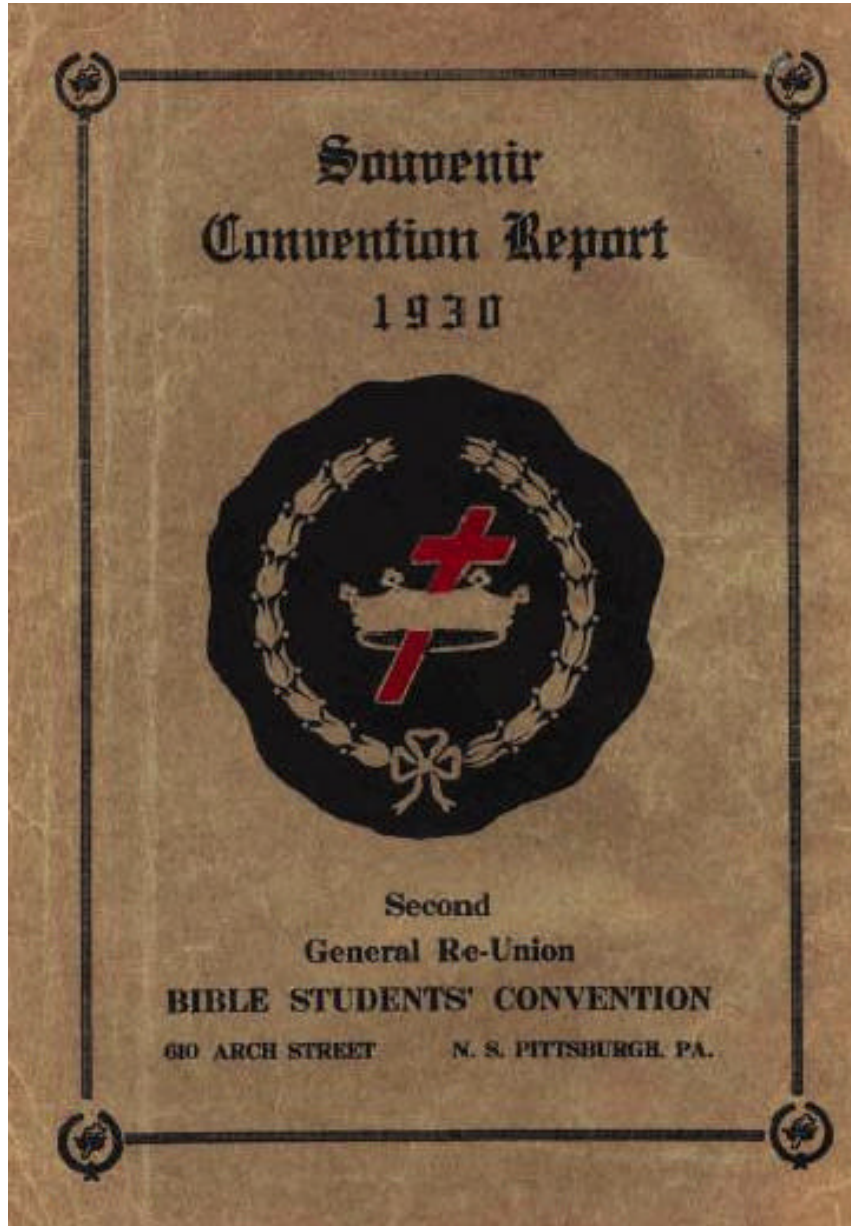
"All Ye Are Brethren"

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



To the King of Kings
and Lord of Lords

In the Interest of
HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION
This Work Is Dedicated



Royal Sons

Come, all ye royal sons of God,
And let us cleanse this fane,
And spread the glorious news abroad
That we are God's again:
And his we will remain.

Come, let us put away the sin
That made our people weak,
And, strong without since pure within,
And daring because meek,
We climb toward the peak.



"The Ship is Safe"

Be True

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

-- Horatius Bonar.

FOREWORD

ONCE again it is our privilege to serve many of the Lord's people by compiling a Report of the proceedings of the Second General Reunion Bible Students' Convention, which was held in the old Bible House Chapel at 610 Arch Street, (Allegheny), -- now North Side Pittsburgh, Pa., on Friday, Saturday and Sunday, of October 31, and November 1 and 2, 1930.

Therefore, with malice toward none, hut love for all, we send out this Souvenir Report with the prayer that it may he the means of strengthening and encouraging, not only those who were permitted to be present in person at the Convention, to thus revive their minds and hearts with respect to what they heard and the fellowship there enjoyed, but especially for those who, by reason of old age, sickness, deafness, family, financial or business arrangements, could not be present in person.

We are encouraged to do this because of the many letters received from friends in all parts of the world, telling of the comfort and blessing they derived from the Report of last year.

We do not hold ourselves responsible for any of the statements made be the various speakers, but leave it to the consecrated judgment of each reader; who, also, should be a real "Berean Bible Student," and thus able to prove every utterance by the Word of God.

Therefore, with a prayer that the Father's blessing may go with it, we send it forth on its journey to the four corners of the earth, as a testimony of the love and appreciation of thousands who are rejoicing in "the LIBERTY wherewith Christ makes us free."

Yours in HIS service,
DR. L. W. JONES,
1020 Central Avenue, Wilmette, Ill., U. S. A.

THE JOY OF BEING EDITOR

Getting out this magazine is no picnic.
If we print jokes people say we are silly;
If we don't they say we are too serious.
If we clip things from other magazines
We are too lazy to write them ourselves;
If we don't we are stuck on our own stuff.
If we stick close to the job all day,
We ought to be out hunting up news.
If we do get out and try to hustle,
We ought to be on the job in the office.
If we don't print contributions,
We don't appreciate true genius;
And if we do print them, the magazine is filled with junk.
If we make a change in the other fellow's write up, we are too critical;
If we don't we are asleep.
Now like as not some guy will say,
We swiped this from some other magazine. WE DID!

Ye Editor Soliloquizes

IS IT not queer that otherwise well-meaning people get such different ideas upon the same subject? As an example:

I am in receipt of a letter from the secretary of a Class at a distance, in which they gathered an entirely different thought, in connection with the last Report, than was intended. The Class unanimously decided not to order any of last year's Report; because,

First: We stated that "the Spirit of the Lord and of Brother Russell seemed to brood over the proposal to have a Convention." They say: "The above savors of Spiritism and not of present Truth. Let us leave the worshipping of dead saints, etc., to the gross darkness of Papacy and some of her daughters. Hear the Apostle, Let no man beguile you of your reward to a voluntary humility and worshipping of angels."

Evidently these dear friends do not grasp the difference in meaning between the word "spirit" and "spirit being." We did not state that the Lord or Brother Russell, as spirit-beings were brooding over the proposition, but that their spirit (INFLUENCE) was felt in the matter.

Again, in connection with our statement about the Old Bible House Chapel, when we said: "A sacred influence seems to emanate from this spot which will radiate far and wide."

They say: "Does not this savor of Spiritism and the thoughts of Babylon on similar subjects? (Holy water, relics and dead saints, etc.)"

Again exception was taken to the phrase: "Sitting at Brother Russell's feet." They claim that is an unhappy statement, and is in line with the previous thoughts, that it savors of spiritism, superstition and the worship of dead men's bones.

"We, as a class, do not place any value on the foregoing matters; neither do we care for photos of graves, or of brethren who give addresses, or meeting houses."

We would like to inquire: Do you know of any person during the past fifty or more years, who knows what God's Plan is, but received that information, or how to obtain it, through the instrumentality of Brother Russell? I don't know of a single such person. We have all sat at the feet of Brother Russell and learned of him, the same as Paul sat at the feet of and learned from Gamaliel. We, of course, recognize that it all came from the Lord, but He used Brother Russell to bring the message to us.

Therefore, we say, "Honor to whom honor belongs." We are glad to yearly pay a tribute of respect to the memory of such a man, and visit his grave and leave a wreath representing our love and respect. This is a common practice for people everywhere; for instance, when they visit the graves or tombs of such men as Washington, Lincoln, etc.

This little annual Memorial Service recalls to our minds the wondrous truths which we have learned through the instrumentality of that "man of God," and we are encouraged to press on and emulate his faith, his zeal, his love and his sacrifice.

INTRODUCTION

THIS wonderful Convention, to me personally the best, the most helpful, the most spiritual and uplifting, had its start, so far as I am concerned, at Chicago, Illinois, U. S. A.

Having made arrangements to meet Brother A. I. Ritchie at the great Union Station in time to catch the 10 o'clock train, Thursday morning of October 29th, I arrived at the station a little ahead of time, put down my grip and looked around for Brother Ritchie, but just then he was not in sight; but looking about who should I see passing me not twenty feet away but Brother E. D. Sexton, of Los Angeles, California. That was certainly a surprise, for I did not know that he was within two thousand miles of Chicago.

"Hey, Sexton!" I shouted. We met, we shook hands, the battle was on, and I leave you to imagine the rest. Soon Brother Ritchie came up. Brother Sexton's back was turned while writing a telegram to his wife back in Los Angeles, so they did not see each other. I said, "Brother Ritchie, do you know this man?" It was another surprise party.

Soon we boarded our train and were on our way to the Convention. It was an all day's journey, as we did not arrive in Pittsburgh until nine o'clock that evening. This, however, gave us a splendid opportunity to visit, renew old-time fellowship, ask and answer questions back and forth.

As we have each been in the Truth for the past thirty, thirty-five or more years, it was a cause of great rejoicing to realize that through all the stress and excitement of the past fifteen years, we could come together, each having the assurance in our hearts that we still loved the heavenly Father, Jesus our Savior, all his Brethren, and His holy Word, and the great Plan of Redemption, which is therein depicted.

Shortly after getting well started on our journey we were again surprised, and this time by having some one come up to us, reach out his hand and say, "Hello, Brethren!" It was Brother Gustav Nybeck from Minneapolis, Minn. He, too, was booked as one of the speakers at the Convention.

Arriving on time at the Pittsburgh Station, we were met by a Committee of Reception of about a dozen of the friends, amongst whom were Brother and Sister Geo. M. Wilson, Brother Zinc, Brother and Sister W. N. Woodworth, and about a dozen others from Pittsburgh, also Brother and Sister J. F. Kohl, of Chicago, who had pre-ceded us by auto.

The Convention this year was held, the same as last year, in the Old Bible House Chapel, made sacred by the memories of sweet fellowship with many of like faith in the years gone by, the sermons, lessons and words of ad-monition delivered by "that Man of God," our dear Brother Russell. In this very room hundreds of people symbolized, by water immersion, their consecration to God. Here, in this room, literally thousands of people have had their doubts cleared away, their questions Scripturally answered, and their Faith re-established in the Bible as the Word of God.

It seems providential that after years of lying idle and deserted that, only a few weeks before the Convention of 1929, the entire building from top to bottom had been renovated, cleaned, painted and set in order, and that the Pittsburgh Class of Bible Students should secure it for their regular

meetings twice a week. Also that we had it for our Convention that year, that they should have occupied it from that time to this and that we should again use' it for this our Second General Reunion Convention.

A Large Audience Present

We speak of this as a General Convention, because while there have been many three-day conventions held during the past year in various parts of the country, they were in the main more in the nature of Local Conventions, admirably serving the friends from nearby places. This Convention, however, was a General Convention, because friends from any and everywhere were present, literally hundreds and hundreds of them -- all could not be seen, however.

The visible audience was between three and four hundred. Many who were at the First General Reunion Convention were unable to be present at this Second Convention, but many who were not at the First one were present at this one. Messages from individuals and Classes from all parts of the world told us that they were with us in spirit and with their prayers, as was manifested by their telegrams, letters and messages brought by those who could come.

NEXT YEAR

The time for holding the next General Reunion Convention was discussed by a number of the friends, and the general opinion seems to favor an earlier date -- say about the first week in August.

An earlier date is much more favorable for auto driving, there is much better opportunity and likelihood of securing special rates on the railroads. Then, too, the children will not have started in school, which is the case with the late date. When once the children have started school the parents, of course, do not think it wise to take them out of school to bring them to the Convention, neither do they like to leave them at home with others while they attend the Convention.

School teachers also are unable to attend the Convention, if held at the late date.

Furthermore, many people will have had their vacations before the late date, therefore could not take more time off from their work.

A Memorial Service can be held at Brother Russell's grave one date as well as on another, as it is not necessary that it be on the exact anniversary day of his burial.

If you favor an earlier date and think that thereby you might be able to attend the Convention, we suggest that you so indicate by writing a letter to Brother Geo. M. Wilson, 241 Rochelle St., Mt. Oliver P. O., Pittsburgh, Pa.

The Pittsburgh friends will be pleased to arrange matters for the convenience of the largest number. You could then lay early plans for your vacation to occur at the time of the proposed Convention.

Well, time and space will not permit me to recount the dozens and dozens of classes represented in one way or another, and the hundreds and hundreds of friends from all parts of the world, including far off Australia. It was a great uplift and inspiration to think that so many were of the same mind and spirit and that the absent ones were thinking of us. It helped to make it "The Best Convention Yet."

Friday, October 31st, 1930

The Convention opened with Hymn 23:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
O may this mutual love
Encourage every fainting heart,
His zeal and faith to prove.

Our glorious hopes revives
Our courage every day,
While each in expectation strives
To run the heavenly way.

Prayer by Brother E. D. Sexton, of Los Angeles, Calif.

ADDRESS OF WELCOME

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

DEAR BRETHREN in Convention Assembled:

Again it is our pleasure to welcome you to this Second Re-Union Bible Students Convention which is held, not in the name of any earthly organization, but in the name of our Heavenly Father and His well beloved Son, the Head of the one true Church, whose names are written in Heaven.



Brother George Wilson

The Apostle Paul has admonished us to "hold fast the profession of our faith without wavering (for He is faithful that promised) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

Therefore, we have come together as Bible Students, each realizing our individual responsibility to the Lord and to the Truth and the privilege we have in the defense of His Word against the subtle delusions of the Adversary, so marked at this particular time. The past year has witnessed thousands of the Lord's people in all parts of the world taking their stand in behalf of the Truth and renewing their confidence in the things which they had learned, but temporarily allowed them to slip.

The purpose of this Convention is to unitedly worship the Lord, in spirit and in truth, and encourage one another, as "Soldiers of the Cross," to fight the good fight of faith and lay hold upon eternal life, the reward for faithfulness and loyalty to the Lord, whom we all love and adore.

The basis of our fellowship is none other than the ransom sacrifice of our Lord Jesus, the most important doctrine taught in the Bible; for every feature of the Divine Plan and purpose is dependent upon the shed blood of Jesus, our Lord and Master.

We are not only glad but anxious to renew our fellowship with those who accept the fundamentals nor first "principles of our Faith," as set forth in God's Word and who are determined to "stand in the liberty wherewith Christ has made us free" and refuse to again become entangled in any system of human bondage.

Our attitude, though not dogmatic, is confident, knowing whereof we affirm; treading with implicit faith in the unfulfilling promises of God's Word, instead of leaning upon the arm of flesh.

This Convention is again held upon the anniversary of the death of our dear Brother Russell, whose memory we cherish, in full recognition of his faithful and loyal service to the Lord and the Truth which in these last days began to be preached in this very building, then known as the "Bible House Chapel."

During the past year this Chapel has been the regular meeting place of the Lord's people in Pittsburgh and it is the unanimous testimony of all who worship with us that it has been the most profitable and the happiest experience in recent years.

We love all the Lord's people, irrespective of their affiliations, for we remember, "One is your Master, even Christ and all ye are brethren". We are also glad to know that it is the Lord who has placed the various members in the Body, as it pleased Him, therefore we are willing to abide by his decision, regardless of the opinion of men. We are happy to welcome you as well as all our Brethren who will take part in the program, feeling sure that the Lord will bless every effort to make this Convention one of spiritual growth and uplift. Our prayer is that you may be richly blessed as you feast at the Lord's table and at the same time may we also prove to be a help and blessing to each other.

We are not unmindful of all the dear Brethren who are unable to be with us in person. We welcome their prayers and loving thoughts in behalf of this gathering and are glad that the Lord will provide a means through the proposed "Convention Report" whereby they also may enjoy the feast of "fat things" about to be spread before us.

And now, my Brethren, in behalf of the Pittsburgh Ecclesia of Bible Students, I bid you a hearty welcome to this, the Second Re-Union Convention and may the Lord bless us richly as we strive to serve and please Him.

Chairman:

I have some telegrams and messages of greeting from friends in various parts of the world, and which I will read at this time. Others will be read from time to time.

Winnipeg, Man. Bible Students Convention Old Bible House,
610 Arch St., Pittsburgh, Penn.

Associated Bible Students Class at Winnipeg desire to send their love and greetings to the friends assembled at the convention. They are with you in spirit and in fervent prayer for the Lord's blessing on your gathering.

W. H. Bloxham, Class Secretary.

Seattle, Wash. Associated Bible Students Convention,
610 Arch St., Pittsburgh, Penn.

With sincerest love we greet you, We are with you in spirit. We earnestly join with you in honoring the memory of our dear departed Brother Russell. Surely we all do well to abide in the spirit of his teaching as he set us an example of following our Master.

Associated Bible Students, Fred Shultz, Secy.
Longbeach, Calif. Bible Students Convention,

610 Arch St., Pittsburgh, Penn.

Class of about twenty independent Bible Students in Iongbeach send their love and greetings to the Brethren assembled in convention at Pittsburgh. May the Lord Bless you in your fellowship together and may the blessing spread to all whose hearts are right for God.

Brother Heinen, Secretary.

THE JOY OF LIVING

If nobody smiled, and nobody cheered, and nobody helped us along,
If each, every minute, looked after himself, and the good things all went to the strong.
If nobody cared, just a little for you, and nobody cared for me,
And we all stood alone, in the battle of life, what a dreary old world it would be!
Life is sweet just because of the friends we have made, and the things which in common we share.
We want to live on, not because of ourselves, but because of the people who care.
It's giving and doing for somebody else -- on that all life's splendor depends.
And the joy of this world, when we've summed it all up, is found in the making of friends.

THE WONDERFUL WORKS OF JESUS AND THE APOSTLES

Discourse by Brother L. F. Zink, of New York

Text: Psalm 145:8-12

8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
9. The Lord is good to all: and his tender mercies are over all his works.
10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom, and talk of thy power;
12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

THE WONDERFUL works of Jesus and the Apostles foreshadowed the Coming Kingdom: "and when He had called unto Him His twelve disciples. He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . And, as ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." -- Matthew 10:1, 7, 8.



The wonderful works of Jesus and the Apostles foreshadowed Christ's Kingdom. On sending out His disciples our Lord had said: "And, as ye go, preach, saying, the Kingdom of Heaven is at hand." Now in what way was the Kingdom at hand at that time? By ensample, also because Jesus is to be the King. God is taking out a people for His name. In other words, an election has been going on for 1800 years. Thus St. Peter says: "Give diligence to make your calling and elections sure." Jesus gave the Apostles miraculous power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease, of whatever kind. He told them to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." All these miraculous things were ensamples of what the Kingdom will be like.

Jesus had said I am going into a far country to receive to Myself a Kingdom and return, for My Kingdom is not of this world. We still pray "Thy Kingdom come." Jesus must die and rise again before He becomes Lord of the dead and of the living. The Church of the Living God must get ready, before they become Joint-heirs with Him and reign with Him -- yes, and possess the Kingdom. -- Daniel 7:13, 14.

We can see how the healing of the sick and the raising of the dead by Jesus and the Apostles were ensamples of the coming Kingdom, with all power. No one has raised the dead since Jesus and the Apostles passed away. It was not resurrection day then; but soon now they will begin this work of bringing to life -- at Christ's return. "The upright shall have dominion over them [the dead] in the morning." -- Psalm 49:14.

But did the Apostles do miraculous works like Jesus did? Yes, St. Peter raised Tabitha who had been dead at Joppa. Now Lyddia was near Joppa and they sent for Peter to come. And many were weeping when he came and they showed him many things -- very beautiful garments she had made. Peter, desirous of seeking the Lord in prayer, "put them all forth." After kneeling down and calling upon the Lord, he said, Tabitha, arise. She opened her eyes, and Peter gave her his hand and lifted her up. Then he called the others in. What a surprise for them to see her living again! (Acts 9:38-41.) Now what a surprise is coming soon when all in their graves come forth -- "in due time." "For there shall be a resurrection of the dead, both of the just and the unjust." -- Acts 24:15.

God wrought special miracles also by the hands of Paul. He could send his handkerchief to any home, and if sick they were healed, or if possessed, the evil spirits left them. But in those days there were vagabond Jews, exorcists who also healed, and they wished to do it St. Paul's way. There were seven sons of one Sceva, a Jew, chief of the priests, who performed miracles, and they came to a man possessed of devils. These men used possibly the same expression that St. Paul had used: Come out of him; and the man replied, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped upon them and overcame them, and prevailed against them, so that they fled out of the house naked and wounded." (Acts 19:11-16.) These men would not try that again. They were not asked to do the Lord's work.

In those days many were added to the Lord, and multitudes both of men and women. Insomuch that they brought the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow them. There came also multitudes out of the cities around Jerusalem, bringing their sick folks, and which were vexed with unclean spirits: and they were healed every one. (Acts 5:14-19.) This shows how all "the groaning creation" will be healed when our Lord is reigning, and the saints, the 144,000, with Him. -- Revelation 14:1-4; 3:21.

Now let us see how Jesus healed. He heals the servant of the Centurion, he who loved the Jewish nation, and had built them a synagogue. The servant was healed without our Lord going to his home. The Centurion said, Master, you say the word -- I know he will be healed. For I have soldiers and I can say to one come and another, go and they obey. Jesus said, Great is your faith -- your servant is healed. They sent some men to see, who re-turned, saying, He is perfectly whole. -- Luke 7:1-9.

The next day He went into a city called Nain, and many of His disciples went with Him and much people. And when He came nigh the gate of the city, behold, a funeral -- "A dead man carried out, the only son of his mother, and she was a widow. . . . And when the Lord saw her, He had compassion on her, and said unto her, "Weep not." She may have said, I cannot help it. He came and touched the coffin and they that bare him (the pall bearers) stood still -- all wondering what Jesus was going to do, and all eyes fixed on Him. And Jesus said, "Young man, arise," and the young man sat up and began to speak. What a surprise -- a glad surprise at this funeral! Now who would he speak to? Possibly some one he knew. He may have said, Where are you going? -- to some party? Oh, no, James, we were going to a funeral. Just lift the covering and see where you are. We were on the way to the cemetery, but Jesus intervened and changed this funeral, and we are glad. "And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited His people. And this rumor went forth throughout all Judea, and through-out all the regions round about." Now this foreshadows the coining Kingdom when they will "awake and sing, ye that dwell in the dust." -- Isaiah 26:19; Luke 7:11-22.

Again the disciples of John came to show him what wonderful works Jesus and the Apostles were doing, and John called them and said, I wish you to go and ask Jesus, "Art thou He that should come, or look we for another -- [who will restore all things]?" And in that same hour (while they waited), He cured many of their infirmities and plagues and of evil spirits. And unto many that were blind, He gave sight. Then Jesus said to the men that they could return and tell John what things they had seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor this Gospel is preached; and that He had told them to tell John or whosoever (probably Bible Students, too), Blessed is he that shall not be offended in Me -- even if I do not do all things in your way, and in your time.

What would John think of all that was going on? He knew when Jesus was baptized that He was the Messiah, and that He was to preach good tidings to the meek, to bind up the broken hearted, to comfort them that mourn, to open the prison to them that were bound; and to preach deliverance to the captives. (Isaiah 61:1-4.) The groaning creation were in captivity, and St. Paul says (Ephesians 4:8) that He that descended into hades, the same is He that bath ascended and led a multitude of captives. All mankind were purchased and He will now soon deliver them from death. For "He is Lord of the dead and of the living," and the "Father judgeth no man." He bath committed all judgment unto His Son, and "He will draw all men unto Him." "That was the true light that lighteth every man that cometh into the world." The Father does the drawing now (John 6:44), but soon now our Lord will look after all captives in the valley of the shadow of death.

Ezekiel says Sodom and her daughters, and Samaria and her daughters shall return to their former estate. It shall be more tolerable for Sodom and Gomorrah in that day than for many. Some people lack gratitude for what Jesus did for them and they are more responsible, for according to the light received, they are either building character or destroying character; thus making their eternal prospects better or worse for the great Judgment Day. (Ezekiel 16:53-55.) At that time He will open the eyes of the blind and bring out the prisoners from the prison house. (Isaiah 42:6, 7). Job 3:11-18 describes where the dead are. He exclaims, Why did I not die, for then would I have lain still, and been quiet. I should have slept: then had I been at rest -- quiet resting place -- with whom? -- "with kings and counselors of the earth, or with princes that had gold, who filled their houses with silver.

There [in Sheol], the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."

These are some of the things Jesus and the Apostles did, as recorded also in Matthew 4:24, 25; also John 14:10-12. But the Father that dwelleth in Me doeth these (wonderful) works -- and you are astonished. But indeed, indeed, I say unto you, He that believeth in Me, the works that I do, shall he do also. They might have said, Can we do such miraculous works, Master? Yes, and greater works shall ye do than these. These are not lasting. This power comes from God and will pass away when the Apostles pass away. That is why He prayed at the grave of Lazarus, "Father, I know that Thou hearest Me always: but because of the people which stand by I said it, that they too may believe that Thou hast sent Me, and this is for the glory of God." -- John 11:40-42.

But suppose the Apostles had said, How can we do greater works than Jesus? You see it was not resurrection day, the real healing day for all; for He said I must go and receive Myself a Kingdom, then return. These are only samples of My Kingdom -- ensamples of what I and the 144,000 will do -- those called Saviors by Obadaiah (Obadiah 1:21.) You will do greater when sitting on My throne. (Revelation 2:26, 27.) You will shine forth as the sun. You will have power over the nations. (Revelation 3:21). Then the work will be lasting. Those healed by our Lord took sick again and those He brought back to life died again. But when the Bride says Come and Christ draws all men unto Him, and out from His Bride flows rivers of water of life, then when the sick are healed and they believe, they will never die; or when the dead are awakened and they believe, they will never die. Now this is greater works indeed.

Jesus said to Martha, He that believeth on Me though he were dead, yet shall he live, and whosoever liveth and believeth on Me shall never die. (John 11:25, 26.) I am coming with healing in My beams, and the inhabitant will not say I am sick. (Isaiah 33:24.) This is the message of the angels, "Behold we bring you good tidings of great joy which shall be unto all people." Because Jesus tasted death for every man, we can now see the bright side of life.

Now let us look at the bright side of life, comparing it with the dark side. By man came death, by man came also the resurrection of the dead. In dying thou shalt die. "The wages of sin is death." Cursed is the ground, Adam, briars and thorns will it bring forth. You must earn your bread by the sweat of your face. And Job cries out, "O that Thou wouldst hide me in Sheol till Thy wrath be past. For man lieth down and riseth not until the heavens be no more." Then our dead shall return. (Job 14:12-14; 17:3.) "All are now in the valley of the shadow of death."

Now for the bright side -- behind the cloud there is a silver lining. Thou turnest man to destruction and sayest Return. Does He mean heaven? No, mankind never lived there. They return to their former estate. Notice Rachel's refrain: "Rachel, refrain thy voice from weeping. Thy children shall come back from the land of the enemy; they shall return to their own border." (Jeremiah 31:15, 16.) But Christians do not return, they go to the place Jesus went to prepare for them, and He promised to receive them unto Himself. David says in Psalms 30:5, God's anger endureth but a moment -- in His favor is life. "Weeping may endure for a night [of 6,000 years], but joy cometh in the morning." For "In the light of the King's countenance is life; and His favor is like the cloud of the latter rain," when He pours out His spirit upon all flesh. (Proverbs 16-15.) Thou hast turned Thyself

from the fierceness of Thy anger, and now mankind can live. (Psalm 85:3-5.) Thou takest away their breath, they die -- all are troubled and return to their dust. But see the bright side: "Thou sendest forth Thy spirit [power], they are created; and Thou renewest the face of the earth." (Psalm 104:29, 30.) These last two verses are a miniature Divine Plan of the Ages. Heaven does not need renewing, but the earth does. "All in the graves shall hear His voice and come forth." The Prophet Isaiah speaks of this time: "Thy dead shall live, with my dead body shall they arise." Explanation with regard to what body, is given in Ephesians 5:23: "He is the Savior of the Body."

Isaiah says, "Awake and sing ye that dwell in the dust. And the earth shall cast out the dead." (Isaiah 26:19-21.) And "the ransomed of the Lord shall return with songs and everlasting joy upon their heads." (Isaiah 35:10.) Like sheep all mankind are laid in the tomb (sheol, usually called hell) and death shall feed upon them, and the upright shall have dominion over them in the Morning -- of the Resurrection Day. (Psalm 49:14.) That will be a 1,000-year day, earth's great jubilee, when all nations shall sing for joy -- yes sing. (Psalm 67:4.) For all nations shall remember and turn unto the Lord when He is governor among the nations. (Psalm 22:27-28.) For the government shall be upon His shoulder and of the increase of His government and peace there shall be no end. (Isaiah 9:6, 7.) And Thy people (all mankind) shall be willing in the day of Thy power. They are not willing now. In the beauty of holiness from the womb of the morning, thou hast the dew of thy youth. For he shall see of the travail of His soul, He shall see His seed (children), and prolong their days -- "The everlasting Father" will give everlasting life. "There shall be a resurrection of the dead, both of the just and the unjust." Therefore in that day, a glorious day, the great enslaver, Sin, shall be shorn of his power, and the prison house of death shall be opened and a release presented to every prisoner (in the tomb) -- signed: "In the precious blood of Jesus." There will be given a righteous acquittal to all from the original condemnation. For the fathers have eaten the sour grapes and the children's teeth are set on edge. But they will not use that proverb in our Lord's day. If any one dies, he must die for his own iniquity. All now (lie on account of Adam. (1 Corinthians 15:21, 22; Romans 5:18, 19; Romans 8:20.) As many as lost life through Adam, shall be set free on account of Christ Jesus who secured a new trial for all. For the redemption through Jesus our Lord will be as far reaching in its blessed results on the highway as the fall of Adam in its blight and ruin on the Broad Way.

St. Paul shows beautifully from Romans 5:18, 19 that by one man's transgression, sentence came upon all. Even so, by the same law, by the righteousness of another, the free gift, came unto all, a right to live again -- to choose life. The ransom Jesus gave does not guarantee eternal life, but a trial for it. Jesus does not pray for the world now. Christians are drawn by the Father, and soon "Our Savior will draw all men." "He is the light that lighteth every man that cometh into the world," but millions died before He came, and since He came, who never heard of the only name -- this teaches

Hope Beyond the Grave

After 1900 years, the great Deliverer comes. He has the keys of death and hell. (Rev. 1:18.) He then will stop people from dying, and those in hell He will let out. Then victoriously He will 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." "Death will be swallowed up in victory."

Now after considering much of the dark side and the bright side, let us quote from Brother Russell on the bright side:

"Close your eyes to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth A perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act."

There no more sickness, no more tears, no more dying "For the former things have passed away. Behold I will make all things new. Jesus told why He did such miraculous work. (John 2:11.) "This beginning of miracles did Jesus . . . and manifested forth His glory." He did it to show beforehand what the Kingdom would be like. He said, "Go and preach, saying the Kingdom of Heaven is at hand," -- by example. Soon now it will be in reality.

As recorded in Matthew 15:23-39, Jesus had done wonderful works, and a Gentile, hearing and seeing how easily He did it for the Jews, sought His help. She knew she was not a Jewess, but in her despair she thought to ask of Him as He was so kind and compassionate. Jesus had told His disciples, however, "not to go to the Gentiles," but only to the lost tribes of Israel. She came and worshiped Him, saying, "Lord help me." He answered her,

"It is not meet for me to give the children's bread [truth] to dogs [outsiders.]" And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Was she vexed to be called a dog? O, no, she was quite sweet. She answered, You would not miss a few crumbs. And He said, Your daughter is healed, O woman, great is thy faith.

After that great multitudes sought Him. The lame, blind, dumb, maimed, and many others came to Him, and He healed then all. But the multitude wondered when they saw the dumb speak, the maimed made whole, the lame to walk, the blind to see. And yet greater things will He and the saints do when the Kingdom fully comes. Jesus called His disciples and said, I have compassion on this great multitude. They have continued with us now three days and have nothing to eat, and I cannot send them away fasting, lest they faint. But the disciples said, How can you feed so many? How much food have you? Seven loaves (buns) and a few little fishes. Now there were 4,000 men besides women and children. And He gave thanks and break and gave to His disciples, and the disciples gave to the multitude, and there were seven baskets left over. Now twelve only waited on the table at this time. But God is now choosing twelve times twelve thousand, 144,000. At that time the Bride will say Come, and out from her shall flow rivers of living water. And He will draw all men unto Him. (Revelation 14:1-4.) These 144,000 are the first fruits unto God and to the Lamb.

Now as Jesus was healing on the way, He heard that the Centurion's daughter was dead. (Mark 5:35-43.) Some said, Why trouble Him. Only believe, He said. He taketh Peter, James, and John to the house, and many were weeping. Why make this ado, He said, she is not dead, but sleepeth. And they laughed Him to scorn. Possibly these were hired mourners, for he put them out. The friends went in where the damsel was and Jesus took her by the hand and said, "Damsel, I say unto thee, Arise." And He said, "Give her something to eat." Now in the resurrection day it can be said also, "As you do this unto one of the least of Mine, you do it unto Me."

At the death of Lazarus, Martha and Mary sent word to Jesus to come, "He whom Thou lovest is sick." But Jesus answered, "This sickness is not unto death," meaning he would die, but that He would restore him, as another example. For he said that it was for the glory of God. (John 11:4.) Jesus greatly loved these three. But Jesus said to His disciples, "Our friend Lazarus sleepeth, hut I go to wake him out of sleep," meaning he was dead. But the disciples said of him, "If he sleeps, he doeth well." Howbeit Jesus spake of his death, and said He was glad He was not there, so that now He could show some the glory of God. Let us go and see them. When they reached Bethany, He found that Lazarus had lain in the grave several days. When Martha heard He was coming, she went to meet Him, and said, "Lord, if Thou hadst been here, my brother had not died. But I know that even now God will give Thee whatsoever Thou wilt ask." He answered, "Thy brother shall rise again." I know he will at the last day, the resurrection day. Jesus answered, "I am the Resurrection and the life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth on Me shall never die."

Now Mary had remained in the house and the Master called for her, and when she was come unto Him, she fell down at His feet, and said, If Thou hadst been here my brother had not died. When Jesus saw her weeping and all the Jews also, He groaned in spirit and was troubled Himself. He asked, "Where have ye laid him? They said unto Him, Lord, come and see."

"Jesus Wept"

And they said, "Behold how He loved him." Why did He weep, when He knew all all things? And some of them said, Could not this man which opened the eyes of the blind have prevented his death? He had stayed away purposely to show the glory of God. Jesus knew that the groaning creation must wait for His return, also for the manifestation of the sons of God. He knew that in every family when death comes into the home there is sorrow. Yes, every heart knows its own bitterness. But Jesus knows the bitterness of every heart. And He wished to show His sympathy at Bethany and in all His ministry. Where did you lay him? Come and see. Take away the stone. But Martha said, By this time his body will be offensive -- it is now four days. Jesus had said it was for the glory of God, and He lifted up His eyes and cried aloud, "Lazarus, Come forth." And he that was dead came forth bound hand and foot with grave clothes. Jesus saith, "Loose him and let him go." -- John 11:11-14.

"Thou turnest man to destruction and saith, return, ye children of men." Then God will have many here to re-move any obstacles or fear or superstition on their return. As it is written in Rev. 20:11-15, I saw a great white throne, and Him that sat upon it, from whose face the earth and heaven fled away -- the earth and heavens that will melt with fervent heat. Then we will have the new. God saw the dead, small and great stand before God -- all mankind -- and the books were opened -- the books of the Bible -- and another book, which is the Book of Life -- the sinners' book and all who never heard of the only name. Then Christ will draw all men unto Him. Then all will be judged according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and whosoever was not found written in the Book of Life, during the 1,000-year Judgment Day, were cast into the lake of fire which is the Second Death -- cut off from life. They get death eternal. The righteous get life eternal. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ."

Job explains also what takes place when the heavens pass away. He says, Man lieth down and riseth not until the heavens be no more. They shall not awake nor be raised out of their sleep, until Christ comes with the keys of death and hell. He will stop them from dying, and those in hell He will let out. Then all mankind will sing for joy. (Psalm 67:4-7.) This will be the world's great rest-day, Sabbath day. That is why Jesus said He was Lord of the Sabbath. Their sabbath was only a shadow if the real one coming so soon. (Colossians 2:16, 17; Matthew 12:3-12.) They would take a sheep out of the ditch on their Sabbath day, and water their stock, but objected to Jesus healing on that day. Jesus answered them severely. (Luke 13:10-17.) He was teaching on the Sabbath day and a woman which had a sickness eighteen years, bowed together so that she could in no wise lift herself up. But when Jesus saw her, He had compassion, and said, "Woman, thou art loosed from thine infirmity." And as soon as He touched her, she was immediately made whole. Now the ruler of the synagogue was angry and said there are six days to come to be healed, but not on the Sabbath day. Note our Savior's answer: Thou hypocrite, doth not every one of you on the Sabbath loose his ox or his ass and take them to water? Ought not this woman who is a daughter of Abraham be loosed from this sickness on the Sabbath day, who has been bound by Satan for eighteen years?— but not by our Heavenly Father. His adversaries were ashamed. They would take a sheep out of the ditch on the Sabbath to save it, but if a man or woman fell in, they could give no assistance, for they dare not break the Sabbath.

Now our Lord is to be the Lord of the greater Sabbath when all sickness, even death is to be destroyed. "O death, where is thy sting? O sheol, where is thy victory?" At last God's anger will cease. (Psalm 85:3-13.) -- God's wrath taken away. Thou turnest Thyself from the fierceness of Thy anger. Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness look down from heaven, and our land shall yield her increase. "Surely I come, come quickly. Even so, come, Lord Jesus."

"We've been watching, we've been waiting,
For the star that brings the day;
For the night of sin to vanish,
And the mists to roll away."

1:30 P. M. -- TESTIMONY MEETING -- Oct. 31
BACK-HOME HOUR PRAISE AND TESTIMONY MEETING
Led by Brother Benjamin Boulter, Plainfield, N. J.

We will sing a good old hymn, No. 29:

DAY DAWN

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

Lift up thy head; the day breaks o'er thee;
Bright is the promised shining way!
Light from heaven is streaming for thee;
Lo! 'tis the dawn of perfect day.
Rejoice! rejoice! in hope of glory,
Counting all else but vanity;
Precious this Truth; O seek and hold it,
And send it forth that all may see.

The other night I went down to hear Mr. Markham, in our school at Plainfield. Mr. Markham is one of the great poets of today and he has written some wonderful poetry. He was in Plainfield about a year ago, and again last week. In his remarks, the first thing he said was, "I am glad to be here." In fact, he said, "I am glad to be anywhere." I can go further than that and say I am glad to be anywhere where the Lord's people are assembled together.

We are going to read the text from which our Manna text is taken this morning, Psalms 63:3. "Because God's loving kindness, God's favor, is better than life, says the psalmist, my lips shall praise Thee." And this is what we are going to do in the next home. We are going to praise the Lord. Praise God from Whom all blessings flow. "Thus will I bless Thee while I live. I will lift up my hands in Thy Name. My soul shall be satisfied with marrow and fatness and my mouth praise Thee with joyful lips, when I remember Thee upon my bed and meditate upon Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee. Thy right hand upholdeth me, but those that seek my soul (and they were seeking the life, the very being of the Psalmist David) shall go into the lower parts of the earth." He does not say that they would go down to eternal torment, does he? He said they would go down to the lower parts of the earth. "They shall fall by the sword, they shall be a portion for foxes, but the King shall rejoice in God. Everyone that sweareth by him shall glory; but the mouth of them that speak lies shall be stopped."

May the lord bless His precious word. Now let us praise the Lord with joyful lips. Let us sing another beautiful hymn, Hymn No. 72. This is such a beautiful hymn. We thought when we came into the Truth this is a new hymn, but we found it is a very old hymn, sung many years ago.

Now, dear friends, this is, shall we say, your meeting this afternoon. Every one has an opportunity now to tell us some good things. We have some wonderful things to tell, I am sure. It will take a long time to tell it. We only have an hour altogether, so I suppose, as we used to say in the Salvation Army, (and I might say I had the pleasure of being in that organization for eighteen long years.) Pleasure? you say. Yes, pleasure. Lots of enjoyment, lots of good feeling, and lots of the blessing of the Lord. Simple, child-like faith we had, in the Lord. We didn't have the wonderful Divine Plan, the wonderful knowledge we have today, but we did know the Lord and the spirit of the Lord, and "wherever the spirit of the Lord is, there is liberty." And I can enjoy a good Salvation Army meeting today. They dedicated their new building in New York last Sunday. But we can enjoy the beautiful hymns, wonderful hymns we used to sing, and they are just as good today. We used to sing, "Lord, through the blood of the Lamb that was slain, Cleansing for me." And we are still leaning on the same Lord, the same Master, and still trusting in the same blood of Jesus that cleanses from all sin.) So as we used to say in the Army, to be sharp, short and to the point. And that is about what we will have to say this afternoon -- be short and to the point. Who is the first?

I am Brother Pyles of Riverdale, Md., formerly Washington, D. C.

I wish to offer my thanks, to God publicly for the fact that His great love has been extended to me through a long period of years, that His all-seeing eye has watched over me and that He has kept me to the present time and now favored me with fellowship and association with a number of brethren of like precious faith. I ask your prayers that I may continue in God's favor and that I may be in such a spirit and disposition of mind that God can work in me to will and do of His good pleasure.

Brother Boulter:

Bless the Lord. It was a great pleasure to meet our dear Brother Pyles. We had heard so much about him.

Sister Mitchell, Brooklyn, N. Y.:

Brother Pyles was an elder in the first class with whom I found a home in present Truth and it is a great joy to me to be thus kept by the power of God, and that I, too, am able to meet at the same Throne of Grace. This is the first I have seen in this chapel since I heard the first sermon in present truth. Our pastor stood where Brother Boulter stands and I sat in the second row on this side. Brother Russell spoke from these words, "Knowing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" That sermon is just as necessary for me today as it was then, nearly thirty years ago, and it is the great desire of my heart that it may be fulfilled,

Brother Hopkins, Cincinnati, (Brother eighty years of age):

I am a junior in this Class but I am a patriarch in the class with my Lord. I have been a Christian ever since I can remember but not until two years ago did I fellowship with a Class of God's saints, a holy people You cannot imagine the love that has been born in my heart since I have been fellowshipping with these people. I have been in the churches. I have been, like our brother, in the Salvation Army. I played in the Salvation Army band and enjoyed the meetings very much but I never in my life, until two years ago, fell in with such a Class as is presented here. You truly are consecrated Christians. You, I believe, are the wheat class; and the tares are weeded out, and I cannot praise God sufficiently for His wonderful leading in directing me to this class.

Brother A. I. Ritchie, Chicago:

I should like to read a little testimony from my wife. She was in the Salvation Army for eighteen years, and helped edit the "War Cry." "Dear Friends: I would very much like to be with you at this convention, but since that cannot be, I am asking Brother Ritchie to convey to you my loving greetings and best wishes for your blessing and steadfast joy in the Lord. I thank God for His many blessings and do rejoice in His love and favor. The Truth is very precious, and the fellowship with God's children is very sweet. 'I know in Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.' May we all be faithful and meet in the great convention around the Throne 'not many days hence.'"

For myself I never get over being thankful for the knowledge I have of God's plan. I remember hearing Brother Shearn one time saying he had been a Bible Class teacher for a number of years, and one day he and the minister were walking home and the minister said, "Brother Shearn, I am a little bothered." He asked, "What about?" "I don't quite understand about the philosophy of the Ransom. Will you help me out?" asked the minister. "No, I cannot, Brother. I do not understand what the Ransom means. I cannot understand it." And these were two educated Christians, and neither one knew what was the philosophy of the Ransom. I believe that every one in this room knows it now and can say it right off, and I never get over being thankful for what I have learned of God's Plan, and the ones through whom I learned it. I hope I'll keep on being increasingly appreciative and I hope that I may be one of those accounted worthy to be in the Kingdom with the Lord. I ask your prayers.

Brother Sargent, Toronto:

Had ally one told me a year ago I would attend this Convention, I would have thought that he was indulging in a wild, fantastic dream. But my heart got hungry for fellowship with people who would put the truth before everything else, put it before headship, I mean earthly headship, earthly channel, and speculation and a whole lot of other things. I believe I have found the people who are doing that, and I am very glad to have found them. I am very glad to be with them. I thank the Lord from the bottom of my heart that I am here today and I certainly pray the Lord's blessings richly upon you all.

Brother Gates, Memphis, Tenn.:

I want to testify to deep and heartfelt appreciation of what the Lord has done for me in permitting me to see and appreciate present truth. I appreciate it from the depths of my heart. And while I know I cannot serve Him as I want to, because of the weakness of the flesh, I know that He is hearing me, for the desire of my heart is to serve Him above everything else. I ask an interest in your prayers, not only for myself, but also for the Class back in Memphis.

J. D. Clemons, Jamestown, Okla.:

My heart is rejoiced to meet here with these people. For a year I have been looking forward to this gathering. In 1918 the Lord through His grace and favor showed me as clearly as I see today, how the Lord's dear people would be scattered and peeled, and I want to say this, that I very much rejoice to see them now gathering back. The Lord's Word shows this. For some time we have been looking for this gathering, and as I understand from the Word of the Lord, that the time is now ripe. The time is now as it was in the days of Pastor Russell. The field is white already for harvest. The people do not appreciate. They have not appreciated that there are two harvests, or a continuation of the one harvest. People have not appreciated the fact that the harvest proper ended in 1918, just as Pastor Russell showed that it would. Now Pastor Russell plainly told us, not in words like I would say, but he has plainly told us that there would be another harvest; this he showed us would be the harvest of the evening. I am rejoiced to know that that harvest is right in our midst. This is the second time since 1918 that I have met with any Class that has claimed to be Bible Students. Two years ago this coming winter I met with one of the classes in Los Angeles, but I found that little class was just as truly bound as they were in the I. B. S. A. My heart is very much rejoiced to see and to know there is a place where a man can meet and worship God according to the dictates of his own conscience, as there is no creed he subscribes to except the Word of our God. I ask an interest in your prayers, and all God's people everywhere have my prayers and best wishes, and I will do anything and everything in my power to assist. I will say this: I believe there is something better for this people, just ahead; there is something to rejoice their hearts more than they ever dreamed of, My prayer is not that God would hasten His time, but that in time this may be revealed to His people.

Sister Hazel, White Plains, N. Y.:

Will you please sing hymn No. 113 as my testimony.

I love thee, I love thee, I love thee, my Lord;
I love thee, my Saviour; I love thee my God;
I love thee, I love thee, and that thou dost know;
But how much I love thee, I never can show.

I'm happy, I'm happy, O wondrous account!
My joys are triumphant, I stand on the mount!
I gaze on my treasure, and long to be there,
With Jesus my Savior, and all saints to share.

O Jesus, my Savior, with thee I am blest!

My life and salvation, my joy and my rest!
Thy name is my theme, and thy love is my song,
Thy grace doth inspire both my heart and my tongue.

Of who's like my Savior? he's Salem's bright King;
The sweet song of Moses he's given me to sing;
I'll praise him, I'll praise him, with heart and with will,
While his blessed work here my moments do fill.

Sister Edith Hoskins, Brooklyn, N. Y.:

I just want to tell you why I am at this Convention. As I thought of coming I couldn't but ask myself some questions: Why did I desire to come? What was the motive, the drawing? Was it the sentiment still lingering about this place? Or was it the friends I desired to see? Or certain speakers I wanted to hear? While all of these had an influence none of them answered the longing in my heart. You know when our Lord was on earth certain Greeks came seeking Him, and they said, We would see Jesus. And that expresses the yearning in my heart. This place with its holy memories cannot satisfy us. It is not the friends as old creatures that we desire to see; nor the speakers in themselves that we wish to hear. It is the Lord that we want to see, and His voice that we want to hear. If it is the human voice that we hear at this convention, our coming will be in vain; but if it is the voice of the Lord, His message that we hear, surely our hearts will burn within us. So my prayer has been that our coming together would mean to us a clearer vision of the Lord and a realization of a closer walk and a more vital union with Him.

Hymn No. 107:

I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And his spirit and blood make my cleansing complete,
And his perfect love casteth out fear.

Chorus:

There's joy in the valley of blessing so sweet;
Here Jesus his fullness bestows;
We believe and receive and confess him,
Our refuge from all earthly woes.

There is peace in the valley of blessing so sweet,
And plenty the land doth impart;
And there's rest for the weary, worn traveller's feet,
And joy for the sorrowing heart.

There is love in the valley of blessing so sweet.
Such as none but the blood-washed may feel;

Here heaven comes down redeemed spirits to greet,
Here Christ sets his covenant seal.

There's a song in the valley of blessing so sweet,
That only the virgins can sing
All nations shall worship and bow at Thy feet,
To th' honour and praise of our King.

A Letter

Letter from Brother P. W. Marcellus, New York:

Dear Friends, in Convention assembled: As I could not be with you in person I am sure I am in spirit. The love and joy that fills my heart at this time of being one of you I cannot express. It is surely comforting and sustaining at this time to know as the years go by, our knowledge and love, for the real truth increases so much and that our Father makes everything so plain to all those whose hearts are ready to receive His precious truth in all its fullness. As I see each one striving so hard (sometimes under the most difficult and trying circumstances) I know the dear Lord is paying strict attention to all of these, and what a blessing they must receive by so doing. My desire for unity of mind and spirit is with you always as long as we keep in harmony with God's Word and the Lord's teachings. To do God's will each day in deed and in truth has its sanctifying influence. This influence keeps our mind from getting twisted so that we may think right and do right. Let us keep fighting the enemy and praising the Lord until we reach the goal. Much Christian love to you all.

Another Letter

E. S. Mason, Fitzgerald, Ga.:

Beloved Brethren: While it is not my privilege today to be with you in person, yet I wish you to know I am nevertheless with you in a more particular sense than I have sometimes in the past been with those where I was personally present. I am with you in the contention that it is a privilege and even duty for a real Christian to obey the advice of Saint Paul, "Stand fast in the liberty wherewith Christ has made you free, and he not entangled again in a yoke of bondage."

I am "with you" in the endeavor to obey the command of the Prophet, "Say ye not a confederacy" and in the conviction of the truth the Master expressed when He said "Man shall live by every word that proceedeth out of the mouth of GOD" and to "beware of false prophets," no matter how heavy their coating of "wool" may be or how loud their boasting.

I am "with you" in what is expressed on the first page of the program, "Welcome to all believers in the ransom and those who love God and our Lord Jesus Christ," and who therefore put the Word of God as far superior to the "doctrines of men" which in our day, perhaps more than

in any other, blind and confuse even many of sincere believers of the ransom and lovers of God and of Christ. I am with you" in the condemnation of the prevailing tendency to belittle and denounce,

to ostracize and judge worthy of death, those who do not just fall in line with the views of "Me and my wife, my son John and his wife."

I am "with you" in the conviction that our chief "work" is to get ourselves ready for the position to which we are called, and "to do with our might what our hands find to do" in the service and comfort of the brethren. Consequently, my dear brethren, my prayers and good wishes are that this convention may be a great blessing to those here assembled, and to many others whose love for God and Christ, and obedience to His Word, has led them to stand for the Truth when such a stand brings ridicule, contempt and persecution. Some of you I know personally, and some of you know me personally, but I wish to assure you that my love embraces all who have "received the word in an honest and good heart, and are bringing forth fruit with patience."

"The grace of our Lord Jesus Christ be with you all." "Remember my bonds."

Another Letter

F. M. Robinson, Denver, Colo.:

To the brethren in Christ gathered at the Pittsburgh Convention: Greetings, love and assurance of our prayers for your blessing from the little groups and isolated ones of the Middle West. We are often denied all but the scantiest fellowship with the followers of "this way," but our hearts are filled with joy and contentment as we realize the Master's care over us and we praise Him for delivering us. Rest assured that our hearts are with you, and may you all realize the fulfillment of His promise that "in all thy ways acknowledge Him and He will direct your paths" and may He keep us until the time when we may all meet at the Great Convention.

Brother Margeson, Boston, Mass.:

Dear Brethren, my mind is going back nearly thirteen years, going back to days that were dark to some of us, but there is joy in my heart today as I see the blessings of our God in these days, and as we mingle here we believe we will have a very precious season of blessing from the Lord. I believe many dear ones have been praying for this convention as we have come here to meet the Lord, and I do not believe we will be disappointed. It rejoices our hearts to clasp the hands of many dear ones we know and say a word of greeting. The thought comes to my mind, the words of another, "God buries His workmen, but carries on His work." As in the providence of God we are permitted to live in these closing days, we are not to be idle. The fields are white unto harvest. As, traveling by car coming through your state, I thought: yonder in this town and in that town is my brother, my sister, crying out for help today. What are we doing to help them? It is our privilege, as some one said here, to lay down our lives for the brethren. May the love of God stimulate us to more active service for our brethren. I pray that the blessing of the Lord may be upon us in a very special way to bring us closer and closer to our dear Redeemer, and to help others as God gives us opportunity. I desire your prayers, dear brethren.

Brother E. D. Sexton, Los Angeles, California:

I have a duty to perform and I may as well perform it right now while I have a little courage. I am like the brother from Toronto who testified. If you had told me a year ago I would be present at this convention I would have said, "Maybe," but we would have doubted it. I am very much moved by being here today. I worshipped with many in this hall thirty years ago. Glad to see so many faces that I remember used to stand around the stove here to keep warm. Brother Williams was among them. Brother Wilson was running around then, a little boy. Brother Bauer was here somewhere and many others. I am glad that after thirty years or more we can come back into this hall and stand for the truth that we stood for then.

It has been a bewildering time to me. Some say, I guess, "Sexton has wavered." Some times I did waver. It is pretty hard, after thirty-five years, to pry myself loose. Believe me, my dear friends, if I know my heart and mind, I am so loose now you will have to hobble me if I get any looser. I miss the texts we used to have on the wall thirty years ago, otherwise it looks just the same. That is not the thing itself, that is not the main thing. It is merely supplemental to my thankful condition of heart. I can imagine I see Brother Russell standing there. He used to stand there every Sunday night and have a class. That is enough reminiscing. I want to perform my duty.

Last Sunday afternoon when I announced to our Class in Los Angeles that I was coming to the Pittsburgh Convention, I thought they would nearly all jump out of their seats. They were so glad the Pacific Coast was going to be represented here, and unanimously they passed a vote that I should be the official mouthpiece for them. We used to have a class of 1200 Bible Students in Los Angeles. It went down to 350 and then eighty of us got loose. I do not know what the balance are going to do. I hope soon that they will join us -- the eighty, and on special occasions it is a hundred -- free, independent Bible Students, back to the old paths. Those eighty impressed upon me very positively last Sunday, not only collectively but individually -- many individuals -- "Don't forget, Brother Sexton, to tell that convention that we are standing fast in liberty and that we are free with them and our heart is with them." God bless you all. Los Angeles is here!

Brother J. E. McFarland, Detroit, Mich.:

I don't want to say anything about Brother Sexton but it seems to me he has not lost his nerve either. I have been holding back trying to get nerve to get up. I am thankful to be here and standing fast in the liberty. And this is not of myself. God has kept me and to Him I want to give the praise.

Hymn No. 238:

Praise to him, by whose kind favor
Heavenly truth has reached our ears;
May its sweet, reviving savor
Fill our hearts and calm our fears.
Truth, how sacred is the treasure!
Teach us, Lord, its worth to know;
Vain the hope, and short the pleasure,
Which from other sources flow.
What of truth we have been hearing,
Fix, O Lord, in every heart;
In the day of thine appearing
May we share thy people's part.

Sister Ellen, Cleveland, Ohio:

I am very glad to be here. I am not very much on hearing my own voice, but I want to say I am thankful for all the way the Lord has led me. I am glad that I am out of bondage for I have been in it quite a while, not satisfied however, but I had no one to talk to. When I could not stand the pressure any longer and decided to take my stand, the Lord in His kindness directed me to a sister who told me of the Institute and of this convention, for which I am truly thankful. I knew Brother Russell, and when he was laid away. My husband was laid away at the same time as he. I am thankful to the Lord for His keeping power and I pray the Lord's blessing upon all the dear Israel of God everywhere and for this convention. I ask you to pray for me and for the friends in Cleveland.

Brother Bristow, Kentucky (Cincinnati Class):

I bring you the love and greetings of the dear brethren left behind. There are several of us here. "Stand fast there-fore in the liberty wherewith Christ has made us free. Be not entangled." That was Paul talking to the nominal church but I think he was talking to all those who came out of bondage. We were asked to sign a paper in Cincinnati about a certain sect or channel. We refused to do so and we were cast out. "Hear the word of the Lord, ye that tremble at his voice." How does that go, I forget it? "Your brethren that hated you, that cast you out for my name's sake, the Lord be glorified." My dear friends, we have been standing fast in the liberty. For several years I was not in harmony with things but, as has been expressed here, I did not know where else to go. As one brother said, I have been looking forward for a year to coming to this convention and I thank God for it and I pray God's blessing to be with this convention. I ask an interest in your prayers.

Brother Jordan (Pittsburgh):

I bring you a message from Sister George Lane of Halifax, N. S., rather an elderly lady. It had been her intention to come to the Convention. She had written to me to arrange for accommodations. At the last moment sickness in the home prevented her coming. I had a letter from her yesterday and while she is not with us in body she is with us in spirit and she is rejoicing with us in this same liberty about which we have been hearing. She asks an interest in our prayers.

Brother M. Ritchie, Pottstown Class:

It gives me a great deal of pleasure, and I thank the Lord very much that I have been able to meet with these Christian friends in this hall. I have been in the truth over thirty years. This is my first visit in Pittsburgh. I have been associated with the Society for all that time. This puts me in mind, coming here today, of old times, -- like coming home. Seems like I have been in some strange place and gotten back home again. Away in the beginning I used to meet with Brother Pyles about thirty-five years ago. The meetings we have had the past few years have been very lacking. I did not know where else to go to find fellowship and I realize I have really found the Lord's people again and have gotten back home among the Lord's people that serve the Lord. I want to serve the Lord first of all. I realize when I go back home that some of the people with whom I have recently been associated will probably have a few things to say. I ask an interest in your prayers that I may treat them in the way that they cannot help but know I have been with the Lord's people and learned of

Him. I want to treat them as the Lord would treat them. I have no desire to show the disposition of some of those from whom I have come out. I want to say plainly I think it is worse than the Catholic system.

Sister C. Moser, Toledo, Ohio:

Hymn No. 63, especially verses 1 and 3:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

Brother Boulter:

I was just telling Brother Wilson that this has been the shortest hour I ever spent. I am glad I am able to give my testimony this afternoon. I am sure I am glad and real happy to be here to see so many happy faces. It is nice especially to meet what we might term "the old, old timers" -- grandfathers, so to speak, in the Truth. That speaker in the school the other night told us what he saw in the papers some years ago. A man was telling how much a child would cost, how much they were worth. He claimed a baby was worth only \$90, and we have one at the house; you know we

would not give it up for a million dollars, and I don't know for how many million dollars; but Mr. Markham goes on to say that grandfathers -- the report goes on to say, a grandfather -- I don't like to tell you how much he says a grandfather is worth (I am a grandfather myself) about 75 years of age; he said he did not like to tell but he had to say it, that a grandfather was worth only zero -- nothing. That was pretty tough, wasn't it? You see I am a grandfather, too.

I am glad, as I said before, to be here this afternoon. It is good to be among the Lord's people. I remember David said, "One thing have I desired of the Lord. That will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." So it is nice to be in the house of the Lord and to know that if we are steadfast and faithful to the end we are going to be in the house of the Lord all the days of our life. May the Lord help us.

THE DISPENSATIONAL WORK AND WITNESS OF THE HOLY SPIRIT

Discourse by Brother Gustav Nybeck, of Minneapolis, Minn.

A YEAR ago last June it was my privilege to visit the grave of Brother Russell this city, which I had long desired to do; and today, as I am privileged to address you at this place, hallowed by the sacred memory of one of God's greatest servants, because "he that is greatest among you, shall be your servant." (Matthew 23:11), I am sure that I bespeak the sentiments of all here when I say that my heart overflows with thankfulness for having been able, by His grace, to retain the Truth in its purity and simplicity.

I will discuss during the time allotted to me the subject, "The Dispensational Work and Witness of the Holy Spirit."

Our subject divides itself into three main divisions, namely: (a) What the Holy Spirit is; (b) The Holy Spirit's dispensational work; and (c) The witness of the Holy Spirit. The question of what the Holy Spirit is we shall not discuss at all because I am sure that everyone here has proved to his own satisfaction from the Scriptures that the Holy Spirit is not a person but is God's holy influence or unseen power. (John 20:22).

This brings us immediately to the subdivision, "The Dispensational Work of the Holy Spirit," which may again be subdivided into the following four divisions, namely: (a) The Holy Spirit's operation at the time of creation; (b) Its mechanical work on the minds of the holy prophets; (c) The begetting and enlightening work in connection with the church during the Gospel Age; and (d) Its err-lightening and instructive work during the Millennial Age. Let us now discuss these subdivisions in the order named.

As to the operation of God's Holy Spirit at the time of creation we read in Genesis 1:2 -- "And the Spirit of God moved upon the face of the waters." That is to say, God's unseen power fecundated or energized the waters, and, as a result, it brought forth the moving creature that hath life as recorded in the 20th verse of the same chapter (Genesis 1:20).

In connection with our second subdivision, we quote 2 Peter 1:21 as follows: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Let us note particularly that they "spake as they were moved by the Holy Spirit." In other words, they were the mechanical media or means through which the Holy Spirit spoke. That they did not always understand the import of the words they were thus caused to speak is clearly shown in the Scriptures. The Prophet Daniel said, "I heard but I understood not." Daniel 12:8. Again, we read in 1 Peter 1:10-12 that the prophets had inquired and searched diligently concerning



God's salvation, but that the things revealed were not for them, but were ministrations to the "us" or Church class.

We now come to the third subdivision, namely: the be-getting and enlightening work of the Holy Spirit during the Gospel Age, or, as some prefer to call it, the Christian Dispensation. Jesus said, as recorded in John 6:63, "The words that I speak, they are spirit and life." The words that Jesus spoke were God's words, for we read in John 3:34, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." In other words, the life-giving words of the Gospel of Jesus Christ were produced by the Holy Spirit, which God had given Him in its fulness and not by measure. It was because of the life-giving words of Jesus, coming from the Father, that Paul could write to the Corinthians that he had begotten them through the Gospel. (1 Corinthians 4:15). Hence John refers to the same class as begotten of God. (1 John 5:18).

Concerning the enlightening work of the Holy Spirit, Jesus said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13. Let us note particularly the promise here made, "he will guide you into all truth." Let us bear in mind that the Holy Spirit is God's spirit, and of God we read in Malachi 3:6, "I am God, I change not." Therefore, the Holy Spirit, in its guidance of the Church into all truth, must be consistent with itself, and, consequently, it does not teach one thing today and directly the opposite tomorrow or next month or next year. What was true at the beginning of the Age will be true at its close. As we become more and more illuminated by the Holy Spirit, our spiritual vision broadens and God's truth becomes clearer; but it by no means becomes a different truth or a different thing. Truth is always the same and is consistent with itself.

One of the most abused texts in the Bible is found in Proverbs 4:18. Here we read, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Many brethren have seized upon this text as an excuse for their many fanciful and ever changing ideas. They claim that as a result of "flashes" of light from their imaginary temple, they are continually discovering new truths. The difficulty is, however, that their so-called "flashes of light" in one year will contradict similar "flashes" in previous years. Manifestly both "flashes" cannot be of the Holy Spirit, for if they were, the Holy Spirit would contradict itself.

It will be noted, however, that the text says it is the "path" of the just that is as the shining light. The background of this statement is evidently the light from the literal sun, which increases until full and complete daylight has been reached. So it is in the Christian's experience. As he becomes more and more filled with the Holy Spirit, he becomes more Christ-like, and continues in that way until the Master's image shall have been reflected in him; hence it is that we read in 2 Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." A similar thought is found in Matthew 6:22, "If therefore thine eye be single, thy whole body shall be full of light." Truly, then, the path of the just is one of increased holiness and understanding in the deep things of God.

The fourth subdivision relates to the Holy Spirit's en-lightening influence in the Millennial Age. That the work of enlightening the world will be a gradual one is indicated in Zechariah 14:6-7 where we read: "And it shall come to pass in that day, that the light shall not be clear, nor dark. But

it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light." In other words, at the evening time of the Millennial Age it will be entirely light -- when the whole human family shall have been enlightened through the outpouring of God's spirit upon all flesh. 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." Jeremiah 31:34.

At this point of our discussion let us for a little while consider the prophecy of Joel as recorded in the second chapter of the Book of Joel. Verses 26 to 31, inclusive (Joel 2:26-31), read as follows:

"(26) And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. (27) And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. (28) And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. (29) And also upon the servants and upon the handmaids in those days will I pour out my spirit. (30) And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. (31) The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come."

The interpretation of this prophecy by Brother Russell, like a great many other interpretations made by him, has been attacked through the Watch Tower. In the November 15, 1925, Watch Tower the claim was made that Joel's prophecy had its full application at the beginning and end of the Gospel Age; that when God said through the prophet that he would pour out His spirit upon all flesh, he meant all flesh of Israel, and that, consequently, Brother Russell was wrong in his interpretation that the text meant what it said, namely: "all flesh," or the entire human family.

It might be interesting to note what the Watch Tower previously had to say concerning Brother Russell's interpretations. The following is taken from the February 15, 1918, Watch Tower, second paragraph, column 1, page 6212 of Reprints (R6212):

"Where a brother gives an interpretation of a Scripture which differs from that given by Brother Russell, and Brother Russell's interpretation seems reasonable and in harmony with the plan of God, then we believe it a safe rule to follow Brother Russell's interpretation, for the reason that he is the servant of the Church, so constituted by the Lord for the Laodicean period: and, therefore, we should expect the Lord to teach us through him. Where there arises a doubt in the mind as to which interpretation is correct, then it is always safe to resolve that doubt in favor of Brother Russell's interpretation. We believe such to be in harmony with the Lord's will."

The speaker is heartily in accord with the sentiments expressed in the paragraph which he has just read.

Let me now give Brother Russell's interpretation of the prophecy in question, after which we will supplement it with further Scriptural evidence as to the correctness of Brother Russell's interpretation. Speaking of the glorious Times of Restitution, Brother Russell says: "Instead of the world being under the influence or spirit of deception and error and ignorance and superstition, it

shall be under the influence or spirit of truth and righteousness and love. Instead of outside influences being a pressure upon the hearts of men, to fill them with anger and malice, hatred, strife, and selfishness, this influence or spirit will be re-restrained and ultimately destroyed, and the contrary influence or Spirit of righteousness, goodness, mercy, sympathy, love, will be developed. Thus, through Christ, the Holy Spirit of God will be poured out upon the world of mankind -- first in giving them enlightenment; secondly, in giving them help, assistance, strength to overcome their own inherited tendencies; and third, in instructing them and leading them back to the image and likeness of God, lost through father Adam's disobedience." (Vol. 5 of Scripture Studies, page E218).

We again quote from page E219 of the 5th volume of Scripture Studies as follows:

"Joel's prophecy, it will be noticed, is stated in the reverse order to that of its fulfillment; the blessing of all flesh is stated first, and the blessing upon the Church last.

"No doubt this order of statement was of the Lord's design, so as to cover or hide some of the glorious features of this great promise, until the due time for it to be understood. (Daniel 12:9, 10). Although it has been read for centuries, it could not open up and disclose all of its wonderful treasure until God's "due time" had come. Through-out this Gospel age the Lord has poured out his Spirit upon his servants and handmaidens only; and blessed has been the experience of all those who received it -- all who were immersed into the body of Christ, and made partakers of his anointing as sons; and it was to this feature that the Apostle Peter referred in his discourse at Pentecost. He quoted both parts of the prophecy, but, under the guidance of the Holy Spirit, he did not expound or illuminate the first part; because the time for it to be understood had not yet come. Hence, instead of explaining the difference between the Holy Spirit upon the servants and the handmaidens during this Gospel age ("in those days"), and the Holy Spirit upon all flesh "afterward", in the next age, he merely says, referring to the Holy Spirit upon him-self and the other believers, "This is that which was spoken by the Prophet Joel" -- a part of that, the beginning of that which was spoken. It will not be completed until the pouring out of the Spirit upon all flesh, which is not yet. Moreover, the prophet mentions other things, which are not yet fulfilled. He refers to the darkening of the sun and the moon, and the coming of the great and notable day of the Lord, which are events now nigh at hand, the great day of wrath, which intervenes and separates between the outpouring of the Holy Spirit upon the Church, "the servants and handmaidens" in those days and "all flesh" afterward.

To my mind this interpretation is reasonable and Scriptural, In the 26th and 27th verses of the 2nd chapter of Joel (Joel 2:26-27) the Lord says through the prophet that Israel shall prosper; that they shall praise the name of the LORD and shall know that He is God; that His people shall never be ashamed. Then He says, as recorded in Joel 2:28th verse, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." Israel has not yet been regathered; she has not yet returned into the Lord's favor; she is still "ashamed" or scattered among all nations. Consequently, the outpouring of the Spirit upon all flesh cannot take place until Israel shall have been gathered and fully returned to the Lord's favor. This point is further corroborated by the following prophetic utterances: In Isaiah 44:3, 5 we read: "(3) For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offering. (5) One shall say, I am the LORD'S; and another shall call himself the name of Jacob; and another

shall subscribe with his hand unto the LORD, and surname himself by the name of Israel." This acknowledgment of the Lord and allegiance to Him will come as a result of the outpouring of the Holy Spirit. We do not have to look far to see that this has not yet come to pass.

The same thought is contained in Isaiah 32:10-16 where we are told that trouble should be upon Israel "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." (Isaiah 32:14-15). If the Holy Spirit had, in fact, been poured out upon all flesh, we would see all about us righteousness and judgment as here described. A similar thought is expressed in Ezekiel 39:25-29. Here the Lord says through the prophet that he will regather Israel into their own land, after they shall have borne their shame, and that none of them shall be left among the heathen or nations. In the 28th verse (Ezekiel 39:28) the following language is used: "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, said the Lord God." Surely, the house of Israel is a part of all flesh, and it is clear that the Spirit has not yet been poured out upon them, nor have they yet been regathered. Further corroborative evidence is found in Zechariah 12:9-10.

There is another portion of Joel's prophecy which we wish to consider, namely a portion of the 28th verse (Joel 2:28). Here we read, "And your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

The Watch Tower has reiterated again and again the statement made in the article to which I have previously made reference that the "old men" dreaming dreams are those who have been long in the Truth, and who are unable to accept the "flashes" of new light. They tell us that these are dreaming about going to heaven and of what a wonderful time they are going to have there. They further tell us that the "young men" are those who have recently come into the truth.

In the March 1, 1925, Watch Tower an attempt was made to prove that Satan was cast out of heaven in 1914, regardless of the fact that Jesus said, as recorded in Luke 10:18, "I beheld Satan as lightning fall from heaven." Jesus spoke in the past tense; and, consequently, the fall of Satan must have occurred before Jesus uttered the words quoted. In this same article the Watch Tower makes the amazing statement that the fall must have so stunned Satan that he was not conscious of his condition until about three and one-half years afterward.. They base this conclusion on the 13th verse of the 12th chapter of Revelation (Revelation 12:13), where we read that when the dragon saw that he was cast unto the earth he persecuted the woman. But, dear friends, let us note the reasonable and logical interpretation of Brother Russell: In the Watch Tower of September 1, 1909, page R4467, Vol. 5 of Reprints, he makes this statement: "Now notice the expression, 'Your old men shall dream dreams and your young men shall see visions.' We prefer a different translation, which, we believe, gives the intended thought, namely: 'Your young men shall see the glorious visions (of restitution blessings, etc., in process of fulfillment) of which your ancient men dreamed (the things respecting which they vaguely hoped and dimly understood and greatly longed for).'" In other words those now living in the dawn of the new day can see the fulfillment of prophecies which to the prophets seemed but as dreams.

We now come to the third main subdivision of our subject, namely: The Witness of the Holy Spirit. We will discuss this portion of the subject from the standpoint of its application to the Church; first, as to how we may know the Spirit's witness; and, secondly, what the Spirit witnesses:

How, then, may we know the Spirit's witness? A man's mind may be known by his words and conduct. James Allen has well said: "There is an unavoidable tendency to become literally the embodiment of that quality upon which one most constantly thinks," and "Whatever you harbor in the innermost chambers of your heart will sooner or later, by the inevitable law of reaction, shape itself in your outward life." Similarly we may know God by his words and dealings. The testimony of His word is that whoever cometh unto Him through consecration and acceptance is a child of God. The question then arises: how does this affect you and me? Let us ask ourselves the following questions: (a) Was I ever drawn through Christ to recognize Him as my Redeemer, through whom I alone could have access to God? (b) Did I ever consecrate my life, my all to God, and do I still have the spirit of consecration? (c) Do I appreciate the deep things of God? If I do, then it is an evidence of my continued sonship. Hear what the Apostle Paul has to say about this: "The natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. (d) Do I have an earnest desire for the Heavenly things? If I can answer these questions in the affirmative, then, regardless of all of my weaknesses, frailties and faults, I am a child of God. If some dark hour comes and doubts assail, we have only to re-examine our witness. If we find our faith in the precious blood crumbling, or our consecration slipping away, we know the true condition of affairs and can at once make the proper repairs. To have this full assurance, however, we must set our seal that God is true; that he change not, but is the same today, yesterday and forever.

So many are inclined to rely upon their feelings. When they are prosperous and friends are numerous, they are happy; when these conditions are reversed, they fall unhappy and lose their witnesses. Let me read the comments of Brother Russell on this point, taken from pages E227 and E228 in the 5th volume of Scripture Studies: "Again, the trials and disappointments of life, designed to draw us near to our Father, and to make us most appreciative of our Savior's loving sympathy and care, are partially lost upon this class; because losing the witness of their feelings, which they falsely consider the witness of the Spirit, they feel so bereft, and so hungry and thirsty for a return of the good feelings, that they lose many precious lessons obtainable only when leaning confidently on the Lord's bosom and communing with him, whilst passing through life's Gethsemanes."

"But what a joy and peace divine comes to those who have the true witness --to those who have the correct experiences and who have learned how to read them! It is to them indeed joy in sorrow, light in darkness, comfort in affliction, strength in weakness. And the full and explicit directions on this subject, as on all subjects, are found in the wonderful book, our Father's Word -- the Bible. In it and through its testimonies God's Spirit witnesses with our spirits."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said:
You who unto Jesus for refuge have fled."

The last subdivision, and concluding portion of our subject is: What does the Spirit witness? The following are some of the things it witnesses, and you can undoubtedly supplement these with many other points of witness.

First, "the Spirit itself beareth witness with our spirit that we are the children of God." Romans 8:16. This witness is far more important than all the doubtful and relatively unimportant speculations and disputations which we may enter into, for upon this witness depends largely our peace with God (Philippians 4:7); and how can we have the full assurance of faith (Hebrews 10:2) if we lack the witness of God testifying as to our sonship?

Secondly, "Every branch in me that beareth fruit, He purgeth it that it may bring forth more fruit." John 15:2. Are we being purged or pruned continually? Are we passing through such experiences as are removing from us more and more fleshly tendencies which war against the soul -- anger, malice, hatred, envy, strife, selfishness, and all things contrary to the law of the spirit of life in Christ? If we have these experiences they are the Holy Spirit's witness as to our continued acceptance with God.

Thirdly, the Holy Spirit witnesses that whoever is be-gotten of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. John 5:18. That is to say, one who is begotten of God does not willfully practice sin. That he may be overtaken at times, we know from our individual experiences to be true. The Apostle John, whose words we have just quoted, recognized this fact, for he said, as recorded in 1 John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This text would be meaningless if it were impossible for a child of God to sin. The point under consideration, however, is that no child of God willfully practices sin; and just where to draw the border line between that which is willful and that which has no trace of willfulness in it is something we will leave to Him who judges righteously.

Fourthly, the Holy Spirit witnesses as to our separation from the world. "If ye were of the world, the world would love his own." (John 15:19). "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12).

Fifthly, the Holy Spirit witnesses that if we suffer for the Truth's sake, happy are we, for as the Apostle says, "the spirit of glory and of God resteth upon you." 1 Peter 4:14.

Sixthly, the Holy Spirit witnesses through our Lord's words that whoever is ashamed of Him and His words of him he will be ashamed when He makes up His jewels. (Luke 9:26).

Seventhly, and lastly so far as our present discussion is concerned, the Holy Spirit witnesses that whoever is begotten of God overcometh the world, and this is the victory which overcometh the world, even your faith. 1 John 5:4. In the matter of overcoming, there are two points to which I desire to direct your attention: (a) the encroachment of the spirit of the world, and (b) the testing of our faith. There is a saying that a ship is safe in the ocean so long as the ocean is not in the ship. So with the Christian: he is safe in the world so long as he does not allow himself to be filled with the spirit of the world. Just as a big ocean liner may be put in great danger by allowing a leak to remain unattended, so a Christian may be put in danger of making shipwreck of his faith by allowing

himself to be gradually filled with the spirit of the world. It never comes all at once. It works so gradually that before you are aware of it the spirit of consecration is slipping. I believe that nearly everyone here has to work for a living, whether it be on the farm, in the shop, the office or in some professional enterprise. In the daily environments of our work the spirit of the world abounds and is exerting its pressure on us from all sides. There is only one antidote, and that is the Holy Spirit. If we will daily drink from the fountain of the spirit of life and Truth -- God's Word -- we shall be able to overcome the besetments of the world and ultimately have fulfilled in us the promise, "To him that overcometh will I grant to sit down with me in my throne even as I overcame and am set down with my Father in His throne." Revelation 3:21.

Finally, our faith and loyalty to God must be tested to the utmost. We are living in a day when there are so many voices calling, a day when human channels are demanding the loyalty that may be properly given to God only. We are living in a time when it behooves us more than ever to keep not only our head but to keep our hearts with all diligence, "for out of it (the heart) are the issues of life" (Proverbs 4:23), the great issues of life or death everlasting. While others may speculate on this or that, let us hold the Truth in its simplicity and purity. We know that Jesus was born, lived, suffered, died and rose again that we might live; that we have access to the Father through Him; that the merit of His sacrifice is sufficient to cover all our blemishes, and that He will be with us all the way; that during the Gospel Age the Church is being gathered out and prepared for her future work; that we are called in one hope of our calling; and that ultimately, in the times of restitution, the whole world shall be called forth from the sleep of death, and that all who shall obey that great prophet (Acts 3:23) shall attain everlasting life in a restored earthly paradise. These are the essentials and simple truths. Others may delve into as many mysteries as they please and speculate to their heart's content, but let us hold to these simple and plain truths, knowing that while we now see through a glass, darkly, we shall by and by see face to face and know as we are known. 1 Corinthians 13:12.

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Closed with Hymn No. 273, verses 1, 2, 3.

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 dost give
To those who near Thee ever live;
And no good thing dost Thou withhold
From sheep which stray not from Thy fold.

Prayer by Brother Nybeck.

I HAVE SEEN GOD FACE TO FACE

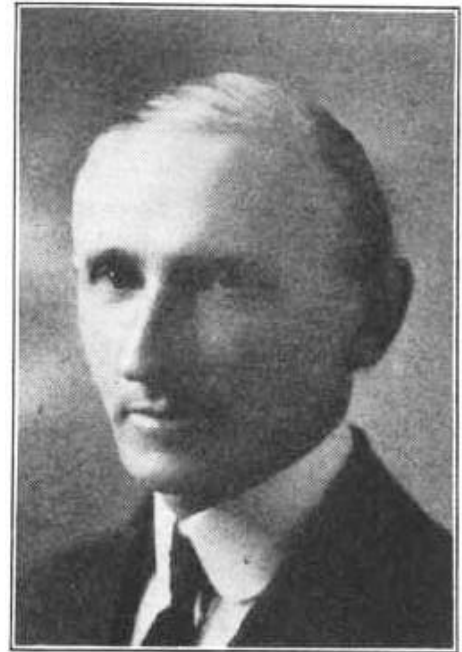
Discourse by Brother Walter Sargeant, of Cameron, Canada

IN THE 32nd chapter of the book of Genesis and the 30th verse you will find these words:

"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."

In the great realm of achievement there are two essential things. One of these is known as Visualization, the other as Actualization. Or one first may be called simply Vision, and the second, Action; by which I mean the action that logically and properly comes about as a result of vision. These two things have always been in the world, they always will be in the world because of the fact that the mind of man is constructed the way it is. We must SEE things before we can DO things. And when I say SEE things, I mean, see them, not with the natural orbs of vision, but with the inner eyes of the understanding.

And is not this statement true regarding the great Architect of the universe? Does not God see things before He brings them into effect? Didn't He see the earth before He ever made it? In His great divine mind did He not envision its configuration, its cosmic surface changes, its subsequent production of trees and birds and grasses and flowers, its rivers, lakes and seas, the Garden of Eden, and man himself? And does He not see those blessings that in the Millennial Age will flow forth from the glorified Christ? We speak of the Divine Plan of the Ages; and what is such a plan but a prevision of what will take place under divine direction, a clear fore-knowledge of what God is going to do, a comprehensive view thereof, in the Divine mind?



And God has given to man to have visions. The Apostle Paul said that he had had more visions and revelations than the others of his day. One time, he said he was caught up to the third heaven and saw and heard things that it was not lawful to utter. Then Peter, James and John had a vision on the mountain when Jesus was transfigured before them and a voice from heaven said, "This is my beloved Son, in whom I am well pleased. Hear ye Him." I am sure they would never forget such a vision as that. Then John had wonderful visions on the Isle of Patmos. He was in the spirit on the Lord's day and heard behind him a great voice like a trumpet, and he turned to hear what the voice would say unto him, and being turned, he saw seven golden candlesticks. In the midst of these stood one like the Son of Man, clothed with a garment down to the foot and girt with a golden girdle. His eyes were as a flame of fire and his countenance as the sun shining in his strength, and out of his mouth went a sharp two-edged sword. In his right hand He held seven stars, which were the angels or ministers to the seven churches, and the seven candlesticks were the seven churches.

This was indeed a mighty vision that John had, and I am glad he had it, for because he had it, we are privileged also to have it. We can see the seven periods of the church and the fiery trials God's people have had to undergo during each of these periods; and we can realize the import of the messages delivered to the special servants of these churches, these being not just seven men, as we used to think, but including all the servants God has used in ministering to his people.

Going back to earlier times, didn't Enoch have visions? Think how he could preach that the Lord would some day come with ten thousand of his saints to execute judgment on the earth and to convince the ungodly of their ungodly deeds, etc. Then of him it is written that he walked with God and was not for God took him. We are told that after Methusaleh was born, Enoch walked with God three hundred years. How could a man walk with God all that length of time and not see God? I think Enoch had a remarkably clear vision of God, seeing Him, of course, with the eyes of his understanding.

And didn't Abraham have a vision, based on the divine promise? I like to think of the promise made to Abraham as a star that arose in the firmament of his faith, leading him out from Ur of the Chaldees, on and on through the vast and lone wilderness till he found a place of habitation and rest. Not only did he see this star, but Isaac also saw it, and Jacob saw it, and the prophets of Israel saw it; and they sang about the star, and the song they sang has come down to us in a sweet, swelling tide of harmony and peace, and we can join in the refrain, for we also see the star; and if those prophets were with us today in this hall, what a chorus we would have in singing together that splendid song,

"Lift up your heads, desponding pilgrims,
Give to the winds your needless fears;
He who hath died on Calvary's mountain
Soon is to reign a thousand years."

Yes, beloved, WE ARE HERE TODAY BECAUSE WE HAVE HAD A VISION. Because of the vision we are not leagued in with Satan or the world. Because of the vision we are not being led by any human organization, or by any human headship. The great Head of the church is quite competent to lead us, for He said, "My sheep hear my voice and they follow me." And shall I go further? Shall I indeed be very bold? Shall I say that we are here tonight because we have SEEN GOD FACE TO FACE? And why not say so, for surely this is true. Figuratively speaking, do not we see God face to face when we see the Truth face to face? We did this in Pastor Russell's time, after we had gotten away from the creeds of the Dark Ages. Oh, what a vision we had! How the light streamed forth from the Word of God! How clear and beautiful the plan appeared. And then, after a time, a change began to take place, confusion of interpretation appeared on the scene; a veil came between us and the unsullied brightness that had formerly enraptured our minds. That was sad, and we had to shake off the veil, we had to emerge from the mists; and now, we stand in the clear light once more. This vision of truth is the greatest thing God can give anyone, for is it not a view of Himself, given in the only way we could receive it, and when we behold it, is it not true in all verity that we SEE GOD FACE TO FACE?

Jacob saw the great star of promise and prophecy before he left home. He knew that God was going to bless the world through Abraham and his seed, and he wanted to be in the line of the Seed. This

was of vast importance in his eyes, for he was a man of faith. As for Esau, he didn't seem to care anything about this vision of the future. He was a materialist, he wanted the present good things; a tasty dinner appealed more to him than a birth-right. Because he didn't value the boon that Jacob desired, God took it from him and gave it to Jacob. Was there anything wrong about that? Is it not quite in accord with God's ways of working? Why should anyone be allowed to hold onto something he doesn't sufficiently appreciate? The Truth is a sacred thing, an inestimably precious thing. Jesus spoke of one who parted with all he had in order to secure a pearl of great price. God loves that attitude of mind. We should hold onto the truth with all our might, esteeming it above the value of rubies, or it will be taken away from us and go to some one else.

Jacob got the birthright and the blessing and, under Divine favor, went away from home. He knew not what experiences were coming to him. We read of Abraham that he went out, not knowing where he was going. Some of us have been called to do likewise. He went out of the nominal church systems, not knowing where we were going. Even yet we know not just what we shall be called to go through this side of the veil; but if we don't know WHERE we are going, one thing we do know -- we know whom we are going with, and that is all-important. The book of Revelation refers to those that follow the Lamb whithersoever He goeth. They don't follow any earthly system, or any man, but just the Lamb. It says they are not defiled with women, for they are virgins. They are not contaminated by affiliation with any humanly instituted organizations. They have an eye single for the Truth, and they follow the great Leader of the truth, through good report and through evil report, though the way lead to Gethsemane and Calvary. And each of them can sing:

"I know not what the future hath
Of marvel or surprise
I only know that all the way
His goodness underlies.

"I know not where His island lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

We are all familiar with Jacob's experiences, how that on one occasion, at Bethel, he beheld a ladder reaching from earth to heaven and angels of God ascending and descending, and how God spoke with him and blessed him. And then the time came when he was to meet Esau. And then one night there came a man and wrestled with him till the breaking of the day. When the man could not prevail against him, he touched Jacob's thigh and put the bone out of joint. And the man said, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go except thou bless me." And he asked Jacob his name, and he said Jacob." And he said, "Thy name shall be called no more Jacob but Israel, for as a prince thou hast power with God and with men and hast prevailed." And he blessed Jacob.

And truly we have all had our angel experiences. Over twenty years ago the great angel of Truth came to me. It was the angel of dispensational truth, Harvest truth. And then the wrestling began in good earnest. How we did wrestle with the first volume of Scripture Studies to make sure that every word was true and in harmony with the Scriptures. We didn't take anything for granted. We didn't

accept anything because some one said it was so. How we looked up the Greek word AION to verify the statement that it meant Age and the word Kosmos to make sure that it meant Order of Things, and Sheol and Hades and Gehenna and a host of other words. We meant business then, for we wanted the truth pure and undefiled. We met the angel in our testimony meetings and in our conventions and in the homes of the brethren, and there was a whole lot of wrestling, for we were determined to get the blessing. And did we get it? Oh, yes, indeed we got it. The blessing of Truth, the clear vision of Truth, the joy of Truth. And today we are here in the name of our blessed Lord and by His authority because we are here in the name of truth and not in the name of anything else.

And Jacob called the name of the place Peniel, for he said, I have seen God face to face and my life is pre-served. So Peniel means the Face of God. That was the memorial that Jacob left behind him. The name would ever after recall his experience, and if others asked the reason for the name, the story would be told.

And we must leave a memorial behind us as well, so that people will know that we've been here and have seen God face to face. Wherever the Christian goes there should be the touch of love, the touch of faith, the touch of spiritual power. We should so let our light shine before men that they will see our good works and glorify our Father Who is in heaven. As faith without works is dead, being alone, so faith WITH works is very much alive. Indeed God's people will be required to leave a name be-hind them that will stand for eternity.

An artist one time wanted to leave a name behind him, or, better still, he wanted to paint a picture that would lift people up to higher levels of life. He thought the mountains very grand. Surely he couldn't get a better subject than the mountains. So he found a place among the ranges and studied the giant hills. He painted them with various scenic effects. His work was exhibited and was pronounced to be very good. But somehow the artist was not satisfied, he felt that something was wanting. Then after a time he concluded that he had not wisely chosen his subject; he would try something that would appeal to the love of home. So he painted sweet farm houses nestled among the trees, with spreading pastures and fields of grain and hay. Again his work was praised, but again he was dissatisfied. In his eyes it was a failure. What could be wrong? It must be the subject; he must get something better than mountains or farm homes to paint. What was life's greatest thing, that alone was fit to be his subject?

Ah, he had it; life's greatest thing was love. Yes, yes, of course, he must paint love. Now, at last he would succeed. So he spent much time and thought on this subject, and then he painted several scenes to depict love. Again the element of disappointment set in, again his ideal was not realized. He felt crest-fallen, disappointed, chagrined. Surely he would have to abandon his undertaking and confess failure.

One night the artist had a dream. In his vision the great Master Artist came to him. "What would you?" he asked. "Ali," replied the artist, "I would do something to benefit my fellow men, I would paint a picture to lift the mind from sordid things to things that edify and bless. I would paint the picture of Love."

The great Master Artist smiled. "You aim high," he said. But the thing you would do is impossible for you at present. You cannot paint Love for this reason, that **ONLY LOVE CAN PAINT LOVE.**"

The Master Artist faded from sight. The aspiring artist awoke from his dream. He pondered long on the vision of the night. He laid aside what he felt was impossible, he gave up trying to paint pictures of love.

And then reverses of fortune set in. Considerable moneys left to him by his father went down in a great financial crash. The worry caused by the catastrophe shattered the artist's health; he took to a sick bed and lay there for long, weary weeks. And what became of his friends? They all disappeared with his money. And then it was that a new friend appeared. He sat beside the bed of the sick man and read to him. He assisted in paying his bills. But, better than all, he directed his mind to the great Source of love and instilled into his heart hope and comfort and peace, and under the power of the new influence the artist formed a new conception of life; he felt that he had not really lived before, and he knew that the great sunshine of love had sent its rays of benediction to his heart for the first time.

Then one day he arose from his couch. He seized his palette and canvas and brushes. Then for several days he wrought in feverish desire to complete his work. When his friend came and looked upon the finished product he was amazed. "Oh, wonderful," he said; "why, it is a work for the world." And he was right. It was placed in one of the great art galleries of the world. Thousands of persons came to see it; they bowed down their hearts before it and wept out the unspeakable longing of their souls. They promised God to be better, braver, more noble and more true, because they had seen that wonderful picture; for the name of the picture was Love and the picture indeed was Love itself.

Thus the artist succeeded after he had found the secret. How true that is for all of us; we must find the secret. But, dear friends, we have already found the secret; we know Love is the secret; we know that only love can paint the picture, and that we must give love a chance to do this work. We must do nothing to obstruct the operations of love. And some day the world will see the picture, it will behold the great thing that was done by Jesus the Head and the church, His body; and then the world will bow down before the picture, and millions will sorrow for their sins and failures and wrongs, and they will promise the Lord that they will do better and try to keep the Divine laws and try to win eternal life, because they saw this picture hanging in the halls of eternity – this wondrous picture, whose blessed and glorious name is Love.

Gertrude Clairmont had seen the vision of love and had found the service of love, had both the vision and the service she took into the home of crippled Jimmy, the poor, feeble, invalid boy. One day Jimmy was not so well as usual. "What shall I read you, Jimmy?" she asked; "I have a new animal book here, would you like to hear that?" "No," he answered, "not that. Read 'The lame man shall leap as an hart.'" "Oh, yes," she said, "indeed I shall."

And so she did. There in that sick room, while the busy world hums on with the current of its affairs, and while the sun casts his silvery sheen upon the coverlet of the bed and gives assurance of a hope that goes out beyond the present time and out beyond the grave, Gertrude once more goes over the oft-repeated tale from the prophecy of the 'Word of God. Her voice, falling like music, brings back to the listener the bird songs of spring and sends a joyous summering to the dreary

winter season of his short, young life. And the girl's whole heart is in the words so not only to the boy but to herself as well she reads:

"The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and of Sharon. They shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not, Behold your God will come with a recompense, even God with a vengeance, He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert."

On and on she read to the end of that wonderful chapter, concluding with the words, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away."

There is a deep sigh from the bed. But there is an expression of peace and full comprehension upon the face of the boy. Gertrude lays down the book, and there is silence. Then she sees a change. Jimmy is trying to speak. She bends low to hear him. Just then the doctor comes in and steps over to the bedside. The words they both hear are these, "The lame man -- shall -- leap! That's good -- Oh, that's good!" A swift pallor o'er spreads Jimmy's face, there is a brief gasping for breath, and even as they try to relieve him, he is gone.

"Ah," says the doctor, "he has left us, he is not here."

"Yes," said Gertrude, "but the time is coming in which all that are in their graves shall hear His voice and shall come forth, and then the crystal streams of life's river shall bring life to a suffering race. The Holy City, the New Jerusalem, shall then shed forth its power of truth and righteousness on every land; and Jimmy then will not be lame, but will be strong and well."

Thus we find that under the present conditions of darkness and pain, some are living in hope of a better time, the Morning time, even the golden day of God.

And now we see evidence that this great day is soon to come, for on every hand the voice of the world's feverish restlessness comes to us. And truly, as the Master said, "the hearts of men are failing them for fear and for looking for those things coming on the earth," for "those things" will close the drama of the Old World system forever.

And then comes to earth the Sun of Righteousness with healing in his beams, whose name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, and the prince of Peace.

Oh, but this is good news. It is happifying, wonderful news. How we would like to send it out, see it ringing along the earth, making its way into the hospitals and asylums, and into the hearts of sorrow-stricken millions -- this glad, sweet, wondrous story, this greatest news the earth has ever known; that CHRIST IS THE SINNER'S death; then the glory of the Lord shall fill the earth; then

HOPE, THE SAVIOUR OF THE WORLD. But soon this message will be known to all, when the mists are cleared away and all the darkness is gone, and when love's white wings enfold the world in an embrace of endless blessing and peace. Ah, then there shall be no more death; then the glory of the Lord shall fill the earth; then the wilderness and the solitary place shall rejoice; and then the lame shall leap as an hart.

At the present time we have the sweet privilege of telling this story, and truly no privilege could be greater than this. The vision we have had includes the Plan of God in all its majestic dimensions and in all its effulgent beauty. The vision carries us to the gold-crowned heights of Zion's Mount; it sets before us the opening scene of creation; it is lit with the shining of the radiant Abrahamic promise; it shows the Tabernacle steps of faith, and the Temple consummation of our pilgrimage. It leads us on and on; and now we pause. We have come to another mount; its name is Calvary. A mist of tears arises now to somewhat dim our vision, but still we see the cross; we cannot move from here, for 'tis the world's cross we see, and did we but get our deserts, we might be there. But we are not there; another takes our place; he bears the shame, the woe, the agony, the death. Through tears 'tis love we see. And now we are kneeling before the cross; there is the sound of moaning winds, and it is night.

But darkness passes, a light begins to grow, there is a singing as of many birds. We look around, we know the sun will soon arise for all the world, but the brightness we behold comes from the cross; 'tis the ineffable shining of love that shall stay with us both through the present life and through that which is to come.

We come down from Calvary, but the vision remains with us it leads us on and on. It reveals to us the world's needs; it shows the privilege of suffering with the Master, the privilege of laying down our lives for the Truth and for the brethren. We who have seen the vision, we who have known the love of God, we who have SEEN GOD FACE TO FACE; let us be faithful and courageous and true; let us stand for every word that proceedeth out of the mouth of God, till our earthly pilgrimage be accomplished and we enter the realm of love's perpetual shining in heaven's halls of perennial day.

"Some day the silver cord will break,
And I no more as now shall sing,
But, oh, the joy when I shall wake
Within the palace of the King;
And I shall see Him face to face,
And tell the story, Saved by Grace.

"Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know, my All-in-All
Has now a place in heaven for me.

"Some day when fades the golden sun
Beneath the rosy-tinted west,
My blessed Lord shall say, 'Well done,'
And I shall enter into rest.
And I shall see Him face to face,
And tell the story, Saved by Grace."

Closed with Hymn No. 105:

If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know this stained tablet must first be washed white,
And there Thy bright features be drawn;
I know I must suffer the darkness of night
To welcome the coming of Dawn.

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

When on Thine own image in me Thou hast smiled,
Within Thy blest Mansion, and when
The arms of my Father encircle His child, O!
I shall be satisfied then.

Chairman:

We have come to the close of a glorious day. Remember there is another day tomorrow, Saturday, and a day to follow that, Sunday. We would like to have the friends come as early as possible. Since this is the anniversary of the day that our dear Pastor was called Home, 14 years ago today, I was thinking how appropriate to sing the hymn that was the prayer of his heart, Hymn

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 dost 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 gavest 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.

8:00 P. M. -- Brother Wilson, Chairman: We have with us this evening a brother who has been long in the service, in close co-operation with Brother Russell for many years. It gives me pleasure to introduce our dear Brother Saphore, of New York City, who will speak to us at this time upon the subject:

THE TRUTH ASSAILED BUT NOT REFUTED

Discourse by Brother A. M. Saphore, of New York

THE subject selected for this occasion is "The Truth Assailed but Not Refuted." The text we wish to use is found in 2 Corinthians 13:8, For we can do nothing against the Truth, but for the Truth." In these days when the Truth is injured in the house of its professed friends those who hold the Truth in sincerity are put to the test as to whether they will support and uphold the Truth or whether they will remain SILENT, while the Truth in its purity is being assailed, even though it is conceded that the Truth has not been REFUTED.

There is a tendency to be first PEACEABLE and then to try to be PURE, but this is the very opposite of the Scriptural admonition in James 3:17, "But the wisdom from above is FIRST PURE, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

We should stand for the purity of the Truth as INDIVIDUALS, not merely as organizations or as classes. We should not only expect the elders to take their stand for the Truth, which has been received and of which we have been assured and know we have received it from the Lord but we should INDIVIDUALLY take our stand and show our colors in SUPPORT of the Truth, for we know that it is only assailed and has not been REFUTED.



The INDIVIDUAL CHRISTIAN is not one who is INDEPENDENT or who seeks to be SEPARATE FROM others who are really the Lord's, because of their having accepted the sacrifice of Jesus and who have consecrated their all to the Lord and who are living lives of piety in harmony with their consecration, even though these do not see just as we do on other than fundamental doctrines. The thought is that INDIVIDUALLY we are to pick up our own responsibilities and not to allow others, whether organizations or individuals, to carry the responsibilities of our beliefs or our activities by our looking upon them as the channel or responsible Head of the Lord's people still on the earth. We should not fail to study out the Lord's will for us in both the large and small affairs of our lives. If we do not learn to INDIVIDUALLY decide the Lord's will in the little issues of life, how shall we decide in the time of great difficulty as of an overflowing flood? If we learn daily to decide quickly and correctly we shall be able to do the Lord's will when many troubles may come upon us at one time. If we make a mistake in deciding the Lord's will for us, we can ask forgiveness and change our course and profit by the mistake so that we will benefit by the experience as a scholar in school who profits by having made a mistake in their school lesson.

We are now in the "School of Christ" and with us it is EXAMINATION DAY. We cannot depend on our books in the class room on examination day. The scholars are watched on that day to make

sure they do not bring their school books to school. I know this is so for I well remember, when a boy, how one had a book under his coat and the teacher took it away, saying that it was not a matter of what the book said but what had been learned from the books in our studies. It is now the time of test upon what we have learned and of what we have been assured. It is not so much a test as to whether we can accept all the new suggestions of Truth, but it is a matter of holding on to the Truths which the lessons of past years have prepared us to receive and uphold.

One brother said that the Light was to grow brighter and brighter. We asked him where he found that text. He said OUT OF THE BIBLE. We told him he must have gotten that particular wording OUT of the Bible because it was not IN the Bible. It is outside of the Bible where such a thought predominates. The Bible shows that the Light of Truth was bright and clear in the days of our Lord and the Apostles. It shows that "After men slept," after the Apostles fell asleep in death, the enemy sowed tares of errors. These errors in due course produced professed Christians but not the true sacrificers who say not as I will but as thou wilt.

Now, in the end of the Gospel Age, the harvest message has come, not to make Christians, as the fundamental Truths have done, for there have been Christians throughout the entire Age who lived and died BEFORE the Harvest Truth was due, but the Harvest message came as a SICKLE to assist the true wheat to be CUT DOWN quickly and to be gathered into the Heavenly Garner, the Kingdom. This has no thought of being gathered into a class or party but has reference to the final gathering into the Heavenly Garner. Therefore we should not make a test of the Harvest message but should use it as the Harvest Sickle which will truly assist the ripened grain to be gathered quickly into the Heavenly Garner.

Just as the pure message of Truth was mixed with error after the death of the Apostles, so there has been the mixing of much error and contrary suggestion with the Harvest message since the humble and faithful brother whom the Lord used to present the harvest message has passed beyond the veil. Indeed it is hard for a newly interested person to get the original Harvest message without being switched off here and there by additions to the message or by flat contradictions of the message. So that, instead of the light getting brighter, there is a confusion as to the true message -- even as the light did not get brighter but confused after the death of its noble supporters. It is the "Path of the Just" that the Scripture says will shine MORE and MORE, or on and on, unto the perfect day. The same light of God's Word is the lamp to the footsteps as the justified one walks. As we take the step of faith we see enough for the next step -- more and more, on and on.

Of course we have more and longer fellowship WITH those who see MANY points of Truth as we do than we have WITH those who only see the FUNDAMENTALS as we do, but we must ACCEPT IN FULL FELLOWSHIP those who have taken the necessary steps in harmony with the fundamental teachings of God's Word. We should also seek to have as much FELLOWSHIP WITH them as possible, although it is conceded that we do not fellowship each other BECAUSE of non-fundamental Truths but because of their being justified and consecrated and living lives in full accord with the fundamental Truths.

I believe a big mistake has been made by not making a test on the fundamental Truths. It is not sufficient that one believes that Jesus died and that consecration is proper. It is necessary that these truths be held, not only as intellectual knowledge, but that they be ACTED UPON by heart reliance

to the taking of the steps of justification and consecration. Those not having taken these steps are not truly Brethren in justification or in Christ, even though some of them have a good knowledge of the Truth and can give fluent expression publicly concerning the same.

If it is thought a brother would be stumbled if asked if he has taken the steps of justification and consecration, we would suggest that he is more likely to be stumbled into pride and a wrong course for us to place him in a responsible position because of what knowledge he has and not because of the vital steps he should take, based on this knowledge.

It is not my opinion that water baptism should be made a test of fellowship. I do believe that the TRUE BAPTISM, the full consecration of one's will and all, to do the Will of God and Christ, SHOULD be made a test of fellowship in the "One Body." Not that we should think lightly concerning the subject of water immersion, symbolic Baptism, or other important subjects that the more mature mind should reason upon, but rather that these subjects be considered but that the True Baptism be considered as important enough to MAKE A TEST UPON, while the symbolic or water baptism be viewed as a PHOTOGRAPH of the true baptism into His death. We are usually pleased to see a photograph of a friend, so we should be glad that the Lord has furnished us with this photograph of our immersion of our will into the Will of God and Christ.

The adversary often puts doubts in the minds of the consecrated. Sometimes it is a doubt as to whether we have really dedicated ourselves to the Lord. How nice it is at that time to have a PHOTOGRAPH which helps us to dispel these doubts. We can then look back to the little church or the pool or river where we symbolized our True Baptism. We can recall some of the Brethren who were witnesses of our outward symbol of the in-ward condition of our heart. We can thus retain the Peace of Christ which is the portion of those who follow Jesus, both in His teachings and in the steps which He took, leaving us an example.

It is to be regretted that many have been accepted into fullest fellowship because of accepting new thoughts of Truth and not because of having measured up to the fundamental Truths. These in turn have assisted in opposing the Truth already received and in persecuting faithful brethren who wish to hold on to the Truths received and to assist the dear ones to do likewise.

To silently stand by and see the Truth assailed and to see those who still hold to the Truth opposed, persecuted and boycotted, even though one does not do the assailing, is like the holding of the cloak of St. Stephen, the first Christian martyr in the footsteps of Jesus. This course needs to be repented of and ever remembered as a means to true humility, as did Saul of Tarsus, who became the great Apostle Paul.

The contracted vision, the poor eye sight, of the Apostle Paul was a continual reminder of his wrong course and, while used of Satan to buffet him and to attempt to discourage him, it was also used of the Lord to assist Paul in the development of True Humility, lest he be exalted above measure by being used so greatly in the support of the Truth which he previously opposed.

The MARKS upon those who assail the Truth, whether openly or by SILENCE when the Truth or its representatives are assailed, are evident. These marks are not easily removed, even through prayer, as Paul prayed for the removal of his marks but yielded to God's will.

These MARKS may be certain HINDRANCES even as Paul's marks were certain hindrances to service for the Truth. In spite of, or accompanied by these hindrances, Paul taught the Truth on Baptism, even though he was hindered from baptizing many. He also presented the Truth to the Ecclesias, even though he had others write the Epistles for him, excepting the Epistle to the Galatians, which he wrote with his own hand in large letters or characters. This kept Paul from boasting of having baptized many or of claiming believers as HIS or as members of "The Lord's Organization" of which he was a conspicuous leader. These hindrances also were ever present reminders of his past wrong course and he was thus guarded against using the wrong spirit against the newly found Truth and his newly found Brethren.

Your HINDRANCES, if you have recognized them, dear brethren, are not intended of the Lord to keep you from holding or serving the Truth. You are to recognize these MARKS, whether your influence is less because you remained with the persecutors while the Truth and its advocates were assailed, or whether in other ways your hindrances are evident. These marks should be acknowledged and should lead to a humble course and keep you back from ever entering into that which would represent a PARTY spirit again among your Brethren. You should look for all avenues of activity where the Lord's providences have not placed hindrances or where Heavenly Wisdom and tact can be used IN SPITE OF or ASSOCIATED WITH these hindrances.

"For we can do nothing against the Truth, but for the Truth," does not mean that God HINDERS all who would assail the Truth, nor that He FORCES or MAKES all do that which is FOR the Truth, but that ULTIMATELY the UNREFUTED Truth will prosper and that the wrath of men or of demons will praise God. Also that there will be such measure of restraint used as will cause all to work for the good of those who truly love God and for the carrying out of the "Divine Plan of the Ages."

The EFFECT of the Truth is that of SANCTIFICATION or setting apart to God's Holy will and service. That which is claimed to be Truth and which has not this effect, but which rejects brethren who continue to support the Truth in its sincerity, is to be tried and proven, and rejected to the extent that it does not conform to the spirit of the prayer of Jesus, recorded in John 17:17 -- "SANCTIFY them through thy Truth; Thy WORD IS TRUTH."

The service then closed with prayer by Brother Saphore.

Saturday, November 1st, 1930

BACK-HOME HOUR PRAISE AND TESTIMONY MEETING

Led by Brother John E. McFarland, of Detroit, Mich.

YOU KNOW, friends, it has been a characteristic of some of the Bible Students in times past -- a few of them left -- to read a little book called the "Manna." You remember what date this is? I have almost forgotten since I came here. Well, we will open our service by singing Hymn No. 257, first and last verses.

Savior, like a shepherd lead us,
Much we need thy tender care;
In thy pleasant pastures feed us,
For our use thy fold prepare;
Blessed Jesus,
Thou hast bought us, thine we are.

Fully let us have thy favor,
Fully we would do thy will;
Blessed Lord and only Savior,
With thy love and likeness fill:
Blessed Jesus,
Thou hast loved us, love us still.

Brother J. T. Johnson will lead us in prayer.

"Set a watch before my mouth. Keep the door of my lips." Seems like these texts were chosen somehow or other for this little Convention. I think they were. The Manna text and comment were then read, as follows:

NOVEMBER 1.

Set a watch, O Lord, before my mouth: keep the door of my lips. Psalm 141:3.

The number of watchmen, or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts, is a strong one. It is here that we need to be particularly exemplified in the regenerate who are more heart the mouth speaketh." This general truth is particularly exemplified in the regenerate .who are more open in their conduct and language, proportionately, than others. Having the right sentiments at heart they are less on their guard in respect to their manner of expression perhaps than previously; but all the more, they need to remember the words of the Apostle, "If any man sin not with his lips, the same is a perfect man." James 3:2. Z. '04-23.

Brother McFarland:

That's as good as it ever was, isn't it? It is like the old wine.

And now we have come to the time when it is the privilege of as many as can, in the time given, to testify to what the Lord has done for you, -- not what you are going to do for the Lord, but we are here to testify what the Lord has done for us. By the way, our gathering together and meeting thus is an evidence that we are on the right way, the narrow way, that we are going toward the Kingdom, and there is much evidence that it is right before us.

Now we will sing a verse for some one in the audience. No. 12.

All the way my Savior leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who thro' life has been my Guide?
Heav'nly peace, Divinest comfort,
Here by faith in Him to dwell!
||: For I know, whate'er befall me,
Jesus doeth all things well :||

All the way my Savior leads me;
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the Living Bread;
Though my weary steps may falter,
And my soul athirst may be,
||: Gushing from the Rock before me,
Lo! a spring of joy I see. :||

All the way my Savior leads me;
Oh, the fullness of His love!
Perfect rest to me is promised
In my Father's House above:
When my spirit, clothed immortal,
Wings its flight to realms of day,
||: This my song through endless ages --
Jesus led me all the way. :||

Who is going to be the first?

Brother Nybeck, Minneapolis, Minn.:

I am glad to say that I am here by the Lord's grace, and that it is not by any wisdom of my own or worthiness of mine that I am in the Truth today. I find that there is still a lot of selfishness in my heart. I had an experience of that this morning. Peter said, on the Mount of Transfiguration, to Jesus (we read in the 17th chapter of Matthew): "And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, Lord, it is good for us to be here: if Thou wilt, let us make

here three tabernacles; one for Thee, and one for Moses, and one for Elias." I had the opportunity of occupying the same room with Brother Zink. This morning we bowed ourselves before the Lord and thanked Him for His goodness and prayed His blessing upon us, the Convention, and His people everywhere. Then we walked to the railroad station, and I figured on leaving the convention at 9:30 tomorrow night, but I found I had to leave at 7:30 because I had promised to serve the friends at Waukesha, and so I have to take the 7:30 train to get there and my heart began to sink. I was selfish enough to want to hang on to the friends until the last minute, forgetting that it was my privilege to serve the friends elsewhere. That selfishness lasted only for the minute, and I shall be glad to leave at 7:30 tomorrow, mindful of the special privilege of being with these other friends, and possibly doing them some good.

Brother Clemons, Jamestown, Ohio:

Dear Brothers and Sisters, as a representative of Pastor Russell as well as of the Lord Jesus Christ, I just want to give you what the Lord through Pastor Russell has done for me. He has furnished me the Morning Resolve. I will read it:

"My earliest thought I desire shall be, What shall I render unto the Lord for all His goodness 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. Remembering the divine call: Gather my saints together unto Me, those who have made a covenant with Me by sacrifice, 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 may have to do, not only in great matters, but also in the little things of life."

"Trusting myself to divine care, and the providential over-ruling 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 just want to say a word further. Last night, our Brother's subject was, "I Have Seen God Face to Face." Well, I will take it just a little bit farther, and I will say that I have not only seen God, but I have shaken hands with Him, with the God we have to deal with today. This brother was looking with the eye of faith. I will say this, I have shaken hands with the God that we have to deal with, and he was in the flesh, and that was Pastor Russell. Now I can look with the eye of faith and, doing the work, Pastor Russell is in our midst, and I thank God.

Chairman (Brother McFarland):

We all have children, and they have a faculty, a way of saying things a certain kind of way some times. I have a boy, and he has gotten one of the expressions of the day, and he says, "Make it snappy!" So, say as much as you can in a short time. We have just ten minutes.

Sister Poirier, Detroit, Mich.:

I thank the Lord for the privilege of being here. I realize it is one of the greatest we can have, a taste of the privilege we are going to have on the other side.

I bring you the love and greetings of the friends in Providence, R. I. I don't live in Providence, I conic from Detroit. But I have been visiting in Providence, and had the privilege of attending a wonderful convention there.

The text that conies into my mind when I came east two months ago was this: "Except the Lord build the house, they labor in vain that build it." And so I have kept it in mind; it is not for us to attempt to do anything ourselves, in the service of the Lord, but it is our privilege to watch God, how He moves, how He works, and as we see it we have an opportunity of speaking a word. It is the Lord who is doing the work, and I was reminded of that in connection with the text this morning. We have to watch ourselves, and try very hard not to say a word that might be dishonoring to the Lord, and so I do realize the need of continual dependence on Him. I have found the times when I fail most easily, is the time when I am at Convention. I have found sometimes, in associating with the Lord's people, I say something for which I am sorry. And so we need to have the Lord continually in our minds and continually before us. I ask an interest in your prayers.

Brother Johnson, of Hutchinson, Kans.:

I am glad to have the privilege of being with so many of God's children, of "like precious faith," that have the same determination to make their calling and election sure, and with the same glorious hope before them of winning the crown of life. I am wishing to take this opportunity to thank our Heavenly Father for His kindness toward me, and to express my love and gratitude to Him for the great honor that He has already bestowed on me in sending me this heavenly calling; and it is my determination, by His aid and grace, to make my calling and election sure. I bring the love and greetings of the Hutchinson Ecclesia to the friends here. They would all liked to have been here with us. But they rejoice in the fact that as one of them

I could he present here. And they rejoice in the fact that many other dear ones in the Lord can meet together and build one another up on the most holy faith to the praise and honor of the Lord. I desire an interest in your prayers that I may walk in the footsteps of the Master.

Brother Bauman, Fremont, Ohio:

I am glad to be at this Convention, and that I am here this morning.

A Brother: Dear Friends, I have much to be thankful for. I have much opposition with which to contend, and I have no one to whom I can look, only our God, so that I can possibly overcome. I had many obstacles to overcome, and so I am awfully thankful that I can be here with you today and attend this Convention, and it is only by the grace of the Lord that I can be here today, for there has been everything in the way that could be put there, not only by opposition in the world, but in my own home. Yet it is possible for me to be here today. And I pray that everyone that has the things to contend with that I have had, may overcome.

Chairman, pro tem (Brother McFarland):

How many can stand up and say they are thankful to the Lord? (All stood).

Now let us sing Hymn No. 236.

Praise the Lord, his glories show,
Saints within his courts below,
Angels round his throne above,
All that see and share his love.

Earth to heaven, and heaven to earth,
Tell his wonders, sing his worth;
Age to age, and shore to shore,
Praise him, praise him evermore.

Praise the Lord, his mercies trace;
Praise his providence and grace;
All that he for man hath done;
All he sends us through his son.

Strings and voices, hands and hearts,
In the concert bear your parts;
All that breathe, your Lord adore,
Praise him, praise him evermore.

Sister Smith, of Richmond, Virginia:

I bring the love and greetings of the friends here. It is by the Lord's kind providence that I can be here. I want to say that I love you all dearly. And it is my privilege to remember you all at the Throne of Grace.

Brother McFarland:

A sister wants us to sing Hymn No. 129 for her testimony:

Jesus, the very thought of thee
Brings comfort, peace, and rest;
O! how I long thy face to see,
And be for ever blest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Savior of mankind.

O hope of every contrite heart,
O joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!

But what to those who find?
Ah! this, Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved ones know.

Jesus, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.

Sister J. G. Kuehn, Rutherford, N. J.:

I have the privilege of calling your attention to the text on our program for this day, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matthew 5:6. It is my prayer that we may all have a blessing from the Lord.

Brother McFarland:

Another day, another day for rejoicing in the Lord. So let us sing hymn No. 19, sing it all.

Awake my soul, in joyful lays,
And sing thy great Redeemer's praise
He justly claims a song from me;
His loving kindness, O how free!

His 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!

Though numerous hosts of mighty foes
Combine its heav'nward way t' oppose,
He safely leads his church along:
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!

And when earth's rightful King shall come,
To take his ransomed people home,
I'll sing upon the blissful shore,
His loving kindness evermore.

Brother Wilson, Chairman:

Last year at this time our dear Brother Kuehn gave us a wonderful talk, a good spiritual talk, and I feel sure our dear brother has a real good spiritual feast for us this morning. I believe our hearts are all in an attitude to receive a real good message, so I am glad to introduce our dear Brother J. G. Kuehn, of New York, whose topic is, "The Oneness of the Divine Family." Brother Kuehn.

THE ONENESS OF THE DIVINE FAMILY

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

BELIEVING as we do that our Lord answers prayer, I too am looking for a spiritual feast. We all have been praying for the Lord's blessing. He has never yet disappointed us and never will. We call to PEACE mind how He loved His disciples, -- He loved them to the end. When about to part company with them He committed them to the Father's care and keeping: "Holy Father, keep them through thine own name (power) . . . that they may be one as we are." One in purpose, confidence, sympathy and love, the oneness of the Divine Family.

We notice that Jesus called on the power of the Al-mighty God to accomplish this oneness, and that He included us in this prayer when He adds, "neither pray I for these alone, but for them also which shall believe on Me through their word." He prays this prayer, "that the world may believe that Thou hast sent Me." The oneness of purpose, confidence, sympathy and love of the Father, the Son and the consecrated saints, has convinced the world. The world does believe that God did send Jesus; thousands, yes millions believe that God did send Jesus.

But this is not all. "Still there's more to follow." There is to be a oneness in glory, as the Master prays, "The glory which Thou gavest Me I have given them, that they may be one even as we are one." And that in due time "They may be made perfect in one." When the Church shall have been glorified and united to the Master, then the world will know, not believe, but will know that "God so loved the world that He gave His only begotten Son" to die for them, and that God loved the Church even as He loved Jesus. The whole world in due time will recognize that it has been a wonderful privilege which God bestowed upon the Lord Jesus and bestows upon each one of us, to become members of this Divine family. Jesus will see the travail of His soul and be satisfied, and so will we. Praise His Name!



When we speak of the Divine Family, of course we differentiate between the Divine Family and God's family, the family of God on the spirit plane in heaven, and the Family of God on earth. The time came when there was trouble in God's family; God, the creator and sustainer of every living thing had trouble amongst His creatures; rebellion in heaven, disobedience and murder on earth. God puts Himself on record as one who has been sinned against. "Hear, oh heavens, and give ear, oh earth, for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me." Trouble in God's family: Trouble among the angels who rebelled against God and kept not their first estate, and trouble among men even in Paradise. God feels this. He may not say it just that way. God calls men and angels to account. "Hear, oh heavens, and give ear, oh earth, for I the Lord hath spoken. I have nourished and brought up children, and they have rebelled against Me." Men forgot God as we read in Paul's letter to the Romans, "When they knew God they glorified

Him not as God, neither were they thankful; but became vain in their imaginations and their foolish heart was darkened."

But God, even permitting all this, has not lost control. He who knows the end from before the beginning is not at a loss to handle the situation. He permitted this awful experience. God's creatures now know that they cannot get along without God: and God, on His part is determined that "all shall know Him from the least to the greatest." All will be taught of God. All will know Him, and all will love Him, except the finally disobedient. They will be destroyed from among the people. God will have a clean universe.

Oh, that our tongues were the pens of a ready writer, our thoughts like the blackest of black ink, to make a lasting impression, and our minds as sheets of paper of purest white, to tell about God teaching the world of mankind and the angels in heaven to know God, the God of justice, love, wisdom and power. To make all know God from the least to the greatest will not only take all the seventh thousand-year-day, the Millennium, but it does take in the experience of the six thousand years preceding the Millennium to make men and angels know God. The lessons come and progress in an orderly manner. The first lesson is justice. Sixteen hundred years. A second lesson was added twenty-five hundred years later. The third lesson, Wisdom, was brought in and now the fourth and last lesson is about to be added.

GOD'S JUSTICE

Let us then say, dear friends, that God has set aside certain periods of time to make ready and introduce certain lessons. I believe that the Scriptures bear out this thought and that it will be profitable to follow this line of thought in our investigation. The first lesson, the lesson of absolute justice, is a hard and difficult lesson; it is a lesson which must be thoroughly learned by all the members of God's family in heaven and on earth for time and eternity. The lesson is severe; all the way from Adam to the flood this side of God's character is in evidence. God's justice demands satisfaction. One frequently heads the question, "Why did God place the death penalty on Adam's transgression, when he knew that eventually this would cause Jesus to suffer death? Why all the sorrow, pain and death?" Only recently a brother in the truth was asked by his son, a man who loves his family dearly, "Why did God kill Jesus?" You and I, dear friends, know the answer, and soon by God's grace every one will know the answer. The long period of six thousand years is none too long for God to impress this lesson of justice upon His family in heaven and on earth; and when the seven thousand years are completed, the lesson of justice will be so thoroughly learned that it will never require repeating.

The sentence pronounced in the Garden of Eden was absolutely carried out. God created man perfect, He gave him a home; He created the heavens above and the earth and the waters and the sea. He supplied man's every need, and provided for his pleasure and enjoyment, -- the birds of the air, the fish of the sea, the animals of the field, the Garden which was planted eastward in Eden, with every tree that was good to look upon. Look at these beautiful things God created for man; some are still with us. We look to the Lord as we enjoy them, and knowing God as we do we sing with the poet, "Sweet prospects, sweet birds and sweet flowers, have all gained new sweetness to me."

The disobedient pair cast out from God's presence, under sentence of death, begat children under sentence of death. There was jealousy, hatred, murder, pain and sorrow. There was rebellion in heaven, the world was filled with violence. God destroyed then all, save Noah and his family.

GOD'S LOVE

Another lesson, quite different from the lesson of justice, was due, the lesson of Love. So far it has been God's justice, stern, inflexible, sure. He did give a ray of hope in the garden of Eden, in the promise that the seed of the woman should bruise the serpent's head. And that was all. But now a new dispensation begins. A fresh start is made. God begins to show love and compassion. When Noah came out of the Ark there was that wonderful bow of promise in the sky and God made a covenant with Noah, saying, "I will not again curse the earth for man's sake, neither will I again smite any more every living thing as I have done." There was a hope now started on the promise made. God had a care for mankind which long centuries later He confirmed and enlarged to Abraham.

Men are wont to build altars unto God, but here, three hundred years after the flood, and just before Noah died, God built an altar unto me and has kept that monument intact even unto this day, a testimony of His justice, love, wisdom and power. He built that Stone Witness, the Great Pyramid, and in the Pyramid He made a record of the wonderful plan of salvation which He has for man. He kept that Stone Witness locked up and sealed, "until the Time of the End," and then, little by little, our blinded eyes began to open. We see that here we have a record of God's Justice in the downward passage way and in that bottomless pit. We have a record of God's Love in the well; of God's holding on to man, during the Jewish Age, in the first ascending passage; we see all of the Gospel Age in the grand gallery, and the glorious Kingdom now at hand in the King's Chamber. God put Himself on record long before there was any Abraham, long before there was any Moses to write the first words of the Bible, long before there was any David or Solomon or any Temple, a wonderful demonstration in the lesson of God's Love. Love, nothing but Love, caused God to make that promise to Abraham, to Isaac and again to Jacob, His keeping the children in the land of Egypt four hundred long years. Then came Moses, and God's wonderful dealings with the Children of Israel. Oh, that we could just realize this a little more clearly. I feel that we are just nibbling at the edge of God's wonderful revelation of Him-self. But if that is the best we can do, let us nibble a while longer. Soon, very soon, we will get a full meal; we will know God and see Him as He is.

The lesson in God's Love continues with the Law Covenant, and then the long period of Judges by four hundred and some odd years, then the period of Kings, five hundred years. God spent the long period of twenty-five hundred years from the Flood to the Destruction of the Temple at Jerusalem in putting Himself on record as a God of Love.

GOD'S WISDOM

Next God devotes the long period of eighteen hundred and more years, from the destruction of the Temple to the dark night and the closing of the Door, to the lesson on Wisdom, His wisdom, which, with Justice and Love, make the third study. In introducing the new dispensation, God exercises Wisdom, and throughout the age we have lesson after lesson on Wisdom. We remember the birth of Jesus, His Bethlehem experience, and the flight into Egypt; how the Apostles were gathered, the

resurrection of Jesus, His ascension, the pouring out of the Holy Spirit upon the Apostles, the miraculous gifts. God, as the Apostle puts it, In all wisdom revealed these things unto us," justification, sanctification, spirit begetting -- all speak of Wisdom, the Wisdom of the Lord. The Jew could not keep God's law, neither can we; and yet the righteousness of the law is fulfilled in us, walk not after the flesh, but after the spirit. God in His Wisdom without violating Justice or infringing upon the human mind is producing a wonderful thing, a New Creation. He is taking us out of the miry clay; by faith in the meritorious sacrifice of Jesus the righteousness of Jesus is imputed unto us. Hence the statement, "There is therefore now no condemnation to them that are in Christ Jesus; old things have passed away, all things are become new." And finally in the resurrection we shall be like Jesus. "Wonderful words of life." Oh, for words to tell it, and the power to express them!

It was by the Wisdom of God that the books of the New Testament came, the Apostles were guided, directed and overruled by the Holy Spirit to give us the needed instructions. Book after book was written, culminating with the most wonderful book of them all, "the Revelation of Jesus Christ which God gave Him, to show unto His servants the things that should shortly come to pass." God did reveal the hidden things to Jesus, that He might be one in purpose with Him. Jesus, in turn, revealed them to His Church, that they too might be one in purpose with Him and the Father. What is that purpose? It is that the world may know that God sent Jesus; that they may know that God loved Jesus, that the world may know that God loved the church, and that the church shall be a diadem of glory in the hand of our God, not only for the thousand years to come, but for the administration of the dispensation of the fullness of times.

Then came the Dark Ages, persecution, difficulties, Papacy, but God did not stop there. He allowed these things to make manifest His Wisdom. Again the Waldenses, Luther, the great Reformation, reformation by sects, etc. Then, dear friends, came the knock of prophecy which went forth from this city, Allegheny. When we heard that knock of prophecy, we recognized it, we realized that the Chief Reaper was present, we opened the door. He came in and made us to sit down to meat, surely He fed us on the "finest of wheat."

You and I, ignorant men, unlearned in the matter of systematized theology, have been filled with an understanding of God's Plan, His wonderful "Plan of the Ages," which, with all the understanding of the D.D.'s in Pittsburgh and elsewhere, with all their libraries, are not able to gainsay. They don't know. But we know. God has taught us and He will teach them also, in due time, for it is written that they shall all know the Lord, from the least to the greatest. This is why God is spending the eighteen hundred years of the Gospel Age, after spending the long period of twenty-five hundred years, and sixteen hundred years in the preceding lessons. By His grace we are developing more and more. But it seems that now in the closing days of the Age, we are learning a special lesson. We are learning how to fall in love with God, how to love Jesus more, and how to love each other. We find though that we are not able to carry out these high ideals in these old faulty bodies. But in the innermost soul of each one of us dwells the fullest appreciation, the kindest feeling for one another, for the Lord Jesus, and for God Almighty. Yes, dear brethren, more and more sympathetic love for the world is being developed, the same kind of love which God has, Who so loved the world that He gave His only begotten Son to die for them. It is for you and for me to nourish this love that it may be increasing more and more.

We have passed through the great \\ar, the shortening of the days, and are in the days of the sitting of the Master as a refiner of gold and of silver. And so, dear friends, we believe that there are indications of the closing of the door; not that the door is already closed, but that that time is near at hand. When the Great War broke out, a brother, speaking to Brother Russell about the work the very morning when the war news was read at the Bethel breakfast table asked, Does this mean the door is closed? Brother Russell turned to the table, picked up a knife and fork and said, To my understanding the door does not close like this (illustrated by bringing them together quickly) but like this (placing the ends of the handles together at right angles, slowly bringing the blade of the knife to the tines of the fork) -- closed at the one end long before the other end is closed, like a door on a hinge. This seems a very good picture.

GOD'S POWER

Another lesson is necessary. The Lord has made it ready. He has set aside a thousand years to give that lesson, a lesson in Power. We have seen and known something of God's power in the past, and we recognize there is a lesson of Wisdom, Justice, and Love going on, and will continue during the age we are now entering, but the special specific lesson God is preparing now to give to the world is that of Power.

As we look back to the lesson of the first sixteen hundred years we find that God, one thousand years after Adam was created, took Enoch, "And Enoch was not found." Then again during the next period, about a thousand years before the Temple was destroyed, God did the same thing with Elijah, and Elijah was not found. When the next period started God took Jesus, and He was not found. You remember when they came to the grave the angel said, "He is not here, He is risen. See the place where He lay." And so this dispensation of Power, the thousand years now beginning, may be introduced by the Lord taking the Church, and the Church will not be found. This indeed would be a wonderful demonstration of God's great Power.

Then comes the time, in fact already has come, when they shall say, "Peace, Peace, but there is no peace." In-stead, "Evil shall go forth from nation to nation." The best efforts of men will fail. Soon Satan will be hound. He is not yet hound, he still has a whole lot to (lo and say in the affairs of men; but the binding will come.

Next, we expect the treading of the winepress, the awful Armageddon. All these are manifestations of God's Power, lessons for men and for angels. The ruling of the nations with a rod of iron promised to the overcomers will then be due. The nations shall be broken to shivers as a potter's vessel is broken. It is evident then that be-fore the nations are broken to shivers the Church will be glorified. The nations indeed are melting like wax, but they will not go to pieces until after the Church takes the rule over them.

Next comes the Great Company class. Their turn of being changed to spirit beings has come, with palms of victory before the Throne, singing and praising and glorifying God. They have made their robes white and clean. They have come out of great tribulation.

The resurrection of the Ancient Worthies, with head-quarters at Jerusalem, the judgment of sinners, a sinner a hundred years old shall then die; the restitution of all things, the wiping away of all tears,

for "earth bath no sorrow which Heaven cannot heal." Then follows the loosing of Satan, the fire coming down from heaven to destroy the incorrigible, followed by the glorious finale: "Come, inherit the Kingdom prepared for you from the foundation of the world." Everything then will have been subdued, and the lesson of God's power fully impressed upon humankind and the angels in heaven, a lesson which will last for the ages to come.

The lessons of the seven thousand years and the experience with evil during that long period of time will not have been in vain. We can see no other way in which the lessons could have been so thoroughly and so well given.

The oneness of the Divine Family -- "Let Him that glorieth, glory in this. that he knoweth and understandeth Me." God has made known unto us, the Church, the secret of His will. Even as Jesus was taught of God, so are we taught of God. The eyes of our understanding being enlightened. We are awaiting the consummation of our hope; we are one in purpose, one in confidence, one in sympathy and one in love. We know that He worketh all things after the counsel of His will, that we should be to the praise of His glory who first trusted in Him. Brethren, let us put our trust in the Lord. He has kept us thus far, He will keep us still.

Gladly would we comfort the world, but we cannot tell them the secrets of our God. We cannot tell them, "that in the dispensation of the fullness of time He might (will) gather together in one all things in Christ: both which are in heaven, and which are on the earth, even in Him, in Whom we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His Own will." This they cannot understand, but they can understand the simple truths, for it is written, that it is only the fool that saith in his heart, There is no God. We can point out that God is the Creator and sustainer of every living thing, that the eyes of all wait upon Him, and that He giveth them their meat in due season. We can point out that Satan who usurped God's power in the earth will soon be hound; that the kingdoms of the earth will soon become the Kingdom of the Lord; that justice and righteousness will then hold sway. We can admonish them to seek meekness, and to seek righteousness, and to say unto them that it may be that they shall be hid in the day of God's fierce anger. We can tell them that the answer to the age-long prayer, "Thy Kingdom come, Thy will be done on earth," will soon be fulfilled. We can tell them of the blessed Kingdom of Jesus, and that Jesus, Who died for all, will soon become the Ruler of all the earth. Amen.

Prayer by Brother Kuehn.

BLESSINGS DERIVED FROM CONTINUANCE IN PRAYER

Discourse by Brother I. I. Margeson, of Boston, Mass.

*Brother I. L. Margeson, of Boston, Mass., introduced by Brother Wilson. Topic,
"Blessings Derived From Continuance in Prayer." Hymn No. 23.*

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.

Before our Father's Throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
O may this mutual love
Encourage every faithful heart,
His zeal and faith to prove.

Our glorious hope revives
Our courage every day,
While each in expectation strives
To run the Heavenly way.



BROTHER MARGESON:

To my mind this seems a solemn moment, a solemn thing to minister in the House of God to His people, and this burden bears in on my heart this morning, I come in much weakness, but I trust I come in the strength of the Lord Jesus Christ. As we gather here on this occasion, I am thinking of the words of the prophet as recorded in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will

not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

Dear brethren, before we proceed with our lesson this morning, I would ask you to kindly bow your heads in the presence of the King of Kings and Lord of lords, and very definitely thank Him for His rich blessings up to this time, and pray for the speaker, that God may touch his heart in a way that we may have a blessing together. Let us bow in silent prayer a moment.

Our subject will be considered under the seven following headings:

- (1) Continuance in prayer.
- (2) What is necessary for enabling us to attain to this continuance in prayer?
- (3) Results of continuance in prayer as a habit.
- (4) Faithful expectation in prayer.
- (5) The results of expectation in prayer.
- (6) Intensity in prayer.
- (7) The results -- rest, joy, and peace as found in Him, in Christ our Redeemer.

"Continue in prayer, and watch in the same with thanks-giving," says St. Paul to the Colossians. -- Colossians 4:2.

"Evening and morning, and at noon, will I pray, and cry aloud; and lie shall hear my voice," says the Psalmist. -- Psalm 55:17.

We will now consider for a short time continuance in prayer -- continuance in prayer as a habit, and continuance in prayer at any one time,

(1) What is this continuance in prayer, as a habit?

It is the habit of speaking to God at all times, and in all places; when there are immediate occasions for prayer, and also when there are not -- not merely saying a prayer, or even praying in the morning when we get up and in the evening when we retire, but it is a continual attitude of prayer. Prayer may be made in one short sentence, or in a word, or even without uttering a word at all. This continuance in prayer is independent of place as well as of time. If we are dependent on place we will be hindered in continuance of prayer. We can learn a lesson from a story of an old minister's servant:

A number of ministers were assembled for a discussion of different questions, and among others it was asked how the command to "pray without ceasing" could be complied with, Various suppositions were expressed, and at length one of the number was appointed to write an essay upon it, to be read at the next meeting. This discussion was heard by a plain, sensible servant girl, and she exclaimed:

"What! a whole month wanted to tell the meaning of that text! It is one of the easiest in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh, yes, sir."

"What, When you have so many things to do?" "Why, sir, the more I have to do, the more I pray." "Indeed; well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning I pray: 'Lord open the eyes of my understanding,' and while I am dressing I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin my work I pray that I may have strength equal to my day. When I begin to kindle the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all impurities; and while partaking of breakfast I desire to be fed with the manna, and the sincere milk of the Word, and as I am busy with the little children, I look up to God as my Father; and so on all day. Everything I do furnishes me with a thought for prayer."

"Enough, enough," cried the old divine; "these things are revealed to babes, and hid from the wise and prudent. Go on, Mary," said he, "'Pray without ceasing.'"

And for us, dear brethren, let us remember that He has said, "The meek will he guide in judgment."

It is the spirit of man that prays. The spirit may be quietly before the throne, while the body may be whirling amid the noise of travel or when walking along the roads, even amid the people which throng the streets. God will accept real prayer, no matter from what locality it is sent up, no matter at what time. Let us realize, brethren, that prayer may be made in every time, in every place, by us.

The spirit can come into an attitude of prayer when the body cannot. He who is able to continue in prayer knows this. He prays at all times and in all places.

We know and experimentally realize that all things must be brought to God in prayer, and that all things may be brought to Him in prayer, and we will never be at a loss for matter for prayer. We will never say, I have nothing particular to pray about. There is never a day passes that does not afford special matter for prayer. Dangers are apprehended, vexations have to be borne, we have some spiritual comfort and blessing to be obtained in which we feel in sore need, so as "out of the abundance of the heart the mouth speaketh," so out of the abundance of the heart the mouth speaketh in prayer.

But even though we may have no pressing need, we find abundance about which to continue in prayer. We long to be holy, so we lift up our hearts and say, "O Lord, may Thy Spirit sanctify me, and make me more like Christ." We want to have more love for Christ and we say, "O Lord, I cannot love Thee by myself; O make me love as Thou Thyself wouldst have me love." We can ask the Lord to prosper His cause; and we may ask perhaps as we are walking to a home where we are to call on a sick person, "Lord make my call acceptable and useful."

Dear brethren, may we know more and more of this continuance in prayer. May the Lord enable us all to say with the Psalmist, "Evening and morning, and at noon, will I pray and cry aloud; and He shall hear my voice."

(2) We have seen something of what it means to continue in prayer, and we will now note, What is necessary for enabling us to attain to this continuance.

One very important point is the realization of our privilege -- to know that we are privileged to take a higher stand than that of a mere worshipper, that we may hold communion with God.

The unconverted may worship, but higher than that they cannot go. These may feel that God ought to be worshipped as the supreme being in the universe, but they do not have the privilege of communion. 'Worship is a duty, communion is a privilege. We who are enjoying the privilege of communion with God are in a far higher position than that of worshipper; and the realization of this will be a great help to our continuance in prayer.

The deepest reverence and awe will fill the mind of one who knows the Holy One aright. Before Him even the angels veil their faces, and thus we who continue in prayer will always keep in mind, and we will never presume to be irreverent in our privilege to commune with God. When we know that we are sons of God we shall act toward our Father as children toward a parent. A child from the simple realization of his connection with his parent comes to him at all times, and asks him about every thing. His reverence for his father is not lessened by the fact that he may thus come. The father does not require set forms and ceremonies to be gone through with before the child can open his lips. Were this the case, the child would very likely stay away when there were only little things to speak about, or ask for, and would only go to him with the great things. We know, dear brethren, what serious results might come from this. Great evils often come from small beginnings. The little things we might have spoken to him about, may be the very beginnings from which evil might develop. When the first pains of a child are brought to the notice of a tender parent, he takes measures that may avert a serious illness and much after suffering. And when we do not take these little things to our Father in prayer, the result is that we take these matters into our own hands and do them wrongly, or without a blessing, and trouble or loss is sure to come.

A few words of prayer, even a look to God upon the subject might have made the matter right. These were not given because of any unbelief, but because of a want of realizing this privilege of prayer. Let us remember, brethren, that we may fail in this point, even though we may be acquainted, and that practically with many of the other privileges of worship. For example, we may see clearly that God as our Father is educating us when He sends us trials, and that He will in a general way, make all needful provisions for us, but we fail in this particular point, of realizing our privilege of taking everything to God in prayer.

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry,
Everything to God in prayer."

Let us endeavor more and more to realize the privilege connected with sonship with God; let us remember that we have been called to a position far higher than that of worshipper. This is a far closer position which privileges us to talk with God, to take everything to Him, at every time, and in every place.

That, however, which above all things will enable us to continue in prayer is the operation of the Holy Spirit upon our minds and hearts. God's Holy Spirit operates in many different ways. It works upon our reasoning, our intellectual powers, our imagination, and also upon our habits.

Has the habit of our mind been wrought upon by the Holy Spirit? If the mind's bent has been fixed upon God, that in itself will be a great stimulant to continuous prayer. The mind thus sanctified will naturally have holy thoughts and will continually be in an attitude of prayer. Prayer will thus be not an effort, but an overflowing of the mind. We have the promise that "He will keep in perfect peace those whose mind is stayed upon Him." No doubt there will be times when prayer will require intense effort; times of special temptation, special sorrow, or special conflict.

(3) We will now look into the results of continuance of prayer as a habit.

One result has reference to what we have just spoken about. Continuance in prayer will help to keep up the spiritual tone of our mind. Do we not day by day find ourselves prone to slip somewhat perhaps from our spiritual attainment? We seem like some stringed instrument, the tendency which is to decline from concert pitch. Unless the body be continually refreshed by breathing in pure air it will droop. So our spiritual life is as dependent upon refreshment as is our body, and this refreshment comes through prayer. We cannot become strangers to the throne of grace. Nothing pleases Satan more than to intercept our prayers. He tries to disturb our regular times of prayer if he can, and if failing in that he will try to make us strangers to continuous prayer.

How often in daily life do we find that we insensibly become almost strangers to those we once knew well, but frequent intercourse has been gradually broken off, and as time rolled on we missed the accustomed intercourse less and less. So Satan tries to make the child of God a stranger to the Throne of Grace, knowing that the heart will become gradually less willing to talk with God. The confidence of his heart will decrease, and as it becomes more and more reserved, it will turn in more upon itself. It may have the feeling that it has something to do, something to overcome, before it can speak to God. We may be assured, brethren, that the feeling of strangeness is one that grows rapidly.

Another good result of continuance in prayer is this: We can bring multitudes of things to God as they arise, which otherwise we might have forgotten. Little things are soon forgotten, and yet, as we have already seen, they are often of great importance. They are gone from our minds without even having been committed to God, but though gone from our memories, they have not gone from the field of action. They have linked themselves with other things for the production of some result.

Another result of this continuance in prayer is that we shall have a blessing in special acts. When we are about to do a thing, if we ask a blessing upon it, and if that thing be not evil, we shall receive a blessing. We should seek for special, as well as general blessings. Let us strive to have the

spirit of continuous prayer and say, Lord help me in this; Lord avert that," and the special blessing will surely come.

Thus if we are living in supplication, we shall also live in giving of thanks. No matter how great or how varied our need, we shall always have a resource. We shall have a "very present help," and amid all the changes and varied experiences of life we will have that peace which the world cannot give, and which the world cannot take away.

"As for me, I will call upon God; and the Lord shall save me. Evening and morning and at noon will I pray, and call aloud, and He shall hear my voice."

(4) Faithful expectation in prayer is the subject which we will consider for a little while now.

What is it to expect in prayer? It is to believe that an answer will come -- to be looking out for an answer, and to be patient in expecting it. A great many prayers are offered without any positive expectation that they will be answered. How different do we act toward God and man. When we go to our fellow man for anything we expect to receive it, or hope to. But when we pray to God, and that oft times for definite things, we do not always think about the coming of an answer. We are not really on the look out for it. We have many precious promises in the Holy Scriptures that prayer will be answered. We will quote a few.

"What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." -- Mark 11:24.

"Ask, and it shall be given you." -- Matthew 7:7.

" whatsoever ye shall ask in My name, that will I do." -- John 14:13.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." -- John 1:5, 6.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." -- John 15:7.

We see here that there are conditions attached -- Faith, and abiding in Him, and His words abiding in us. We are to pray in the name of Christ, and to pray in the name of Christ is to pray in the mind and will and spirit of Christ. The answers to our prayers then is not dependent upon the greatness or the smallness of our requests, but upon the impulse which prompts them. If that impulse proceeds from our own will, the prayer is not in the name of Christ. But when the impulse to prayer is derived from an inward Divine operation, it is truly in the name of Christ, and will have His answer. Because we are "dead with Him," we shall be careful to bring the required sacrifice of our Christian covenant -- a crucified will.

Sanctified reasoning upon the character and attributes of God also strengthen our expectation in prayer. We know that God is true. He cares for the true interests of His children. He wishes them to

have everything that is good for them; His heart's affection is set upon them. The consciousness of another's love makes us hold to ask from those on earth. How much more should it from the One in heaven. Never was love so true, so steady, so large as His. He is our Father, and we His children, and we should expect from His love just as a child expects from the parental love.

He is also omnipotent. He has all resources at His command. He can make "all things work together for good to them that love Him." God is generous; He loves to give; He is always giving. He gave His only begotten Son to die for us, and "how shall He not with Him freely give us all things."

Let us hear what He says in Malachi 3:10, "Bring ye all the tithes into the storehouse that they may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." When Jesus fed the thousands, the fragments exceeded the original provision.

When bread was rained from heaven upon the multitude in the wilderness, it fell in profusion, so that there was abundance for all. The Epistles are full of the generosity of God; we read of "the exceeding riches of His grace," and "the exceeding greatness of His power," and of the "grace of the Lord exceeding abundant," and of the "exceeding great and precious promises."

So, brethren, it would greatly help in our expectation in prayer if we call to mind the attributes of God, meditate upon His character in connection with our need. If when our faith begins to stagger, we bring these thoughts to our mind of God's character and attributes in all probability our faith would rise, our expectation would be strengthened, and an earnest reality would enter into our prayer which otherwise might be wanting.

(5) We consider next, the Results of expectation in prayer.

"One result will be more precision of meaning in our prayers. There are many things which we think we ought to pray for which our spiritual knowledge tells us that a child of the Lord should desire. But do we really desire them? Are we really anxious to get them when we ask for them in prayer? And are we really anxious that God should grant our requests in His own way? When we pray we must leave the method of the answer with Him. If we have learned to expect in prayer, to believe that an answer will really come, we shall surely be precise in what we ask of God. We are precise in our dealings with our fellow men, we do not go to him with a meaningless petition for something we do not want. So, dear brethren, let us not deal with God with less earnestness and reality than we employ with our fellowman. When we pray to Him let us mean what we say. Let us offer no prayer in which we are not willing and desirous that God shall take us at our word.

Another good result of this expectation in prayer will be a greater readiness to pray.

If we believe that God will grant our petitions, we shall surely be all the more ready to come and make them. We are very loath to go and ask a favor where we think we are likely to be denied. We have not the heart to go and make our petition. But if we really expect from God, we shall be very ready to come and ask for what we need. One cause of backwardness in prayer is our doubt and

uncertainty about getting an answer. These take away our cheerful readiness in prayer, and make it hard labor instead of a blessed privilege.

A further good result will be less expectation from, and leaning upon man, seeing we have the everlasting God Himself. There is always danger of trusting in human flesh instead of in the living God. So we will tell our needs to God and expect an answer, knowing Him to be both willing and able to answer our prayers. We will not lean upon man.

This expectation in prayer will make our minds much more cheerful after the prayer has been offered up. We shall unburden ourselves by putting our care upon God. The very fact of committing our troubles to Him will give us comfort and peace. We can say, "My God will take this matter in hand, and arrange everything for my best good. He will bring His wisdom and resources to hear on my behalf. My care is cast upon Him."

I wonder how often we have felt as sad after prayer as we were before we went to commit our trouble to the Lord?? We may have taken our burden to the Throne and brought it away with us again. If we laid any, we laid only a part on God. We may have kept our burden strapped tightly to us, thinking it too much to expect God to bear it. But let us not do this. If we have gone to the throne with tears in our eyes, and with heavy tread hearing care upon our hearts, let us strive to come forth with elastic step, cheerful in the expectation of our prayer being answered.

It may be thought by some, Will not such feelings as these take away some of the energy in the use of means? Far from it. A further result of expectation in prayer will give more energy in the use of means.

The child of God knows that while God can work with-out means, yet He in almost all instances works by them. It is very seldom, too, that the means are not clearly indicated. We should pray that they may be so, and when we have thus prayed, and they are manifest to us, we shall work with zeal and energy.

So, dear brethren, let us expect an answer to our prayers. Take up the Psalmist's "I will" and say, "As for me, I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray, and call aloud; and He shall hear my voice." But we who say this with the Psalmist must not only believe that an answer will come, but must further be on the lookout for an answer. It is possible for us to send forth our petitions and think no more about them, as though it were a matter of indifference whether an answer came or not. In such cases it may be that some things have come in answer to prayer which we have failed to recognize as having come in that way, and for which we have never thanked our Heavenly Father.

It is not honoring God to pray and yet not look out for an answer to our prayer. God is robbed of His glory when He gives and we do not recognize what we have received as His gift. But we must be patient in expectation. This patience in expectation is of the utmost importance. God's ways are not as our ways, nor His thoughts as our thoughts, and many of our prayers are not answered at just the time we had thought, nor in just the way we had thought. We may expect our patience to be tried by many temptations. God is honored when His children wait upon Him, and Satan will not see them waiting without an endeavor to shake their faith. All attempts to hurry God's answer to our

prayers will produce bad results. Even when we are most sure of having asked according to God's mind, we must leave the time unreservedly to Him. It may be hard to wait in patient expectation when all things seem to be going against us. When month after month, or week after week passes by and the answer has not come. But it is for us to wait at His footstool, and not try to hurry His arrangements.

(6) We will now consider for a short time, intensity in Prayer. There are two distinct seasons of intense prayer:

- (1) Those with which circumstances have to do;
- (2) Those times in which we are being wrought upon by immediate and independent operations of the Spirit.

We are sometimes brought into circumstances that a fixed and speedy time must settle a question. God often teaches us the meaning of intensity in prayer by thus bringing us decidedly to a point. And we sometimes realize with how little intensity we have often prayed.

Another season of intensity in prayer is when sudden calamity comes upon us. We may suddenly find ourselves plunged into trouble, bereft of our resources, and of our friends, and at such a time we find ourselves brought into the immediate presence of God.

We feel that we must have more than human support, or we shall be unable to bear up under the sudden pressure that has come upon us. We are driven by our great distress to intensity in prayer. And it is thus that sudden calamity should be met, Nothing, brethren, will so calm our minds and fit us for deliberation as a few moments of intense prayer. We may rest assured God will be on our side, and we will be able to meet that with Him, which it would be impossible for us to meet without Him.

When we have special realization of the importance or magnitude of the things to be prayed for is another reason for intense prayer. We do not always realize how great are the blessings for which we are praying, and on this account our prayers are dull. But when we have been completely shut up to our own resources, and there is heavy pressure upon us, we often then learn the meaning of intensity in prayer. It may happen without our knowing or intending it, that we permit the possession of even one slender resource to affect our intensity in prayer. We honestly do not wish this to be the case. We wish to cast ourselves on God alone. We wish to look to Him alone, but poor, weak human nature makes us get our eye on some means which seems at hand, or from which we should hope much, if only we could get them within our reach.

Let us now think of some of the experiences of Intensity in Prayer due, it would seem, to the immediate operation of the Spirit.

Perhaps we have just failed in some point in which we had earnestly desired, and in which we had determined to do well, or it may be we are brooding over some past failure. Now it is as if the Spirit of the Lord were working upon us, showing us our weakness, proving us as to what we are in ourselves, even though we be honest and well intentioned, and active in making effort. Being

pained and filled with self-reproach, and perhaps fear in reference to the future, we become quickened to intensity in prayer. We look to God, we seek Him as a refuge, we remember our standing in Christ, and perhaps in our intensity in prayer utter these words: "Unto Thee do I cry, O Lord, my Rock, he not silent unto me."

Seventh, and finally, the Results of continuance in prayer will be rest, joy, and peace as found in Him, in Christ our Redeemer.

We may be longing intently for inward comfort and peace. We want the peace of God, which passeth understanding. We know there is a state of rest for the soul, and that is what we crave. We may see much of its blessedness, though we feel we do not possess it. And this leads us to intensity in prayer. It is God's intention that this peace shall be given, but, dear brethren, we know it must be sought earnestly, not only through continuous prayer, but by all the means provided by the Lord.

"Learn of Me and ye shall find rest," saith our Lord. Rest is not a thing that can be given, but must be acquired. It comes not by an act, but by a process. in all spiritual things we know that God will not deny an answer, but how, and when, and through what instrumentality they are to be answered we must leave wholly in His hands.

A PRAYER

"Heavenly Father, Holy One,
May Thy will in us be done;
Make our hearts submissive, meek,
Let us never our own way seek.
Loving Savior, we would be
Ever more and more like Thee,
Free from pride and self-desire,
Fervent with a holy fire.

"Jesus, Master, we would bear
In Thy sufferings a share;
Help us Lord to follow Thee,
Heavy though the cross may be.
Fill us with Divinest love,
With Thy Spirit from above
May we patiently endure,
Trusting in Thy promise sure.

"Blessed Lord, Thy saints defend,
Watching o'er them to the end;
Day by day their faith increase,
Keep them in Thy perfect peace;
Comfort, strengthen, guide and bless,
Lead them through the wilderness.
And when Thy due time shall come
Gather all Thy loved ones home."

BACK-HOME HOUR

PRAISE AND TESTIMONY MEETING

Led by Brother J. T. D. Pyles, of Riverdale, Maryland

Saturday, November 1, 1930 -- 1:30 P.M.

I AM going to ask you to recall the occasion of the symbol of your consecration, so we will sing a verse of Hymn No. 134. If you feel that you cannot speak, get up anyhow and we will know that you love the Lord and want to praise Him.

Jesus, I my cross have taken,
All to leave and follow Thee;
Weak and poor, despised, forsaken,
Thou from hence my all shall be.
Perish ev'ry fond ambition.
All I've sought, or hoped, or known,
Yet, how rich is my condition!
God and Christ are still my own.

Brother Johnson, Duquesne, Pa. (Pittsburgh Class):

Brother Pyles said we should remember our consecration. My immersion took place right about where Brother Pyles is standing. I can never forget it. I hope I never shall. I was wonderfully pleased this morning when our brother mentioned about bringing the tithes into the storehouse. I said to myself, when I was coming in: Now, that would be a fine text for us. We certainly have been bringing our tithes in here and the Lord has certainly been blessing us. I am the first one from Pittsburgh to testify. I want to give a testimony for the benefit of the visiting brethren. As a congregation, we are thirteen months old. A year ago the first Sunday in October we began service in this room, having been very providentially led to this place. We had a General Reunion Convention, as you know, a year ago. That was a sort of a "housewarming" for the Pittsburgh congregation, and this is a sort of anniversary gathering for us, and we want to thank the brethren for coming. We want to make their stay enjoyable, and do all to the honor and praise of the Lord.

Brother George Kendall, Washington, Pa. (Pittsburgh Class):

Brother Johnson said he was the first to testify here from Pittsburgh, and I thought we had better get started. We are not backward, but we don't want to be discourteous. We want to hear from the visitors first. I am glad to be here. I thought and prayed a great deal about this Convention. I realized we would receive a great blessing, and I am sure we feel the Lord is with us.

We have floundered along, some of us a couple of years, wondering what the Lord in His providence would do. I prayed earnestly that God would open my eyes to what He wanted me to do, and I made no move until I was sure the Lord was directing the issue. I prayed all summer long that the Lord would do something for His flock, do something that His flock that was scattered upon a thousand hills might be gathered once more in the fold and receive the benefits and

benediction of the Lord. Then almost like a clap of thunder out of a clear sky, out of the midst of the gloom, an arrangement was made whereby the brethren of this valley and vicinity gathered together, and there was immediately a meeting place, a place of refuge for all who were heading for the Eternal City.

We give invitation to any man who accepts Christ as the great sacrifice to come with us. We want to give you our glad hand, and to show you we are trying to be your brother in tribulation. What a joyful time it has been, and just at the anniversary of our year we made the expression that in one year's time, so far as the record goes, there was not a dissenting voice or dissenting comment, there was no quarrel, no vexing thing, nothing but the privilege, pleasure and joy of service. Some said, when we first came together, with all these hard heads we won't last a year. Well, we've lasted a year, thank God, and we are just getting started. And we are heading for the Kingdom. I never felt more joyful in all my life than I feel now. Even when I was hitting the high spots of my career as a representative of the I. B. S. A. But I can truthfully say now I am not representing any man on earth; I am representing the Lord in Heaven, and I am thankful for it. God bless you!

Brother Moore, Lynn, Mass.:

Brother Johnson said this Pittsburgh class is thirteen months old today. The little Lynn class also is thirteen months old today. We held our first public service a year ago today. They are not good spellers in our class -- they cannot spell scrap and quarrel, but they can spell love, and they do spell it. Our dear Brother Bridges was supposed to bring this message. I didn't know until an hour before I started that I was coming. The Lord has wonderfully blessed our little class there; no evil surmising, no evil speaking, and I think it is the most ideal class on the face of the earth. Pittsburgh may be the same, and Minneapolis, but I know about Lynn; it surely has the Lord's spirit, and how they all wish they could be here with you. And they all send their love and sympathy, and they remember you continually in their prayers. There hasn't a Sunday service gone by that they haven't remembered you in their prayers. We believe that the fervent prayer of a righteous man availeth much; so this convention must be a success.

Brother Pyles:

To all who have sent their love, we, as a convention, send our love back multiplied.

Brother Lane, McKeesport, Pa.:

I am very thankful to our Heavenly Father that I am here this afternoon. It was in this room thirty-five years ago when I and my wife, Sister Lane, came here to hear Brother Russell after reading his volumes. I might say I am from McKeesport, and just left that class and connected just recently, two weeks ago, with the Duquesne class. I have felt happy ever since then. Sister Lane says she prays for the success of this Convention, and asks me to take a message of congratulation to every brother and sister that is assembled here at this time to be united once more in the Truth, the Gospel Truth, and so to uphold the faith once delivered to the saints.

I was a Presbyterian forty years ago, and after reading Brother Russell's works two years I was studying and thinking, because I was still in the Presbyterian Church, and it came to this: I must make a decision. And I found I was in Babylon, and left them.

I was happy until two or three years ago, and in the last six months I found I was in Babylon again, and I left Babylon again, and I feel it is the Lord's hand leading me, and I feel that He is leading me all the way. Sister Lane wishes us to sing Hymn No. 12, the first verse, "All the way my Savior leads me." We pray the Lord may bless you all.

Brother Wisdom, Jacksonville, Fla.:

To the friends of the Pittsburgh Convention: I didn't think you would hear my voice except from the platform. The inspiration of this meeting, and the others, was quite sufficient for me. I have been so moved that I must say just a few words, and that is that I consider this the most spiritual convention I have attended since Brother Russell died. I have attended none, and I have attended a great many that have been more elevating than has been this convention. If I don't get any farther than Pittsburgh I shall be glad I got to Pittsburgh. I have enjoyed this convention, every moment of it, every particle of it, enjoying the fellowship.

Pray for me, as I do for you, that the Lord may be glorified through my body, which is His.

Brother Pyles:

All in opposition, say Nay. The Ayes have it.

Sister Saphore, Brooklyn, N. Y.:

Since 1917 the Lord has shown me it was my privilege to leave the so-called "channel," but there was one thing at that time quite a little trial -- perhaps it is today -- and that is the fact that many of them thought and many are told that the Lord has left the "sickle" in the form of the volumes with the "channel" brethren, and that, therefore, we have nothing with which to work. But praise the Lord, in earnest prayer at that time, He answered my prayer and He led me to the words of our dear Pastor, in connection with the Pastoral Work. I was rereading in the Question Book all he had to say under Pastoral Work. That was close to the heart of our dear Pastor. He even said he thought it was a part of God's great plan. I often wondered and meditated on the words, -- just what he meant.

In my own experience I am happy today that I found these words very far-reaching and true. The Lord led me into a field of work where I can meet hundreds of people from house to house, and still carry out that wonderful work, and let the people who desire the truth in that simple form have it. And I have found that there are many of our brethren who once cherished that book are giving it away. We can lay hands on hundreds of copies of that book, -- thousands, -- and can have them. As the Lord led His people back there in the days of Moses, he has led us through Pastor Russell. We have knowledge of God's grace to pass on to others, and that is why I praise the Lord. This is the first time in many years that I have gotten tip to praise the Lord, the Heavenly Father, for what he has given to us through Pastor Russell in the last year of his life on earth. The Pastor used to give us instruction ahead of time, so we can use the Pastoral Work if we desired to do so, and loan out

many First Volumes. In memory of our dear Pastor I want to praise my Heavenly Father that He has used it and will use it until that day. I ask your prayers.

Brother Pyles:

Your thought is in the right path. There will never come a time in the history of the world when the Studies in the Scriptures will not be prized.

Let us sing Hymn No. 293.

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.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

O, weary souls with care oppressed,
Trust in his loving might
Whose eye is over all thy ways
Through all thy weary night;

Whose ear is open to thy cry;
Whose grace is full and free;
Whose comfort is for ever 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.

Brother Williams, Duquesne, Pa. (Pittsburgh Class):

In coming to this convention yesterday morning I saw our dear Brother Pyles. I said to myself: Well, I've got a chance yet to get into the Kingdom, because he hasn't gone yet. I look over the place and I see many faces I saw thirty-five and forty years ago, and I thank God for keeping me in this Light. There is a new hook going around called the "Light." I was surprised when a certain brother said to me that he gave the Light to a brother. It seemed paradoxical to him that a man should come to his door and offered him a book called "The Light." Yes, he had seen the book. "What did you think of it?" "Very light!"

I met the "landlord" of our place in jail, the director who wanted to throw me out of my "home." I stayed right there, because I had a right. Brother Johnson and I stood tip as witnesses. I thank them for making such a great noise as to wake me up. So I thank God, dear friends, that I am still grounded fast in the Truth. I love you all and I love the Truth that I first had. I have not forgotten that first love. While, with our dear Chairman, I feel in behalf of him and Brother Johnson, that we cannot give you the keys to the city (because the mayor won't let us), we do give you the keys of

our hearts, and you're all "as welcome as the flowers in May." If you ever come to Duquesne you will be very welcome there. I pray that God may continue to richly bless us. God bless you!

MESSAGES FROM FAR AND WIDE

Brother Jordan, Pittsburgh, Pa.:

I have several letters here from foreign parts; I thought I might better get them in now. This letter is from Brother and Sister C. G. Falkner, and it just arrived by air mail from Southampton via London, to catch the mail at Southampton.

In order to make sure his letter would reach the Convention in time, Brother Falkner typed the following on the envelope:

Mit Luftpost uber London nach Southampton, um den am 22.10. nach New York in See gehenden Dampfer "Majestic" zu erreichen.

(By Airmail to Southampton via London to catch the SS "Majestic" sailing from Southampton October 22nd to New York.)

Berlin, October 20, 1930.

James C. Jordan, Sec'y Pittsburgh Ecclesia,
247 Greenwood Ave., Pittsburgh, Penn.

Dear Brethren in Christ, assembled in Convention:

We wish to convey to you our Christian love and greetings, remembering what a blessed time we spent with you last year at this time. We had planned to be with you again this year, but providence has ruled otherwise.

On our recent journey around the world we had many experiences, the most pleasant ones being those at the Great Pyramid and Palestine. The most modern addition to the Pyramid is the electric light. This improvement was put in use by the Egyptian government about March 1st, 1930, and is in all passages except the downward passage, pit and well shaft.

There appeared a number of very interesting articles in the Herald, written by a sister who revisited Palestine this year and I would recommend reading them.

We had occasion to meet with a number of brethren and classes, especially in Switzerland, and they all wish to have their Christian love and greetings conveyed to you. The brethren in Europe are appreciating their privileges and are shaking off the bondages which have en-slaved them.

Wishing you the Lord's richest blessings upon your continued efforts to serve and please Him, we remain, Yours in Him,

BRO. AND SR. C. G. FALKNER.

24 Fanthorpe Street, Putney, London, England.
21st October, 1930.

At a class meeting on Wednesday last by unanimous expression it was desired that a message of love in the Lord be sent to the friends assembled at the Reunion Convention October 31st-November 2nd.

"May the Glad Tidings of the Lord proclaimed through our dear Brother Russell continue to go forth for the comfort and encouragement of the family of God."

Ephesians 1:2-6; 2:19-22 (Diaglott.)
Hymn 23.

From the class at Putney,
ASSOCIATED BIBLE STUDENTS,
per C. R. H. Smith.

To the General Re-Union Bible Students' Convention,
610 Arch Street N. A., Pittsburgh, Pa.
October 31, Nov. 1 and 2, 1930.

Dear Brethren in the Lord Jesus Christ:

Our hearty greetings and best wishes to everybody of you who have had the great privilege to come together to the Convention and to celebrate the memory of our dear Brother. We know that the place of Convention -- the Old Bible House Chapel -- is rich of memories and we hope that this would inspire you, dear brethren, to the same love, to the same conciliatory disposition which was so characteristic in his activity.

How much nearer -- indeed -- we have reached the hour of our deliverance since the first ray of truth flashed from Pittsburgh. The things have been changed, the experiences have been many, but the truth is the same, the Lord is the same and He has been with us every day during this troublous time. Therefore we will thank Him together with you for everything and we are rejoicing especially for the great privilege that we are in His hand still. Little while and then we shall see Him face to face, according of His precious promises.

Though so far off in the body we are there with you in the spirit in your feast. It is our feast, too, because we have held it every year since 1916. (We have, however, always had in our mind Rev. 19:10). Even this year we come together here in Helsinki 31st October, and there we will remember you in our prayers.

Sweet is the unity in the spirit indeed.
May the Lord bless you all and keep you all now and ever. 2 Chronicles 29:11.
With Christian love,
Yours in the same hope,
Ecclesia of Bible Students in Helsinki.

Salem, Ind., October 26, 1930.
Jas. C. Jordan, Pittsburgh, Pa.

Dear Bro. Jordan: Greetings in the name of the Lord.

I was to send Christian love and greetings to the Convention in the name of the Lord, and to exhort all believers in the Ransom with Galatians 5:1.

Sing for my testimony No. 95.

I am, your Brother in Christ,
M. U. JOHNSON, Route 5, Salem, Ind.

Greetings from the large class of Polish friends near Chicago, including Sister R. H. Olesczynski and others. To the dear friends at the Convention:

Greetings in the Master's Name.

Altho in the Lord's providence it was not for Sister Siekman or myself to be present with you to behold your order and fellowship and share your spiritual joys, yet we take this means to convey to you our Christian love and greetings. Tho we know not many of you according to the flesh, we know you love our Lord and it suffieth. May the Lord so bless your gathering that the after memories of this convention radiate into every corner of the land, to bless the hearts of the sheep not privileged to be with you. We rejoice to see the increasing determination of the friends to again possess the liberty wherewith Christ makes free and especially urge to rejoicing with humility on the part of those of the friends whose spiritual discernment thirteen years ago is now being so widely vindicated. **THE LORD IS DOING GREAT THINGS FOR OUR POLISH friends also; WHOLE CLASSES COMING OUT FROM ALL BONDAGE TO MAN-MADE SYSTEMS.** Just recently it was our privilege to attend a Polish Convention of brethren so liberated and it would have made you all glad to see the old-time spirit manifested by all. Perhaps the Master is strengthening the hands which hung down and the knees which were feeble, in preparation for some greater trial in the near future. Truly the signs of the times show the Kingdom close, even at the door. Wherefore we lift up our heads and rejoice. God bless you all.

BRO. AND SR. WM. J. SIEKMAN.

Greetings also from Sister R. H. Oleszynski and many of the Polish friends.

Some Telegrams of Greeting

Cincinnati, Oct. 31, 1930.
George M. Wilson, 610 Arch St., Pittsburgh, Penn.

Regret impossible to attend. Warmest greetings to all at Convention.

HORACE K. BLINN.

Washington, D. C., Oct. 31, 1930.
E. W. Keib, Convention Headquarters, 610 Arch Street, Pittsburgh, Penn.

We are very sorry that we cannot be with you. Have been hoping that circumstances would permit even up to this late moment. Hope you all have a profitable session. Please pass this word to Doctor Johnson and all other friends. Love and greetings.

ELIZABETH AND GEORGE HERDE.

Cleveland, Ohio, Nov. 1, 1930.
Pastoral Bible Institute Convention, O. of L A. Temple, 610 Arch St., Pittsburgh, Penn.

Make your Convention have every blessing. Regret I cannot be with you.
C. B. EVERBERG.

Brother Pyles. It would have been a pleasure for us to hear you all. As it is more blessed to give than to receive, you would have been blessed more that way. It will give you a lesson to be a little quicker in giving your testimony. Don't wait one for the other.

Brother Wilson, Chairman:

Brother Bridges has asked that we open this service with Hymn No. 243: "Precious Savior, Thou has saved me, Thine and only Thine I am."

Previous Savior, Thou has saved me;
Thine, and only Thine, I am;
O! the cleansing blood has reached me,
Glory, glory to the Lamb!

Chorus:

Glory, glory, Jesus saves me!
Glory, glory to the Lamb!
O! the cleansing blood has reached me;
Glory, glory to the Lamb!

Long my yearning heart was trying
To enjoy this perfect rest;
But I gave all trying over:
Simply trusting, I was blest.

Consecrated to Thy service,
While I live I'll live to Thee;
I will witness, to Thy glory,
Of salvation full and free.

Trusting, trusting every moment,
Saved from sin by Power Divine;
Have I love? Thou didst impart it;
Have I light? the light is Thine.

Glory to the blood that bought me!
Glory to its cleansing power!
Glory to the grace that keeps me!
Glory, glory evermore!

A PERSONAL QUESTION

Discourse by Brother C. P. Bridges, of Boston, Mass.

I have the pleasure of presenting to you our dear Brother Bridges, of West Lynn, Mass., who was with us a year ago. We are glad he is with us today, and we believe the Lord has a blessing for us through him. Brother Bridges.

TRULY this is a good place to be. When I came here yesterday morning and saw so many of these dear old faces, my heart just rejoiced. You know sometimes we speak slurlingly of "back numbers," but I was glad to see a lot of the "back numbers" here yesterday. Some I have known thirty years and more ago. I took occasion to go over to the Carnegie building yesterday to see if I could see some of the friends I knew, and I couldn't find any except one, and he was one with whom I was associated twenty-five years ago, and he didn't know me, -- and he didn't want to know me. But all these dear ones here were as glad to see me as I was glad to see them.



Brother C. P. Bridges

I have been on a trip visiting some of the Lord's little ones, and before I went away the Class at home asked me to bring the love of the Class to them as I went along, and to this convention. And at each place I stopped there was a little more added to that love, so I have a great bundle to lay at your feet at this time. That love is really and truly love. It isn't merely words, so I am glad to bring this message.

Now this subject that I have chosen this afternoon "A Personal Question" is one that I have been thinking over for a long while. It is a personal question.

Before I announce my text I want to read to you the first seventeen verses of John, the 21st chapter, as follows -- Jesus is speaking:

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus sheaved him-self to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

I want you, if possible, to visualize this picture that is recorded. These six men seem much perplexed by what has taken place in the past few days. Peter says, "I am going back to the fishing business," and the others answer with him, "We are going, too." After their all night's toil without success Jesus appears on the shore and they know Him not. He asked them how they had succeeded and when they told him, "No success," he bade them cast their nets on the right side of the ship and they had a great haul of fish.

After they had come ashore and had breakfast, Jesus asked Peter a question that I want to use as my text: "Lovest thou Me more than these?" I want you to feel that this is a personal question that Jesus is asking you.

Some translators express this thought as though Jesus was asking Peter if he loved Him more than the other disciples loved Him. I am sure that was not the thought in Jesus' mind for the reason that Peter could not know how much the other disciples loved Him and would be unable to answer it.

Other translators express it as though Jesus was asking Peter if he loved Him more than he loved the other disciples. I do not think that was Jesus' thought in the question. My understanding is that Jesus was asking Peter if he loved Him more than he did the things that made up his everyday life, like the fishing business.

We, like Peter, may have experiences in our life that make it hard for us to understand the Lord's leadings. We also may say, "I go fishing; I will return to the former experiences of my life." But such seasons of bewilderment and perplexity are occasions for the Lord to show His love and care.

You will note how Jesus asked the question of Peter. Jesus used the word "agape." We know that this word expresses the highest kind of love. In "agape" love, self is entirely eliminated. Peter seems to avoid the question because he answers by the word "phileo" saying, "I love Thee dearly." Again Jesus asks the question using the same word and Peter answers it as formerly. Now Jesus asks him the third time; but instead of using the word "agape" He uses the word "phileo." It is as though he was saying to Peter, "Are you sure that you do love Me dearly?" We are told that Peter was grieved when he asked him the third time. It was not that Peter was grieved because he asked him three times, but because of the way he asked it the third time. Peter answers humbly the third time, "Lord, Thou knowest all things; Thou knowest that I love Thee."

To each answer that Peter made Jesus responded by saying, "Feed my sheep, feed my lambs." Now then, show it by serving My disciples.

To each one who names the name of Christ comes this personal question, "Lovest thou Me more than these?" It may be that our avocation is in the business world, naturally this takes up much of our time, but are we making this the first thing in our life? This question comes to you, my friend. What answer do you make? What proof are you giving that you love Christ more than your avocation?

To you who are more or less hindered by family cares does this question come. It is our duty to make necessary provisions for those dependent upon us but are we making our family the first thing in our life? We may have friends who are very dear to us and whom we love to please. But do we remember that sometimes we have to displease them in order to please God. In this way we are showing that we love Him more than these.

Sometimes, some of God's people get so much interest in so-called service, which erroneously they think is God's service that they put that first in their life. They show much zeal in this work but often times they disregard God's way of service and so they love this service more than they love God.

Our work may not always be done because of love for God but for praise of men. Do you know that in everything we are doing this question can be asked, "Lovest thou Me more than these?" We may inquire as did Peter, "Why do you ask me this question, Lord? Thou knowest that I love Thee." Christ, not asking for His own sake but for ours. We may think that we do love Him above everything but when certain tests come to us we find that we really love ourself and our own way better than His. You will remember that Moses said to Israel one time, "The Lord doth prove you to see whether you do love the Lord your God with all your heart." Now, God was not testing Israel nor is He testing us to find how much or how little we love Him. He knows how much, but we do not know until the test comes to us. The way we meet the test answers the question, "Lovest thou Me more than these?" Friends, let us ponder in all the affairs of our life this question that is ever before us, "Does Christ come first in my life? In everything I do am I seeking first of all to please him?" This love for Christ must mean more than saying the words, "I love Thee." That is lightly said. It must be a passion that is the center of our life and around which everything revolves, which finds its expression in our every word and act, and which also governs our thoughts.

As I said a moment ago, this love is entirely devoid of self and Paul beautifully describes it in 1 Corinthians 13:4-8: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." This love is not realized in a day or a week, but is a development. This is really our life work to develop and manifest this love.

When He asks the question to us, "Lovest thou Me more than these," we may say like Peter, "Yes, Lord, I love Thee dearly as a brother," and He says to us as He said to Peter, "Feed my lambs." This is the greatest service that we can give to our Lord; namely, to serve his brethren. I am sure if Jesus was in our midst today we would consider it a great favor to serve Him in any way. In serving His brethren we are serving Him in the very best way, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Contrary to the opinion of some, Jesus was not interested in having His disciples serve the world. You re-member in His prayer recorded in John 17, he said, "I pray not for these alone, but for those whom Thou hast given me." There is no call for us as yet to direct our attention in behalf of the world. The command is as specific today as when Jesus spake to Peter, "Feed my sheep." His flock comes first. How sad it is that some have left the flock to shift for themselves and are giving all their time in a work to outsiders. This work comes first in their life, they seem to love it more than they love Christ. This is one of the delusions of the adversary. If he can keep us from building ourselves and our brethren up in the most holy faith he is gaining a great victory.

There never was a time in the history of the church that Christian fellowship and encouragement is more necessary than today. Paul seems to give this thought in Hebrews 10:25, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Those who are disregarding this instruction of the Apostle are really making shipwreck of their faith. Today we are seeing the fulfillment of Psalm 91:7, "And thousands shall follow at Thy side, and ten thousand at Thy right hand; but it shall not come nigh Thee." Many of those who are falling away are pinning their faith on so-called new truths. In reality

there are no new truths. These so-called new truths are private interpretations which the church is warned against. Truth never changes. It is as old as God. We see truths more clearly today but they are the same truths. Some quote Proverbs 18, "The path of the just is as the shining light which groweth brighter and brighter unto the perfect day," and then apply this as saying that this new light is a shining light which is getting brighter and brighter. That is a misapplication. It is the path which is growing brighter and still brighter.

Now notice, Jesus did not say, "Peter do you love me as much; but do you love me more." We must be willing to sacrifice any and every love that would interfere with our love for Christ. How sharply this question collies to us in every phase of our life even in our various classes Sometimes we feel a measure of pride in ourselves that we are willing to give up our ideas and plans to favor the plans of some of the dear ones with whom we meet. And we call this the manifestation of the love that Jesus has asked us to attain to. Do we love this more than Jesus? Do we not sometimes have to displease them to show that we love Christ more?

Jesus gave us an illustration of this love that His disciples must show. He told them if they desired to be His disciples there were other things necessary. First, self-denial; second, obedience; third, cross-bearing. No one can fulfill these three things except he have supreme love for Christ. These things are all contrary to our fleshly inclinations. Again, in Luke 14:33, "Whosoever of you who forsake not all that he hath he cannot be My disciple." Now do you get the thought of what this love is that Jesus is asking us that we claim we possess for Him.

Our life as Christians is made up of trials. They are necessary to develop in us the likeness of our Master They are the experiences that Peter calls "fiery trials." We have dedicated our lives to God as a burnt offering. The law of the burnt offering is, it must be a perfect sacrifice, made willingly, and entirely burnt on the altar. Now the fiery trials are what is consuming the sacrifice. Some-times when the fire is burning very fiercely our sacrifice begins to squirm and wiggle and is likely to jump off the altar. You know that our flesh is only reckonedly dead. David is speaking of our sacrifice when he says, "Bind the sacrifice with cords, even to the horns of the altar." So to keep our sacrifice on the altar we need to use the cords to love and zeal. Because we love Christ more than we love earthly comforts and pleasures, we desire to have our humanity consumed in His service; and that is in the largest sense, "Feeding His sheep."

When these trials come if we find that we are deficient in our love and zeal let us pray our Father that He will reveal to us more clearly His will concerning us, and give us strength to do that will as He shall reveal it.

If we find that under the circumstances of trial and discipline no unkind words are expressed or hateful thoughts entertained in our hearts then we may be glad because we are proving that we do have that love that He is asking for. If we know that someone either ignorantly or willfully may have misrepresented us let us show this love by praying, "Father, forgive them, for they know not what they do."

The poet has beautifully expressed the operation of this love under the title, "Discipline."

"Great Fashioner Divine,
Strike on, then, if Thou wilt!
For Thou alone Canst rightly test the temper of our will,
Or tell how these base metals may fulfill
Thy purpose -- making all our life Thine own.
Only we do beseech Thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from Thee."

The Test of Love

It must be proven in every condition that you love Christ more than anything else. Note how it is with the Great Company; they have not this perfect love. Hence they hold back the sacrifice.

In the thirteenth chapter of Matthew, our Lord said that in the harvest time He would separate the tares from the wheat. In Matthew 25, He gave a parable of the wise and foolish virgins. These parables were given to show a special work that would be done amongst those who name the name of Christ. In this latter parable the lesson is very marked. Two classes of pure ones (virgins), are mentioned. There will be a time when the foolish virgins will awake to their foolishness and ask for oil. This oil is the Holy Spirit obtained only through emptying our hearts of self; the selfish, carnal mind. These foolish virgins cannot say that they love Christ above everything else.

I am convinced that these two classes will be known or recognized before the church is glorified; and I am pretty well persuaded in my own mind that the work of separating is going on right now under our eyes. The foolish virgins will know that their lamps are growing dim through lack of oil.

The lamp is God's word; and some will see that they are losing the light of it and will seek to regain that light. The light comes through the understanding of the word by the Holy Spirit.

Malachi speaks of refining the Levites as gold and silver at the time when Christ came to His Temple. This work began in 1878 and seems to be reaching a climax today. Note how the Prophet marks the distinct one between these two classes called the wise and foolish virgins or the gold and silver class. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." The righteous are the wise virgins, the wicked the foolish virgins. Those who comprise the wise virgins are the ones who love Christ supremely and "Follow Him whither soever He goeth."

The foolish virgins or wicked servants, as Malachi calls them, are evidenced in different ways. When one accepts a doctrine which is not proven from the Scriptures he is pictured in the Bible as an idol worshipper, and, of course, such a one is foolish.

There are some who seem to be enemies to any work of cooperation of classes or individuals, in a concerted work. I am not speaking for an organization but I do believe that by cooperation we can do a larger and better work than by working just by ourselves as an individual or as a class. This song that some sing, "You in your small corner, and I in mine," does not seem to me to be the proper spirit. Nor does it seem to be in harmony with our Lord's words, which say, "Let your light so shine that it may light all in the house." If we see a good work going on that is undeniably blessed of God let us encourage that work. We are working with Christ. We are feeding His sheep. Let us not be foolish virgins by fighting against Christ.

Let me emphasize this; the law of the burnt offering shows very beautifully that we do love Christ more than any thing else. Like the poet we say,

"My gracious Lord, I own Thy right,
To every service I can pay;
And call it my supreme delight,
To hear Thy dictates and obey."

How near do you come to God? Do you feel that He is a great way off, or do you walk with Him as did Enoch? Get acquainted with God while you are in the flesh. Walk with Him. Know Him so intimately that when you get to heaven you will not need an introduction.

If we love Christ above everything else and everybody else we will make every other love subservient to that love. Being a Christian is not how much we can get from Christ, but how much we can give to Him. It is not how much we can do, but how much Christ can do in us and through us. And Christ lives in us only in the proportion that we are dead to our own selfish interests. This is answering the question He asks us.

Love Shown in Service

How may we show this love in our daily dealings? The Apostle says, "If a man seeth his brother have need and shutteth up his bowels of compassion, how dwelleth the love of God in him?" "If we say we love God and hate our brethren we lie; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "Let us not love in word, but in deed and in truth." The point that I am trying to make in this discourse is that the greatest way to show our love for Christ is in service for His brethren. There is no service this side of the veil more commendable in His sight than this. Let us search our hearts, dear ones, to see if we really do love Him supremely; that all that we are doing is to please Him first of all.

Chairman Brother Wilson:

Brother Bridges gave me a new idea this afternoon. He said, "Brother Wilson, you are a good deal like four wheel brakes." Well, I guess they have their work to do.

Let us sing Hymn No. 203, verse 1:

O happy day, that fixed my choice,
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Chorus:

Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and pray;
And live rejoicing ev'ry day,
Happy day, happy day,
When Jesus washed my sins away.

Brother Wilson, Chairman:

We received word from Brother Shull that he is not able to be with us. He would love to be here but circumstances make it impossible for him to come. Nevertheless the Lord has been mindful of us.

I recall very clearly that less than two weeks ago Sister Wilson called me on the telephone at the office. She asked if I were busy. I said I was. Too busy for a special message? I said, No. You cannot imagine from whom you received a letter. I tried to guess from whom. Finally she said an air mail letter from Brother Sexton of Los Angeles. He was the last man on earth I ever expected to hear from. She read the letter to me and I immediately replied by air mail. In his letter Brother Sexton stated there was a possibility of his being present here. The following Wednesday we read his letter to the Class. They were thrilled with the message. We were sorry, a few days later, that Brother Sexton said there was a possibility of his not coming. Then we received his third message in the form of a telegram stating, "Will arrive in Pittsburgh Thursday nine o'clock." We were very happy to meet him that night. So we have with us today Brother Sexton who will speak on the topic, "The Bride Hath Made Herself Ready." We are glad to present Brother Sexton.

THE BRIDE HATH MADE HERSELF READY

Discourse by Brother E. D. Sexton, of Los Angeles, Calif.

DEAR FRIENDS, I assure you that I am not thrilled seeking to find some glowing word to utter, but I cannot help it, I am quite thrilled with the fact of being here, standing on this platform. I had looked forward to this Convention when I knew I might come. I was very much like the Irish trainman: "Off again, on again, gone again -- Finnegan." First I thought I would get here, then I thought I could not. Then I thought I could, then I did!

Brother Wilson said I was the last man on earth he expected to hear from. Right now I am the last man on earth that he does hear from. He will hear from some one else later. I looked forward to this Convention, I looked forward to meeting the people here. I had in mind amongst others, Brother Shull, (I have known Brother Shull for so many years), it was a keen disappointment to me when I learned he was not here and could not come here; also Brother Blinn of Cincinnati.



I appreciate, dear friends, the privilege of such service as I may be able to render to you, but I believe it is quite a price to pay for it, not having Brother Shull here. I just cannot tell how you Pittsburghers feel. To you this is a common place. It isn't to me. Thirty years ago I used to sit over there (about where Brother Ritchie sits) and listen to Brother Russell talk. We had a good text over here. I am sorry it is gone: "He that would be greatest among you, let him be servant of all." There were texts along the wall but I do not remember them all, but I do remember the one over the platform, so you can imagine my feelings. I never dreamed in the wildest dreams I ever had that I would stand here and HAVE THE

PRIVILEGE OF STANDING FOR THE TRUTH. Brother Nybeck said he was going to speak so plainly, he was going to call a spade a spade; I cannot improve on that unless I am going to call a spade two spades, because my intention is, within the range of God's spirit, to speak in no uncertain terms.

Well, you say, Brother Sexton has been wavering. Yes, I have; wavering for the last five years, but now I feel that I am in a "large place." FOR THE FIRST TIME IN SEVERAL YEARS I FEEL THAT I CAN STAND AND SPEAK THE TRUTH THAT I HAVE KNOWN FOR THIRTY-FIVE YEARS, WITHOUT HINDRANCE, DISTRACTION OR ANY BULLYING OR ANY DIRECTION OF ANY KIND -- the Truth of God, the Truth that makes us free.

I haven't any discourse. I have a whole lot of texts jotted down here. I may be able to get something out of it all. I am going to capitalize on Brother Bridges' talk. I told Brother Jones that Brother Bridges was stealing my thunder. He replied: Then you give them the lightning. There have been too many "flashes." "My sheep hear My voice. A stranger they will not follow." By the way, my text is not sheep, but the Bride. the Lamb's Wife. Revelation 19:7. I will give you the text now because I might forget it.

"The marriage of the Bride hath come." It is the getting ready we have to deal with this afternoon.

Coming back to our sheep; Brother Bridges is quite correct in the thought that it is very difficult to drive sheep. This is an old illustration. I have used it many times, but it is actual. You can call a properly trained sheep. When I first went out 'West many years ago (I won't tell you how many – a long, long time ago) I had charge of a sheep ranch about eleven hundred head of cattle and about sixteen hundred sheep. We had a three-mile ranch run for them, beyond a little brook called a creek. Every night I used to ride down on horseback to call those sheep in, to get them on this side of the creek, so they would be safe from the coyotes and wolves. It was no trick at all. I used to go down at about sundown, and I would let out one good cry. As soon as I let out that shout you would see all of those sixteen hundred sheep lift their heads, and the second time I gave it they were all running toward me. I turned my horse around. I never looked about to see if they were coming; I knew they were coming. Whenever we drove sheep we always had to put goats in the front and drive them. I do not want to be taken too literally, dear friends. I believe Brother Jones will bear me out, I used this same illustration twenty-five years ago at Conventions. It has not been cooked up for the occasion.

I FEEL AS THOUGH I AM COMING INTO THE TRUTH AGAIN. I feel a little new. I stood in the book store one day, my wife and I were there, and a brother put up his hand and said, "Brother Sexton, years ago when I left Babylon I did not fail to lift my voice and say why I left. I am not going to fail now to say why I left." We want, my dear friends, to live peaceably. WE DO NOT WANT TO DO ANY VILIFYING OF OUR NEIGHBORS OR BROTHERS OR ENEMIES, but as I look back over the past few years I wonder, with all the turmoil and restraint and what not, I wonder that I simply did not burst my clothing long ago. But I wavered. You will forgive me for wavering. I will tell you why I wavered. I hoped and hoped and hoped that somehow the Lord would straighten out matters. Hope deferred maketh the heart sick; I am sick no more. The insidious way in which the Lord's people have been led away from loyalty to God to the will of man is astounding. If we could see it without the intervening steps we would hardly believe it possible. You know the natural scientists and the Christian Scientists and a good many other scientists which are not scientific will tell you: if you say a thing often enough you will finally believe it. That is the way Dr. Coue used to work it: "Every day in every way I am getting better and bet-ter." Say it ninety-five thousand times and you will get to believe it even if you have the gout and heart disease and lumbago, etc. Do not admit it, just say "I am getting better, better, better," and you will soon believe it. Continued repetition is NOT PROOF.

The first real job I had when I began to say things over and tried to make myself believe it was really a small matter. I read that Nimrod was the wickedest man that ever lived. I said, I wonder how they found that out so I naturally went to my Bible first and there I found Nimrod mentioned twice, but it never said anything about being wicked. The general assumption evidenced that he was wicked, but how did they find out he was the MOST WICKED MAN? Not satisfied, I went to the library and looked him up and when I read all about him I knew as much about him when I got through as at the be-ginning, except one thing -- Nimrod was a mighty hunter before the Lord. Now the article said in the Watch Tower (the Watch Tower has been confusing me for years and I have left it) the claim was, that when the Bible says Nimrod was a mighty hunter before the Lord it means that he put himself ABOVE the Lord. I wondered why? And I found out that he didn't do it

at all. It is a small matter, but it shows you the way the wind blows. God was a mighty one, and a hunter. Then, if we "analyze" that and get the "proper significance," Jehovah was a mighty hunter, but Nimrod was a mightier hunter. That is, if we take the word "before" to mean superior. The Lord is a hunter only when he is going to hunt the Jews and bring them back to Palestine, but he never was competing with Nimrod.

So please tell me what you would do with this text in Genesis 17:1, when God said to Abraham: "Walk thou before Me and be thou perfect." Same word. Again in Genesis 19:22, "And Abraham stood yet before the Lord." Just the same word. The word panim occurs 20 times and in Hebrew means, in countenance; face of, but NEVER superior to. "O that Ishmael might live before thee." My dear friends, those are the things that are just like Brother Saphore spoke about, "the path of the just," the overworked text. It is not over-worked. It is only worked in the wrong direction. It is just like that text "from house to house." That surely has been overworked. I wonder they did not get a better one. I have a better one in Revelation 3:20, "Behold I stand at the door and knock."

Now, my dear friends, do not run away with any wrong impression. I am not against work. I am really for it; if we could get something of the old style of going around with literature; that is what I want to say. The first thing I did when I got the Truth was to put aside every-thing and go and sell Millennial Dawn -- three for a dollar. I am glad and you are glad of any work which will further the interests of Almighty God's Kingdom. And you and I know, my dear friends -- I know some of you re-member it -- how thirty years ago we used to stand at the church doors in Pittsburgh and hand out tracts. I re-member one brother, he and I were over on the North Side. It used to be called Allegheny. (Oh, by the way, this is Allegheny!) We were at a church door here, handing out the Watch Tower, and just as he handed one to a lady the preacher came out and he said, "Don't take that!" She said, "Why not?" And the preacher said, "Because it is full of Scripture."

Is it possible Brother Bridges made a mistake this after-noon talking about people in the secret place of the Most High? Does he not know that no one has been in the secret place of the Most High before 1918? If you don't believe me, look in the Watch Tower of September 1. I love that text and you love it, too; but at any and every time down through the age the Lord's people are in the secret place of the Most High. No one can put them in and no one can take them out. But even in that place the Bride must make herself ready. I hope we are going to be of the Bride class. I never aspired very much in one sense of being of the 144,000, yet I cannot reason it out any other way. If God has called me, He knew about what I would do before He called me. How did God know what I would do? I think He is cleverer than I am and I can tell what other people do under certain circumstances. I know if I should send my boy down to the pantry to get something, and there was an open box of chocolates on the next shelf, I know pretty well what would happen when he got to the pantry, and so do you know what would happen. I must look tip some of my old books now that I have come into the Truth again. Don't you suppose your Heavenly Father knows your temperament, your make-up, your character? You believe in character, don't you? We used to learn in school about character. You know character is what you are. Reputation is what people say or think of you. He that will sacrifice character for reputation is building on shifting sand.

Lest I forget it, I am going to say right now, in all my life and experience in the Truth, I never knew any opt who sat down and thought by contemplating their inward attributes they could develop a sweet character so God would have to take them to heaven. I never met any one of that kind. Never.

I think we sometimes twist a truth to justify ourselves, or we are apt to. You are a character, it is true, and when the Lord God Almighty, through His servant, the Apostle John, told us that the Bride, the Lamb's Wife, hath made herself ready, it is evident she has been doing something. Not only as individuals, but as a collective whole, we are trying to square up to the requirements; are making ourselves ready. Some of you remember Sister Seibert. I knew her when we first came into the Truth. We were kind of chums together. The last time I saw her she was so discouraged she said, "I have been in the Truth 25 years and I am worse today than the day I came in." I said: No, Sister Seibert, you are not worse, you only look worse! She had gotten better eyesight and was able to judge herself better. I used to sit over there (pointing) thirty years ago. I wasn't good as a judge on myself. The matter was disposition to pride or vain glory in man; I got its number I am sure, and I will try by God's almighty help to sit on it all the time until it is gone. That dear sister was not worse; she had gone on from grace to grace and from glory to glory, and I believe that she had reached that "glory which excelleth." It is because we desired, we learned by experience, no matter what anybody else says, We learn just as Jesus learned, by the things which He suffered. Experience is a hard school in which to learn, but we really learn in no other. I must be hard to teach. I've had lots of experience. We learn to know exactly what the requirements of the Lord are, the extent of His mercy and His loving kindness. Yes, the Lord knows each one of His Bride class who are bringing forth fruits unto righteousness and that seek to develop a character fitting to get them into the Kingdom, by doing the best they can to measure up, to the requirements of a perfect character. If the character is 100% and you and I can do only 2%, then 2% will get us in. It is not of works, lest any man should boast. It is faith, hope, trust. These are the things which will enable God to say, Well done, thou good and faithful servant."

Do not get the thought for one moment that I think that you (I don't know so much about you as I do about myself) -- that I can ever make myself so good a character, that contemplating my own attributes, I can say, Lord, I am all right. A Sister in California, a few weeks ago said, Brother Sexton, I know all about you! I said, For pity's sake, keep it quiet; because I tell you, my friends, I don't like the look of myself. It is sometimes good to look at ourselves. An old brother used to say, It is all right; hang yourself up on the wall like a picture, take a good look at yourself -- a good look -- and then turn the picture to the wall]. That is a good idea. It isn't very wholesome to behold. Nevertheless, my dear friends, with all these faults and failings, trials and difficulties, we who are aspiring to be in the Kingdom must do something to show our love for God and our appreciation, and our de-sire first of all to cleanse ourselves from all filthiness of the flesh and spirit, and then bring forth fruits of righteousness. We will not get into the Kingdom on God's fruits. It is our fruits, your fruits. When Jesus said, (how simple it is when we know the Truth!) "I am the vine." You are not the vine. This is an illustration. Now let me stand for the vine. "Now ye are the branches." You can understand that, can't you? "And my Father is the husbandman." He goes around hanging grapes on the branches! You never saw anything of that kind in your life. Never. "I am the vine, ye are the branches." "My Father is the husbandman." It is so plain, I hope you catch it. "And every branch that bringeth forth fruit, He pruneth it so that it can bring forth more fruit." You understand that, don't you? If you go into the vineyards in central California or down in the San Joaquin valley, there are thousands of acres of grape vines. Go down there in the season of the year when everything looks wonderful, like one great green patch, with the wonderful foliage. Some of those vines will run out suckers twenty-one feet long, and more. No fruit. Cut it off. They all look wonderful and green. But in January after pruning every one of those vineyards looks like a fruit

graveyard. It is done so it may yield more fruit. "I am the vine, ye are the branches," -- bring forth fruit! The fruit of kindness, love, joy, peace, obedience, and all the others.

"Love the Lord thy God with all thy heart and thy neighbor as thyself." You and I are striving to do that to the best of our ability. We are bringing forth fruit which Jesus will expect to see and which the Heavenly Father desires as the great husbandman. This is a collective matter as well as individual. You cannot get on alone. A funny thing for me to say, that you cannot get along without me; it sounds strange. I mean it this way. If I am a prospective member of the Body of Christ, you cannot do without me and I cannot do without you.

I swallowed the Great Pyramid once and threw it up. And now I will swallow it again. (Laughter.) This is a serious matter. **IF I NEED ANYTHING TO CONVINC ME OF MY POSITION NOW, ALL I HAVE TO DO IS TO READ A PAGE OR TWO OF THE VOLUME OF "LIGHT."** I think it is page 314, if you get hold of a "Light" book -- page 314. **ON THAT PAGE IT MAKES BROTHER RUSSELL A LIAR FOR ADDING THE PYRAMID TO THE BIBLE!**

We don't believe in glorifying any individual or any man. I lived in this house with Brother Russell, and all of his life was given and spent in this place and other places, for others, and now are we to find out that he was a liar? One of the great claims is that the devil built the Great Pyramid. The proof is that he used slave labor. How did they know it? Because they used slave labor, that proves it is of the devil. Then Solomon's temple was of the devil, too, because Hiram brought his bondsmen to build the Temple. 1 Kings 6:1. Why would the devil build the Great Pyramid with such accurate truths in it? Whom has it deceived? I don't know just what sort of a hindrance it may be. Why, we may see the whole Divine Plan in the Pyramid. But the Pyramid never brought you into the Truth and it will never take you out. **THOUSANDS OF PEOPLE HAVE HAD THEIR HEARTS CHEERED AND THEIR MINDS REFRESHED BY THE APPLICATION OF THE VARIOUS MEASUREMENTS OF THE PYRAMID.** Too bad the devil built it. The devil cheering me up!

I used to think nothing about the devil. I do now. I hear about "Satan's organization." We had it the last 40 years, only we called it "Satan's Empire." I used to think the devil wasn't very much in my career. Brother Owens, of Indianapolis, gave me a good idea about the devil; he said, "I didn't care about the devil much, but now I have a great respect unto him. Whenever I see the devil coming down the street, I lift my hat and walk on the other side." If he built the Great Pyramid, he did us a favor, and I am not one bit afraid of the Great Pyramid.

As a collective Body of Christ; how many have thought about the temple built by Solomon? David cut all the stones out of the quarry. He just quarried them out, dressed them, and let them drop. And when Solomon came to build the temple, some were buried in the mud, deep perhaps, but they were there. The inference is there. Some of you were pretty deep in the mud, but the Lord brought you together. Whenever the Temple is put together, it will represent 144,000. The Bible does not say that there are 144,000 stories in that temple, but I am under the impression that is what we will find. I do know this: The measurement of 20 x 60 x 120 multiplied together makes 144,000 cubits. That is the measurement of the Temple. 2 Chronicles 3:3-4.

If that Temple is the same as the Bride, the Lord's people, the Lord's congregation, and is to be the meeting place between Him and the world in days to come, how does it come if the Gospel Age is ended and we have entered into the Millennial Age. How is it that some people come into the truth? Don't they have a chance of being in the Temple? How do you know? 1 Chronicles 22, where David gave instructions to build this house of God, "I have provided gold, silver, timber, and stones I have prepared, and thou mayst add thereto." Thou mayst add thereto. If there are any stones you cannot find, or any of them cracked or warped, why get another stone. Building up, building up. The Bride, the wife, is making her-self ready. True, we are being polished -- I sometimes think not so much by the Lord's rubbing us as by rubbing one another. I am almost ashamed to tell you another story of my old days, for I have told it so often. Down here in Wilmerding, just outside of Pittsburgh, I worked in a foundry, and we had what they called rumbling boxes. The castings that came out of the sand were rough, and they put them into these rumbling boxes and turned round and round, and the castings rumble and rumble and rumble and scrape. There is an awful sound. They are polishing one another and they rumble around. And when they are polished they are taken out. Imagine one of these little castings saying, I cannot stand this rumbling. I am going into that corner of the box and not rumble. Well, then you don't come out of the box until you do rumble.

My dear friends, in the preparation and making ready of this bride, you don't know, -- yes, you do, in part at least -- how essential it is that we shall be knit together in love, love one another and be kind one to another, no matter what you know, or hear, or see. It is what I am, not what the other one is.

Do you suppose I came all the way from Los Angeles, and start back tomorrow night, just for a train ride? I came here to get what I am getting, and I am going to take so much back to the Coast. California will have a new boundary line by and by.

By God's grace I shall faithfully report this Convention when I get back to the Coast. You may not need me, but they need me back there because I have something to tell them, just like the boy who has a telegram to carry to you. The message is the all-important thing, not the messenger boy. If I am weak and you are strong, glory in your strength. "Now, they that are strong, ought to bear the infirmities of the weak." One member cannot say to another, I have no need of you. The first Pilgrim I ever heard in my life was Frank Draper. He came to the Pacific Coast, THE FIRST PILGRIM. We all pretty nearly stayed up all night to see what a pilgrim looked like. He gave 21 discourses and I heard 20 of them. I remember some of his illustrations. He spoke about unruly members. He said, If my finger gets to wiggling like that (illustrated it), and if it won't stop, what will I do? Carry a wiggling finger with me? No, I will cut it off. You know. Stop wiggling!

Another illustration he gave. He was a short man. Some of you remember him; and when I saw him, I did not like to have him notice it, -- notice that I saw it, -- but he had the most prodigious looking feet I ever saw for a small man. One night he called attention to it. (They were bigger than mine.) He was talking about helping one another. He said, You cannot go along because you are strong, and ignore the weak. The Apostle says the uncomely members need the more attention. "You will notice that I have very large feet. That is, I haven't large feet in fact, but I wear very large shoes. My feet are very sore and I have to wrap them up with bandages. When I go to bed at night, I always get a switch and switch my feet because they are so uncomely. No, I don't. I give them

more attention, more than any other part of my body. I salve them, and pat them, and give them all sorts of attention because they are uncomely.

I hope, dear friends, in this trying time, when being polished by trials severe, that we will be able to keep out all feeling of bitterness, all unkindness, all contempt. Let us label the untruth, but do it just the same as we do the doctrines of papal supremacy, immortality of the soul, etc. How am I going to establish you in the Truth if I don't point out that which is wrong?

"And I heard a great voice out of Heaven, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice . . . for the marriage of the Lamb is come, and his wife hath made herself ready."

Brother Wilson: I am sure we are all glad to hear from the Pacific Coast. So far as the Pacific Coast is concerned, I believe the report of this Convention will not only go to them, but to foreign shores as it did last year. Announcement was then made of the Memorial service to be held the following morning at the grave of Brother Russell, and directions given for reaching it.

A hymn was sung, then a closing prayer by Brother Sexton.

Brother Shull was officially the speaker for this hour, and fully expected to be present and address the Convention. So sure was he of attending that he prepared a manuscript of his discourse and sent it to me in advance for use in the Convention Souvenir Notes.

However, circumstances arose which prevented his being present; hence, we feel justified in including his discourse, knowing that his many friends will rejoice to hear from him, and to know of his determined stand for Christian unity and liberty. Therefore, his letter and discourse follow:

Columbus, Ohio, Nov. 9, 1930.
633 Euclaire Avenue.

Dear Brother Jones: I am sending you a "cut" under separate cover as I did not have any picture of my "face." Hope it will answer your purpose. Will order our REPORT through the class so they can all come together.

Yes, I was sorry to have missed hearing the good things of the Convention and especially the fellowship. Glad Bro. Sexton has at last made his escape, for there is no doubt in my mind there will be few so blest before the winter time comes and the "door is shut." Personally I am convinced that one of the weak spots Bro. Russell left in his "Wall" was the "reasonable conclusion" (p. 234, vol. 2) that the saints were "raised" in 1878 and onward, thus setting aside exactly what we were trying to teach others, i.e., that the dead (good and bad) were really dead until the Resurrection. This left the door open for some of the higher spiritual personalities in the Heavens to take possession of some, if not all, of the leaders after Bro. Russell's death and accounts for the terrible mental strain placed on those who have escaped -- because their wills are almost totally atrophied, having been tossed about so long by these powerful agents of Satan. Weak and hungry they need

proper nourishment and careful prayerful consideration. The last 7 or 8 years at Brooklyn has witnessed the greatest and most deceptive attempt of those "higher personalities of the Heavens" to destroy the Lord's "called out" ones and how well it has succeeded is testified to by the multiplied thousands of "wrecks" along the way as well as by the "cock sureness" of other thousands that they alone possess the "Truth" and have all the "Light." Truly a defenced city has become a wilderness, but thank God, for some little green spots along the way and we pray God's blessing on you as you continue to POUR A FEW BUCKETS OF WATER OF TRUTH ON THE PARCHED AND THIRSTY GROUND so as to keep alive some growth that has been started by the Word of Truth.

With Christian love,
Your brother by His grace,
C. B. SHULL

THOUGHTS ON THE WISE AND FOOLISH VIRGINS

Discourse by Brother C. B. Shull, of Columbus, Ohio

PROBABLY no other of our Lord's wonderful Parables contains so much food for thought, so many lessons such fascination, as the one usually called, "The Parable of the Wise and Foolish Virgins." Much has already been said and written in an honest effort to unfold the real message intended by our Lord in this Parable, but like all other Divine Truths, time must play its appointed part before the class for which the real lesson is intended can fully profit by its teaching.

We do not wish, in these remarks, to try to set aside, nor even to speak lightly of what has already been brought out in connection with this parable, but we do not believe the last word has yet been spoken; in fact we believe we are now, in the close of this year 1930, in a much better position, chronologically and spiritually, to understand its real meaning. Our beloved Pastor Russell was largely influenced by this parable in the early years of his ministry, and it seems clear that its teaching, as he saw it, convinced him of the Bridegroom and the gathering to Himself of the last members of his Bride, transcended in importance every other event in the universe; in fact Pastor Russell saw that on this event hangs the fulfillment of ALL Jehovah's good purposes, not only for the race of mankind and for the angels, good and bad, but for all other as yet uncreated beings. Jesus said that of all men born of women John the Baptist occupied the highest place because he was the "Announcer" of the Presence of Jesus, the Christ, in the flesh, but what shall we say of the honor accorded Pastor Charles Taze Russell, in that to him was granted the indescribable privilege of announcing the Presence of the Divine Christ, the Heavenly Bridegroom.



It is for this reason that a knowledge of Pastor Russell's writings is necessary, as well as his activities, before we can properly vision the beginning of the fulfillment of the Parable under

discussion, for we believe it has to do with the closing features of this Age, and just as the Emphatic Diaglott translation of the New Testament revealed the correct understanding of the "parousia," so we believe in God's due time other translations have supplied the needed light to enable the watchers to get a proper vision of the real fulfillment of this wonderful parable. I believe Weymouth gives the correct thought when he calls these virgins, "Bridesmaids," for there is no hint or suggestion in the account that they expected to be the Bride, and nowhere in the scriptures do we find that the Bride-to-be is ever spoken of as being negligent or sleepy concerning her betrothal vows, even a hasty glance at that indescribably beautiful picture of Rebecca ought to dispel any doubts we might have entertained on this line, but as you well know there were "maidens" that accompanied Rebecca that had no thought of becoming the bride of Isaac, but quite evidently they were at the wedding. About ten years ago a copy of James Moffat's New Translation of the New Testament came into my hands and I was thrilled to see his rendering of Matthew 25, verse 1: "Then shall the realm of heaven be compared to ten maidens who took their lamps and went out to meet the Bridegroom and the Bride!" (Matthew 25:1) And in a footnote he says this is the rendering of the Syriac and other versions, and that their later omission may have been due to the feeling of the later church that Jesus, as Bridegroom, ought alone to be mentioned. This to etc seemed like the very finger of the Master pointing his professed followers to the real solution of this wonderful parable but after repeated efforts I found that even Bible students generally speaking had become afflicted with a hopeless spiritual disease called "the closed mind," for to the vast majority if the "channel" does not speak then God hath not spoken, but today even in this I see a graphic fulfillment of a hidden part of this parable, for the word "foolish" used to designate a part of these bridesmaids comes from the Greek word "moros," and is where we get our modern word "moron," a grown person with a child mind, in other words a class that have never progressed beyond the stage of childhood, pure in heart, however, and yet as in the parable, asking for things impossible to give, and impossible to receive except in God's appointed way -- the training school of CHRIST.

It is a sad mistake for us to conclude that all God's favors end with the calling and development of the bride, and yet we are constantly in danger of reaching such conclusions, in danger of thinking that we alone are heaven's favorites and have all God's favors under lock and key. The selecting of the bride has been a secret work, known to the Heavenly Father and only to such others as it pleased Him to reveal them, and it is His good pleasure through his Holy Spirit to introduce them to the Heavenly Bridegroom, and eventually through the same Holy Spirit to each other, after they have received the "White Stone" with the new name written, it is altogether possible that the restored human family will not know them till the full end of the thousand years.

There is much scripture that seems to teach that there will be many heavenly classes to fill the many heavenly "mansions," and these classes will be fitted for their places by the same Divine love and supervision so manifest in the development and perfection of the Bride, they will all be fed on the same "bread that came down from heaven" and all taught of God in the same school of Christ, it is their begetting that makes them either the "firstborns" or the "afterborns," so with the "bridesmaids" that went along with the Bride, they will have a glorious heavenly portion.

After many years of searching and study of the Song of Solomon and many other scriptures, as well as gathering what information we could from other sources (special help was received from Edersheim's "Life and Times of Jesus the Messiah"), we believe the following to be a fairly accurate description of a Jewish wedding in Galilee, such as Jesus had in mind in this parable. After

the betrothal vows had been solemnly agreed to and witnessed (which vows were regarded as sacred as the marriage) the parties in question were spoken of as Bridegroom and Bride, and frequently the bridegroom would leave the neighborhood for a year or more, keeping in touch, however, with the bride in love's own way, his return for the wedding was usually secret, and quite unexpected to all except the bride, she quickly and happily notifying the bridesmaids and the friends of the bridegroom, and they all gathering at her house formed a happy, joyous procession, conducting the bride to the house where the bridegroom was waiting, and Ederheim says it was the custom in Galilee to carry TEN torches or lamps in this rapturous procession. Arriving at the bridegroom's house there was a brief pause, during which the bride was admired and complimented by the entire gathering, when suddenly the door opened a shadowy glimpse of the bridegroom was granted and in the tender thrilling voice of LOVE, He calls for his bride, who all in readiness hastens through the open door, and a little later the waiting bridesmaids are admitted -- **AND THE DOOR WAS SHUT.**

It is worthy of more than passing notice that all that came in contact with that glad, happy procession joined in with it and even a funeral procession left the corpse and went along catching the spirit of joy and happiness that filled the very air, and it requires but little imagination to vision through the picture to the glorious reality, when the long procession to the graveyard will come to a halt and life, joy and happiness will reign supreme, for "the marriage of the LAMB is come, and His Wife hath made herself **READY.**"

We have reached the end of the age, a knowledge of the Bridegroom's secret Presence has been made known to the remaining members of the bride in the flesh, as well as to the bridesmaids and the friends of the bride-groom, that "faithful and wise servant" fulfilled his mission -- the going forth to meet the Bridegroom and the Bride during those agonizing years 1914 to 1918 marked one of the greatest manifestations of love and devotion ever witnessed amongst Christian people, the keen heart breaking disappointment that followed when the Bride-groom tarried, the sleeping and slumbering of the brides-maids. Then the publishing and circulating of tens of thousands of copies of that very remarkable booklet -- "The Midnight Cry, Behold the Bridegroom, Come YE Out to Meet Him," beginning in 1925, and the culminating division amongst the bridesmaids, the uttered and unuttered requests for oil (for the bridesmaids are a spiritual class) and the almost frantic efforts of the foolish brides-maids as they rush hither and you in a commercialized effort to secure the much needed oil. All this is clearing up to the vision of those truly awake to the real fulfillment of this wonderful parable -- and in the meantime and through it all, "through all the tumult and the strife," the few remaining members of the bride, one here, one there, are going bravely and happily on with their faces **SET** toward the Heavenly Jerusalem, catching and holding in their hearts the sweet not far off strain of the entrancing music of the Bridegroom's **VOICE**, calling to his Bride in the indescribably beautiful thrilling language of the Song of Songs: **ARISE! MY LOVE, MY FAIR ONE, and COME AWAY!**

And now we come to another remarkable feature of this parable's fulfillment, its very seal, in fact, for if this feature were missing then practically all of what we have said would be idle talk -- it is concerning two servants, one faithful and wise, the other evil, both servants, however; the evil one evil in the sense of injurious, speaking perverse things, and they must both be on the scene at the same time, the wise one completing his work while the evil one would be beginning his. And,

according to other scriptures, the "evil servant" still has a few more moves to make before he is cut in sunder, the then, the parable covers this feature and brings us down to this very day.

Jesus said, "What I say unto you I say unto all, WATCH, watch for ye know not the day nor the hour," the hour when the glorious sunburst of his Epiphania will quickly follow the last phase of his Apokalupsis -- when the last member of his beloved Bride passes through the open door.

What solemn days and hours are these, may God help us as we seek such lives as will be examples of the believers, and to whichever class or company we belong through the unsearchable riches of God's grace in Christ, let us be faithful, and the reward will be GLORIOUS.

Brother Wilson:

We just want to see how many States are represented in this convention. We will make it simple, and go through the alphabet.

Any	A?	B?	C?	California		
	D?			Delaware		
	E?	F?		Florida		
	G?	H?	I?	Illinois	Indiana	
	J?	K?		Kentucky	Kansas	
	L?	M?		Massachusetts		
				Minnesota		
				Maryland	Missouri	Michigan
	N?			New Jersey	New York	
	O?			Ohio	Ontario	
	P?			Pennsylvania		
	Q?			Quebec		
	R?			Rhode Island		
	S?	T?		Tennessee		
	V?	V?		Virginia	Vermont	

Twenty-two States and two Canadian Provinces are re resented here, and one from the Kingdom of Heaven. Closed with Hymn No. 106.

6:45 P. M. -- Special Program of Music

Solo, "My Task," by Brother Nelson, of Duquesne. Duet, "Whispering Hope," by Brother and Sister son.

Cello solo by Brother Moore, of Lynn, Mass. Prayer by Brother A. I. Ritchie, of Chicago.

7:00 P. M. -- Brother Wilson: Brother Jones is known to all the Conventioners. He has contributed so liberally of his time and energy in preparing the Reports. Brother Jones is going to give us an illustrated lecture, his topic being, "The Way of the Cross." The lantern slides shown on the screen represent pictures recently taken in Germany, at Ober-Ammergau. Brother Jones will now take the platform, and we believe a blessing is in store for us all.

VIA DOLOROSA -- THE WAY OF THE CROSS

Illustrated Lecture by Dr. L. W. Jones, of Chicago, Ill.

BROTHER JONES: First of all, I bring you the love and greetings from the Chicago Class, if Brother Ritchie has not yet delivered the message. Sister Jones, Sister Ritchie, Sister Snyder, and others wished they could be here, but they are with us in spirit.

There is at least one sister here who attended this great Passion Play this year. She can tell you what a wonderful play it is, and we hope to bring you a few thoughts therefrom, that they may be strengthening and helpful to us, and make us more appreciative the Cross of Christ. The entire play is given in the German language.

The effort is to make this story of the Passion of our Lord visible to the eyes of mankind; it is portrayed IN LIFE by devout men and women.

The general attitude of the performers, and of the villagers as a whole, is that the Play is the solemn fulfillment of a sacred Vow, and their own peculiar contribution to the world's Religious Art.



"THE WAY OF THE CROSS"

As illustrated by the 1930 Passion Play at Oberammergau

INTRODUCTION

(Before lights are turned out)

How many would like to take a trip with me over to Germany, to see the great Passion Play at Oberammergau?

How many here speak German?

Evidentially it will be necessary for me to speak in English,

1st, because so few of you understand German; and, 2nd, because I do not speak German.

Oberammergau is the name of a village situated a three-hour train ride of about 65 miles from the City of Munich, which is in Bavaria, in the south eastern portion of Germany.

This Name, "Oberammergau, is fast becoming a house-hold word through the civilized world, much as Bethlehem and Calvary has for nineteen hundred years.

Every ten years, Oberammergau becomes a modern Jerusalem, in which modern enraptured pilgrims see re-enacted the wonderful drama of the last days of the earthly life of Jesus. This is the story that transformed the world; yes, "The Old, Old Story of Jesus and His Love," never before so vividly realized in all its significance.

Here we see Jesus, as the MAN, a human being, with no halo around His head, simply Jesus, "The MAN Christ Jesus who gave Himself a RANSOM for ALL, to be testified (to all) in DUE time." (1 Timothy 2:5, 6.)

Here we see him crucified on Calvary's brow, side by side with the scum of mankind, "the just for the unjust." TO PRESENT THIS PLAY, many preparations must be made, and a year is given over to the details and the entire village co-operates in the great task.

THE OBJECT is much more than giving a description or a travelogue -- the purpose is to interpret for the average person the love of God, His plan for the reconciliation of the world to himself and the unique beauty and power of Christ.

DRAMA seems to be inborn in people, and nowhere is it more fully expressed than over in Oberammergau. Beginning as soon as a child can walk, it tries to act and imitate its parents, and it keeps this up throughout its entire life.

THE SLIDES we are about to show you tonight are "still" pictures of present day LIVING ACTORS, in gorgeous robes of their own manufacture.

THE PHOTO DRAMA OF CREATION and the MENA FILM, have slides and films, with which we can give far better and more wonderful illustrative lectures on the entire Plan of God, however, we were not allowed to use any films in this building. The slides used tonight have just been made from actual pictures recently brought from this 1930 Passion Play at Oberammergau.

TODAY, we, as Truth people, know our Bibles and realize something of God's great purpose that He has the only real blessing for mankind.

OUR OPPORTUNITY, PRIVILEGE and RESPONSIRILITY. "There is a famine in the land, not for bread and water, but for the Word of the Lord." The poor world is completely demoralized. politically, financially, socially, economically and spiritually. It is, therefore, our opportunity, privilege and responsibility to use any and every means, such as the spoken word, the printed page, music, slides, motion pictures, radio, television, or anything else, to bring to the world the "bread of life;" they have no hope, and they know not where to turn.

PICTURES are near the top of the list as being very potent factors for the dissemination of the Truth. We have the Photo Drama, the Mena Film and many other pictures from which to draw, but,

WHERE ARE THE REAPERS? The present day situation is a parallel situation to that of Jesus' day, about which we read in Matthew 9:35-38:

"Jesus went about the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom.

"But when He saw the multitudes, He was moved with compassion on them, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD.

"Then said He unto His disciples, the harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

OUR TRIP

I am glad that by your presence here, so many have signified your desire and intention of taking this trip with us to Oberammergau. We can make the trip across the ocean by either airplane or boat; but, as there is such a goodly crowd, I suggest that we go by boat, and that you meet me in New York for the start. Once we are across the great pond, we can make the rest of the trip by either airplane, train or automobile.

CROSS AND CROWN

The lights go out, the Cross and Crown slide appears, followed by a special announcement slide to the effect that Udenominational Services are held at 3 P. M. each Sunday afternoon in this Old Bible House Chapel, and to which services all are welcome.

NEW YORK

Well, here we are in New York, and as we look out of our hotel window we see New York harbor and a great ocean liner slowly coming in, and it proves to be the boat we will board tomorrow morning.

While we have a little time on our hands, suppose we mentally pay a visit to an old-time friend:

We hear music, it is that beautiful hymn, "Sun of My Soul, My Savior Dear."

There appears on the screen a beautiful picture of Pastor Russell, sitting at a table writing.

This was very unexpected, a thrill goes over the audience, together with an audible expression of appreciation.

Next a picture of him still at the table, but looking up, as though he heard us approach.

Next a picture of him standing, as though telling us that if eternal torment were a Biblical doctrine it ought to be preached daily, hourly; but, if not, then the foul stain should be removed from Jehovah's character.

Then followed the familiar picture, from the Photo Drama, saying "Farewell," as he leaves the stage.

In our vision, or dream, we go back to our hotel, and awake the next morning ready to board our boat, which is in waiting at the pier.

It is a beautiful boat, and a large one, as the picture shows us, much like the great hotel of eight or ten stories, and about two blocks long.

HISTORY AND SIGNIFICANCE OF OBERAMMERGAU

On our trip over sea, in our floating palace which will be our home for the better part of a week, suppose we study tip somewhat upon the History and Significance of this "Play of plays;" it will help us, in a profitable manner, to pass the time, giving each a clear and adequate, as well as a timely, idea of the important facts in connection with the Passion Play; which, by the way, the people over there call, "THE, GREAT SACRIFICE OF RECONCILIATION ON GOLGOTHA."

ITS HISTORY: In 1653 a terrible plague devastated that portion of the country, and was so terrible that in one village near Oberammergau there was but one couple who escaped death.

Oberammergau, being situated in a valley surrounded by the Bavarian Alps, escaped the plague, for they also insisted on a strict quarantine. However, there was one man whose family lived in the village, but he worked elsewhere; he became so homesick, or for some other reason, decided to defy the quarantine rules and visit his family. One night he sneaked into the village over some secret mountain pass and met his family. He himself evidently had the plague, for he was dead in three days, and out of a population of six hundred people, seventy-four died -- this was a very large percentage. They did everything they could to stop the plague, but without avail. Being a religious people, they finally took the matter in prayer to the Lord, making a vow that if the plague were stopped, they would re-enact the Passion of Our Lord at stated intervals. The plague stopped and those that were sick, recovered. For nearly 300 years those people, generation after generation, have kept that pledge, and as a result a great and true love for the Savior and His sufferings has been instilled into their hearts and minds.

THE FIRST PERFORMANCE was given in 1634, as the plague was stopped in 1633. It was given at stated intervals, but with the year 1680 it was decided to give it every ten years as a decennial exhibition or performance, and has so continued, with few exceptions up to and including the present year, 1930.

One exception was in 1920 when, on account of the world war, it had to be postponed, but was renewed in 1922, the last performance being given in this present year of 1930.

There are usually thirty-two performances each period, beginning about the first of May and ending the first of September, unless the crowds are too great to be accommodated, when extra performances are given. As a rule the performances are given on Sundays and Wednesdays. The extra performances are, of course, given on the vacant dates, and in 1922 the demand was so great that there was a total of 65 performances given. This year there were 80 performances, with a total attendance of 380,000 people. Think what that means!

The world war was very hard on the people of Oberammergau, as they lost 74 men, and more than that number died from hardship and lack of food, which makes a large percentage for a community of only about 1800.

THEIR WISH is to have it understood, and received, that THE PLAY IS GIVEN AS A HELP TO RECONCILE EVERY MAN TO GOD; to unite all Christian communities, and to reconcile all hostile nations. In a word, their wish is to bring in the "brotherhood of man and the Fatherhood of God."

THE ARRIVAL

Here we are over in Germany, having arrived in Munich; and, with the throng of tourists bound for this modern Mecca, we board our train, auto or airplane for Oberammergau.

As we journey on for the next three hours' ride (up hill all the way) into the beautiful Ammer valley, we pass through some of the most beautiful scenery in the world, rich with yellow grain and dotted with scarlet poppies.

We journey on through picturesque villages and wild mountain gorges, until we are borne into the billowing bosom of the Bavarian Alps and see nestling in a peaceful valley the goal of our quest, the village of Oberammergau.

LEAVING THE TRAIN we find ourselves on a long, open platform at one end of the town, whose main street stretches out before us.

THE VILLAGE

We find that we have arrived on Saturday, a day ahead of time, as the performance will not take place until the morrow, Sunday.

It is, therefore, suggested that we spend the day in looking about the village, talking with the people and getting all the information we can, for by so doing we will more fully appreciate and enjoy the great play.

AS WE PASS ALONG, eagerly scanning the novel sights, we are impressed with THE DAZZING WHITENESS OF THE VILLAGE HOUSES, the RIVER flowing through the town, and the flowers which are everywhere.

We see evidences, too, that we are expected, for booths along the street announce, "AMERICAN ICE CREAM," and that "English is spoke," while THE BARBER boldly announces his "Champoon."

IN THE CENTER OF THE TOWN we come upon the village drinking fountain, the post office, and a number of interesting little shops, with their tempting contents.

THE HOUSES seem to have dropped down, hit or miss, and we wind in and out among them, running into cowherd or front door, just as the case may be.

THE NUMBERING, too, of the houses is also hit or miss; for the number of the house in which you are may be 21 while across the street it may be 146.

THE CHURCH. In our wanderings we come upon the really fine Church with its queer mosque-like tower, shaped like an onion -- this Church is the center of the life of the village. Next we have our first view of THE GREAT THEATRE, the object of our special interest; but we will have more to say about this later.

ENTERTAINMENT

EVENING DRAWS ON, and we have the interesting experience of finding our host. He happens, in this case, to be a Pharisee -- so we discover, and Samuel, by name -- a tall, bearded man in picturesque attire: knee-breeches, dark cape, carelessly thrown over one shoulder, and slouch hat resting upon his dark flowing locks. With stately mien and solemn tread he looks over our baggage and guides us to his home. Here we find his pleasant wife and daughter, who provide for us in kindly fashion.

We were interested in the long, low living room, with tile stove; the tiny bedrooms with their narrow beds with huge feather pillows and coverlets. Good food at very reasonable prices is furnished us.

Thus we find ourselves in the heart of Oberammergau, and amid the peace and comfort of this kindly home we seek our first night's repose.

Many tourists are entertained in the homes of Anton Lang, the former Christus, and of Alois Long, the present Christus.

DER TAG -- (THE DAY) NEXT MORNING

AT FIVE O'CLOCK the next morning we are awakened by a MELODIUOS PEAL OF BELLS, and again at six o'clock the chimes announce DER TAG-- The Day -- of days has arrived, and at seven o'clock a cannon booms for the hills above.

Seven forty-five finds all well provided with maps, text books, opera glasses, and great leather cushions, which will prove acceptable before the long day's sitting is over.

THE ASSEMBLY

WE APPROACH THE THEATRE to find that from every directions our comrades are coming -- coming from every corner of the earth, the large proportion, of course, being from Germany, but about fifty thousand from America during the season.

They seem to be almost rising out of the ground, and all going in one direction. But it is an orderly crowd, ACTUATED BY A SINGLE PURPOSE. There is little confusion; every seat is numbered, plans are well carried out, and in a comparatively short space of time the vast audience is settled in its place.

THE PASSION PLAY THEATRE

The building of chief interest in Oberammergau is the THEATRE. It was built for the play of 1900, at a cost of \$50,000.00.

It is built on six great iron arches, each with a span of one hundred and forty feet, and a height of sixty-five feet, the end facing the stage is left open, so that the general effect is not unlike that of a great railway trainshed. The exterior is covered with yellow canvas and decorated with the painted figures of saints and seers. At the corners are carved figures of the prophets.

There are fourteen entrances, and the auditorium is built to seat six thousand people.

The seats slope upward quite abruptly so that there is a good view of the stage from every seat, and the acoustic properties of the auditorium are perfect.

THE ROYAL BOXES are located at the rear, and are occupied by the royalty of many countries being attracted here. On the wall on each side of the boxes the scenes of the first Passion Play are painted.

THE END OF THE THEATRE FACING THE STAGE, as already stated, is open and the stage itself is uncovered. It is claimed for it that it is the largest stage in the world, accommodating seven or eight hundred performers at one time, and that without crowding.

THE STAGE consists of four parts.

The PROCENIUM, with steps at each end, leading to the house of Annas at the right, as one faces the stage, and to the house of Pilate at the left of the stage. Here the great multitudes gather for the Triumphant Entry, and other crowded scenes.

THE CENTRAL STAGE. is really a separate building, or pavilion; here the wonderful Tableaux are staged and the great scenes, such as the Lord's Supper, the Crucifixion and the Ascension are given.

The front is covered by a drop screen on which is painted Michael Angelo's Moses, with Elijah and Jeremiah on each side. The screen opens crosswise, one-half sliding up and the other half sliding down, disclosing a curtain which is drawn apart from the center. LIGHT is introduced through a skylight in the roof.

ON EACH SIDE of the Pavilion are wide open spaces leading to the Procenium, which is decorated with plants and vine-covered walls, supposedly representing the streets of Jerusalem.

Here, under the open sky, and in view of the real mountain scenery, the Play proceeds hour after hour without regard to wind or weather.

"Don't they get wet when it rains?" is often asked. Of course they do, and while many in the audience think of the beautiful costumes being ruined, you would never know from the slightest movement of the actors that he realizes it is raining. No storm prevents the Play from going on, unless the rain comes down in such sheets as to prevent the audience from seeing the stage. If the storm be unusually severe, a brief wait may be arranged, and the chorus be permitted to change to its second best robes.

Sometimes, it is said, the changing weather conditions add greatly to the effect; as, when the elements rage during the Crucifixion; or, the sunlight suddenly shines forth making a halo over the head of the Christus -- the phenomena which are said to have actually occurred.

BEHIND THE STAGE -- This area is of great interest. Twenty-three rooms are required to furnish a refreshment room for the use of the actors, dressing rooms, and many rooms for the various properties -- a thousand costumes, a room full of Roman spears, helmets and shields, the dainty garments for the angels in the Tableaux, the simple shepherd robes for the Disciples, the gorgeous gowns for the Scribes and Pharisees -- a veritable storehouse of Oriental splendor.

THE OPENING

The hour of eight finds hundreds of village actors in their appointed places behind the scenes in the great Theatre, and thousands of guests in their appointed seats in the vast auditorium.

How shall I describe this silently waiting audience? Many Americans are in evidence, and representatives of almost all other countries, but Germans predominate.

One is impressed with the number of men present. It is an unusually orderly group of six thousand people, waiting with eager expectancy for the first notes from the orchestra hidden in a recess in front of the stage.

Their gaze is directed toward the immense stage stretched out before them at the open end of the hall, through which they look out at the green hills behind the stage and the open sky above. Birds flutter about and perch themselves among the vines and decorations of the fragment of Jerusalem, which the main part of the stage is supposed to represent.

OVERTURE

The expectant silence grows oppressive. And now the eagerly awaited hour has come. A muffled, martial overture played by the orchestra hidden in the recess strikes upon the ear.

FOR THE REST OF THE DAY we are LOST TO THE WORLD -- a great company of souls are ENTRANCED; WE ARE LIFTED and CARRIED WITH CHRIST.

- 1 -- From the Triumphal Entry into Jerusalem,
- 2 -- Along the Via Dolorosa -- the sorrowful "way of the cross,"
- 3 -- Through the gloom of Gethsemane,
- 4 -- Up Calvary to the horrors of Golgotha,
- 5 -- Into the Light of the Resurrection; and, finally,
- 6 -- The glorious consummation of the Ascension on Olivet.

THE CHORUS

As the last strains of the overture die out the chorus consisting of fifty members dressed in white tunics, exquisitely colored, and with beautifully draped mantles of rich, gorgeous material appear in two stately columns at the back of the stage. They advance with measured steps and take up their places in a line across the proscenium.

The CHORAGUS, or chorister, steps forward in the midst of the group and sings the few lines which CONTAIN THE SUM AND SUBSTANCE OF THE PLAY, as they do of the Christian doctrine of the Atonement. His word:

"I demand not,' thus speaks the Lord,
 'The sinners death! I will
 Forgive him, -- he shall live.
My Son's own blood shall now atone for him."

The chorus then divides and falls back to either end of the stage, sinking sweetly as the first Tableau is shown in the covered curtained pavilion in the center of the stage.

TABLEAUX

Before each scene a Tableaux is given taken from the Old Testament and is USED AS A TYPE of what the next scene is to be.

The First Tableaux, which is now shown, represents Adam and Eve clothed in white sheepskins and driven from the Garden of Eden by the Angel with the Flaming Sword. Thus is shown the NECESSITY OF A REDEEMER.

Adam hides his face, but Eve looks back longingly to the attractive Paradise where stands the Tree of the Knowledge of Good and Evil, with the Serpent hanging from its branches.

Thus is represented the entrance of sin into the world, but the chorus injects a note of hope and sings:

"Yet from afar, from Calvary's height
A morning gleam shines through the night."

THE PROLOGUIST

Next appears the Prologuist. He is one who comes to the center of the stage and recites certain parts of the Play, telling something about the next act to follow.

ANTON LANG

Here we see a picture of Anton Lang, the Prologuist in the 1930 Play. He had previously taken the part of Christus in 1900, 1910 and 1922, but in 1930 was deemed too old for that part, although only about fifty years of age, but not exactly suited for one of the age Jesus is supposed to have been. He was, therefore, assigned the important role of the Prologuist -- this is his picture.

He now makes the following proclamation:

"Welcome to all, whom here the tender love
Of the Savior invites
Up to Him let us lift our thoughts and souls."

A SECOND ARTISTIC TABLEAU of the cross is now shown representing GOD'S REMEDY FOR SIN. "THE ADORATION OF THE CROSS."

A group of beautifully robed women and children are seen gracefully posed about a cross which a young girl holding a palm branch is embracing, while another figure kneels at its feet. The chorus sinks to its knees and softly sings a prayer.

SUCH IS THE PRELUDE TO THE PASSION PLAY.

How can the whole be adequately presented in the short space of an hour when it requires eight hours for the exhibit?

The most that can be done is TO LIFT A FEW DETAILS OUT OF THEIR SETTING, and STRING THEM ON A CORD OF IMAGINATION AND MEMORY. Tonight we will play that beautiful record "Open Ye the Gates of the Temple," by Evan Williams, while we watch the scenes of

THE TRIUMPHAL ENTRY

The Prelude is barely finished before a distant clamor is heard. HOSANNAS growing clearer and louder fill the air while a great throng begins to pour upon the stage from all directions.

On the surface there seems to be no order; in reality, however, everything is carefully planned, and the final effect shows the highest skill in grouping and posing. The stage group numbers seven hundred persons of all ages -- a most picturesque, oriental gathering, exhibiting wonderful coloring effects.

HOSANNAS CONTINUE to fill the air, palm branches are waved and garments are cast onto a pathway opening toward the rear of the stage along which a strange cavalcade is seen approaching.

A MAJESTIC FIGURE, clad in grey robe and red mantel, with wavy brown hair parted over a noble brow, a tender face, kingly in every line and contour, comes riding upon an ass. Then follow a retinue of peasants em-bodying the presence and spirit of the Disciples. The chorus sings:

"Hail to Thee! Hail! O David's Son!"
The multitude echo the refrain:
"Hosanna to the Son of David."

All proclaim Him King of the Kingdom which they think He has come to establish at that time.

We lecture during the next fifteen slides:

CLEANSING THE TEMPLE

After the Triumphal Entry, Jesus comes to the Temple, which is being defiled by merchants selling pigeons and animals for sacrifices, and others with tables of money for exchange. Jesus is incensed thereby and cries out:

"My house shall be called a house of prayer, but ye have made it a den of thieves."

Making His way into the Temple he overturns the tables of the money-changers and with a scourge of cords drives out the cattle and pigeons.

The acclaim which was accorded Him as he made His Triumphal Entry changes to anger, and the jealous crafty priests here find an excuse to lay a plot for His destruction. Their profitable business has been interfered with.

JOSEPH AND HIS BRETHREN

At this point in the Passion Play a beautiful Tableau of Joseph being sold by his brethren to the Egyptians is enacted, requiring a large number of actors.

THE SANDHEDRIN

A night session, contrary to law, is called of the Sanhedrin. Here in beautiful robes we see Caiaphas, Annas, the rabbis, the scribes and the Pharisees, all plotting how they can destroy the majestic character which appeared in their midst, causing great consternation.

BETHANY

While that unlawful assembly is in session a beautiful scene is enacted in the nearby village of Bethany where Jesus and His disciples loved to go and visit at the home of Simon, the leper, whom Jesus cured, and his children, Lazarus, Mary and Martha. Here He always found a royal welcome.

Supper of course must be prepared for their royal guest, and while eating it a woman enters; she breaks a box of costly ointment upon the Savior's feet as she kneels, and wipes His feet with the hairs of her head.

Judas is incensed, saying, Why all this waste? That ointment might have been sold for a great price and given to the poor." Jesus replied:

"Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Jesus tells them He must go up to Jerusalem, be falsely accused and finally put to death, but that AFTER three days He would rise again.

He bids farewell to His mother. It is a heart breaking spectacle and is so realistic that the great audience is spellbound, and a sigh of relief is expressed as the scene is concluded.

Jesus and His disciples approach Jerusalem; He stops and exclaims:

"Jerusalem, Jerusalem, how oft would I have gathered you, as a hen doth gather her chicks under her wings, but ye would not. Behold your house is left desolate unto you."

In the meantime Judas has been bargaining with the Chief Priests, scribes and Pharisees, accepting their proposition to give him twenty pieces of money if he would betray Jesus into their hands.

MEMORIAL SUPPER -- NEARER MY GOD TO THEE -- GETHSEMANE

Next we show a number of slides depicting the Memorial Supper, Jesus washing the disciples' feet, Iris giving thanks for the bread and wine as He establishes this Memorial of His death, saying: Take, eat and drink of this, do this in memory of ME (no longer keep the Passover Supper in memory of that event in Egypt), but do this in remembrance of Me, UNTIL I come.

All this time the beautiful hymn, "Nearer My God to Thee" is being played, but no lecturing.

As the music continues the pictures show Jesus and the disciples leave the upper room, go to Gethsemane; Jesus takes Peter, James and John part way with them, asking that they watch while He goes a little farther and prays. Three times He prays, three times He comes back to find the three disciples asleep.

Jesus prays and is in great distress, saying:

"Father, if thou wilt, let this cup pass; nevertheless, not as I will, but as thou wilt."

An angel comes and strengthens Him. He is able to face the worst which, from His understanding of prophecies of old, He knows is about to be his lot. Just then we hear the noise of a mob of people coming, soldiers and others, bearing staves and torches. Judas is among them; he walks up to the Jesus, puts his arm around him, saying: "Hail, Master." This is the agreed upon signal, and immediately the soldiers rush Jesus off to another unlawful assembly of the Chief Priests, scribes and Pharisees -- the assembly being before daylight.

Three times Jesus is tried before the Jews; three times Jesus is tried before the Gentiles; three times Pilate says, "I find no fault in him. He brings Him before the people, saying:

ECCE HOMO -- (Behold the Man)

Would you crucify HIM? The more he talked, the louder the mob cried out, Crucify Him! Crucify Him!

After having Jesus scourged, in desperation Pilate washes his hands before the people as a sign that he would have nothing further to do with the matter, telling them that Jesus' blood must be upon their heads, and liberates Barrabas, a murderer.

UP CALVARY'S HILL TO GOLGOTHA

While the beautiful selection, Handel's Largo, is being rendered we show the various scenes of Jesus going along the Via Dolorosa -- "The Sorrowful Way of the Cross." He staggers and faints, Simon the Cyrene, is compelled to bear the cross after Jesus.

They reach Golgotha, "the place of a skull," where Jesus is crucified between two thieves.

This is a tremendous scene, with hundreds of actors on the stage. It is so realistic that it is almost heart-rending as you hear the nails apparently being driven through Jesus' hands and feet.

IT IS FINISHED

After committing his mother to the tender care of John, and praying to the Father, "Father, forgive them, for they know not what they do," He bowed His head and died, "the just for the unjust" -- "He gave Himself a ransom for all, to be testified (to all) in due time."

Loving hands remove the body from the cross and he is laid in a new tomb belonging to Joseph of Arimathea, in which a body had never laid. The tomb is sealed and a guard is placed before it, BECAUSE Jesus had said, AFTER THREE DAYS (not parts of three days) I will rise again.

Previously when the scribes and Pharisees were demanding of Him a sign He said, "No sign shall be given thee, except the sign of Jonah, the prophet, as Jonah was in the belly of the great fish THREE DAYS and THREE NIGHTS (not parts of three days and parts of three nights) SO must the Son of Man be in the heart of the earth THREE DAYS and THREE NIGHTS (not parts of three days and parts of three nights)."

Meaning that if his death and resurrection were carried out exactly according to the sign of Jonah the Prophet, it would prove the authenticity of His claim to being the Son of God.

THE DAWN OF THE RESURRECTION AND THE GLORIOUS ASCENSION -- HANDEL'S HALLELUJAH CHORUS ACCOMPANYING.

True to the teachings of Jesus, at exactly the appointed time Jesus burst the bands of death asunder, as GOD RAISED HIM from the dead. The soldiers fall down as dead, the women come to the tomb and find it empty, while the angels say, "He is not here, for He is risen."

He appears a number of times to his wondering disciples, proving to them that it is He, that he now has all power in heaven and earth, commissioning them to "Go, preach the gospel to ALL creatures" (whether Jews, Gentiles or Samaritans, for He had formerly told them to not go to any but the Jews).

Then taking them with Him to Mt. Olivet, as He blesses them he is parted from them, the pictures showing Him going higher and higher until He finally fades from their sight.

An angel appears saying:

"Ye men of Galilee, why stand ye here gazing into the sky, THIS SAME JESUS shall so come again as you have SEEN Him go."

For He said, "If I go away, I WILL COME AGAIN." Thus ends the evening's entertainment with the great Play of Plays. It is the story which never grows old, "Wonderful Words of Life."

SAY IT WITH PICTURES

(We will say here that if any of the friends wish to co-operate with us in spreading the "glad tidings," by means of pictures we will be glad to hear from you and will give you every assistance possible, as we have a large supply of the Photo-Drama Slides, many of the Films; also the beautiful films of the Mena Film; and have access to hundreds of other fine films for illustrating the various features of the Bible. People want pictures -- they will come where they see a service advertised as an ILLUSTRATED LECTURE. Here is a wonderful opportunity for any who are desirous of having a part in this glorious work. Plans are on foot whereby our pictures will be used in cooperation with radio work, thus many, many opportunities will be offered for others to have some part in the work, and by following up the interest thereby aroused.)

CHRIST IN YOU THE HOPE OF GLORY



Discourse by Brother L F. Hoskins, of New York

"My little children, of whom I travail in birth again until Christ be formed in you." -- Galatians 4:19.

WE ARE making use of this language of the Apostle in connection with our discussion at this time, inasmuch as it is most significant of the life work and mission of St. Paul. It is suggestive of what the Apostle constantly had before him as the object and purpose of his ministry, namely the formation of Christ in believers. No matter what others might preach, no matter what others might have before them, and no matter what others might achieve in the way of great and wonderful works, there was just the one thing in the mind of the Apostle to be accomplished by his ministry, and that was the development of the Christ character in those who were true disciples, and that development he elsewhere states was to be accomplished by a

transformation through the renewing of the mind.

It was, then the undergoing of a change from the natural, selfish life to that of the spiritual and Christ-like disposition and character that the Apostle regarded as the most significant and important matter in every Christian's life. When he would expound, for the strengthening and encouraging of the Church, those mysterious workings of the Divine Plan throughout this dispensation, he tells us that the sum of it all is, "Christ in you the hope of glory." And by this expression he is informing us that a most excellent hope has been placed before those who would accept of and become followers of Christ; a hope of attaining His glory, of being made partakers of immortality, of being exalted as His joint-heirs, to participate with Him in the joys, honors, and dignities of the heavenly Kingdom. The import of his instruction further is that this hope of glory, this hope of high exaltation, is dependent altogether upon faithfulness in the development and formation of the character of Christ, the likeness of Christ in respect to the spirit of obedience and loyalty to the will of God. In other words, those who as a result of faithful obedience become copies of God's dear Son, might well hope for a share in the glory to follow; and contrariwise, those who would not take the steps to bring them into such relationship to Christ as to come under that sanctifying influence of the Truth,

could not in any wise hope to be glorified together with Him and with all the faithful in the Kingdom of God.

The great question before the Church throughout the entire Age has been, What is a Christian? What is the Christian life for? What is a Christian to be? What is to be wrought out in the life of a disciple of Christ as a result of His instruction and His Spirit? These are still the questions of supreme importance at the present hour. We find absolute unanimity in the Apostolic counsel to the effect that the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace, and to so labor in fellowship with Christ that there will be increasingly a manifestation and exemplification of the fruit of the Holy Spirit unto holiness and to the development of the Christ life in them. And none of the Apostles has more cogently couched the Truth in a few words than St. Peter who said, "Not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation."

St. Paul as an Example of the Formation of Christ

The Apostle Paul, who tells us that His mission in the Church was that of assisting fellow believers in the formation of Christ, must himself have had this important work started and well under way, before he could be used of the Lord in the development of the Christ life in other Christians. Verily this was the case with the Apostle; there was a time when he not only did not have Christ formed in Him, but when he knew nothing about the Christ life of the Christ spirit of love and self-sacrifice. There was a time when he was not a Christian; far from it. In great simplicity that beloved Paul tells the story of his life and takes us back to the time when his only object was that of hunting down Christians and putting them to death and doing everything possible to exterminate Christianity. While he was in the midst of this death-dealing mission, he was abruptly halted and he heard the voice, "Saul, Saul, why persecutest thou Me? Who art thou, Lord? I am Jesus of Nazareth whom thou persecutest." Nor can any of us imagine the sensation that the Apostle experienced at this crisis of his life as he was brought face to face with his Master whom he was persecuting. So overwhelmed was he by this revelation of Christ and such burning conviction brought to his heart that he thought not to contend nor dispute with this illustrious personage whom he was fully convinced was verily sent from God. His only question was, "Lord, what wilt Thou have me to do?" In obedience to the Lord he answers the call to the ministry and straightforward puts himself, with all his earthly goods and prospects, at the feet of the Master for His disposition. He is made a partaker of the Holy Spirit, he is enlightened by that power Divine, and his whole being is illuminated as he goes forth to preach Jesus Christ and Him crucified.

Faithful in the proclamation of the Message, it is not long till he himself is apprehended and laid hold of as an evil person and made to feel the cruel hand of persecution, even as he a short time previously had caused others to feel it. Then as he is brought before earthly potentates, bound in chains because of his faithfulness to Christ, he is permitted to declare himself, and making use of the opportunity, he tells these earthly dignitaries why he is a Christian. He recalls the events associated with his conversion and says, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." In other words, he is telling his hearers that he was so over-powered by this manifestation of Christ and so brought under conviction that he could do nothing else, that there was only one course open to him, and that was obedience to this heavenly vision.

Not Eloquence and Knowledge, but the Character of Christ

Thus we are given a glimpse of the experience of St. Paul, of how Christ began to be formed in him, and how it meant that he was changed from the man of blood to the surrendered soul of humility, meekness and love; and all through the anointing of Christ's Spirit. That anointing, that power of the Spirit of Christ in him, is the solution to us of his marvelous success as a true Apostle and representative of Christ amongst men. Under the influence of the Christ in him, he is able to give to us such masterpieces of revealed truth as are contained in that immortal chapter, the thirteenth of First Corinthians. Here he expounds the love of Christ, here he tells us what that love is, what it will do, and what the results in general are, to those who like himself walk in obedience to the voice of Him that speaketh from heaven.

If any were inclined to get the thought that the important factors of the Christian life were represented in great knowledge or super eloquence, or ability to understand great mysteries; or if any were laboring under the impression that great and wonderful works and outward show, or even the giving away of all earthly goods, and giving the body to be burned, represented par excellence of Christianity, the Apostle quickly disillusion his hearers of any such fallacy. For he emphatically assures us that one might exhibit all these manifestations and yet be entirely lacking in those essentials, in those qualities that represent the real formation of Christ in the believer. And after all is said and done the Apostle concludes his inspiring message with the assurance that love which is the very essence of the Christ character, is the greatest of all qualities and will abide throughout all time.

Still further, under the influence of this power of Christ dwelling in Him, the Apostle is able to give to the Church those masterpieces, his epistles on proper Christian living and Christian conduct. The love of Christ is now the all-absorbing theme of his soul, and recognizing that the elements of the carnal life were more or less lurking in the flesh of fellow disciples, he seeks to safeguard them against the allowance of any spirit of sourness or roots of bitterness, which are the very opposite of the love of Christ. He appeals to fellow Christians to be kindly affectioned one to another, forgiving one another even as God for Christ's sake has forgiven them. Out of the depths of his soul he admonishes his brethren to earnestly endeavor to preserve the unity of the Spirit, the spirit of the love of Christ, in the bonds of peace, and to strive together in one mind to exhibit that love and to reflect its glorious power and offices so that the work of the formation of the character of Christ might go on in each and all of these who are running the Christian race course and hoping at last to be commended by the Master a. qualified to sit with him in His throne.

One Solitary Life

Having been laid hold of by Christ and having felt the beginning or begetting of the Spirit from above, and thereby having experienced the start of the formation of Christ, it is eminently essential in order to progress that the disciple shall seek a large vision of Christ, that he shall endeavor by prayer, by study, and by prayerful contemplation of the person of Christ, to comprehend His personal excellence, His worth, and to duly appreciate that in Him all fullness dwells.

Whence came He and who indeed is this One whose life, character, and qualities are to be formed in us? Another has issued a statement that is forceful in its description of the merits of the Son of God:

"Here is a man who was born in an obscure village, the child of a peasant woman. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompanies greatness. He had no credentials but Himself. While still a young man, the tide of popular opinion turned against Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executors gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave, through the pity of a friend.

"Nineteen wide centuries have come and gone, and to-day He is the center piece of the human race and the Leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together, have not affected the life of man upon this earth as has that 'One Solitary Life.'"

The foregoing statement was written by one who apparently had not gained a full comprehension of the entire results of the work and ministry of Christ. He was evidently speaking from the standpoint of what Christianity has already achieved for the world, to say nothing of the glorious fruitage of the coming dispensation. But when we draw aside the curtain and take the vision that is given us of the glorious times of restitution and recall the prophetic description of those blessed consequences of the Kingdom of God, when every voice in heaven and in earth will be heard exclaiming glory and honor to Him that sitteth upon the throne, when we witness the ultimate result of the victorious reign of Christ and the saints, we realize that no tongue nor pen can possibly depict or duly express the exaltation and honor that belong to the Son of God, nor can any one adequately appraise the value and merit of Him who lived and died for us.

Unsearchable Riches of Christ

"Wherefore, holy brethren, consider the Apostle and High Priest of our profession." Thus the writer of the Hebrews admonishes his fellow disciples. And for what purpose and to what end shall we consider Him? Obviously because such careful contemplation of Him, His life, His character, His example, will have much to do with facilitating the formation of Christ in us, and the development of His likeness.

The revelation which we have of the Son of God permits us to go back of His visitation to this earth and prior to His experience in the flesh. He was called the Logos, the mouthpiece and chief representative of Jehovah long ages before He took upon Him the human form. That experience of dwelling in the court of heaven, of coming and going in connection with the fulfillment of the counsels of God, meant much to the Logos in the way of acquaintance with Jehovah and an intimate understanding of His great heart. The strongest faith and confidence were built up and

established. Without doubt, the Logos learned much then in the way of valuable lessons of obedience and loyalty to God.

All of this experience prepared Him for the further revelation of the Divine purposes, when in the counsels of God it pleased Him to take the Logos into His confidence respecting the redemption of the world. As the great proposition is laid before Him of becoming the Savior of the world, we cannot imagine Him looking upon it doubtfully nor with the slightest degree of disloyalty, as though He would ask, How long will it take Me to perform this task? What will be required of Me, or how much will I be rewarded for My service? No, but at once we visualize Him as bowing in absolute acquiescence in the Divine program, as if He said, Most certainly, My Father, it will be My most perfect delight to have a part in your purpose of bringing about a redemption amongst the sons of men. Then if this answer by the Logos was met with the question, Are you sure? Are you fully resigned and certain that you are willing to cooperate in this great design at any cost, even to the extent of laying aside your present station of honor, glory, and wealth, and stepping down for a time to share in the sorrows and sufferings of men? We still cannot imagine the Logos in response to these questions faltering or hesitating even in the smallest measure. But on the contrary, we hear His reply: Yes, My Father, you know the loyalty of My heart, that I am willing to undergo any kind of experience that I have placed My entire being at your disposal, and that any kind of proceedings you can possibly mention or any condition you can make, I shall yield to them all most gladly and willingly, in recognition of the fact that it is a great honor to be permitted to do your will.

The Son of God Endures Supreme Test

This, indeed, is the attitude that we find manifest in the Man Christ Jesus as He is transferred from the Logos of the Spirit plane to the Man of Sorrows on the human plane. We hear Him repeatedly expressing His delight in doing the will of God, and that in the face of the most difficult and trying circumstances. This earth was a dark place when our Lord sojourned here, nineteen centuries ago, even as it is at the present time. He well knew that the various powers of darkness would be arrayed against Him. And notwithstanding all these painful circumstances and conditions, He is time and again looking up unto His Father and declaring that it is His meat and His drink to do the Divine will; in other words, it is the all-absorbing theme of His soul; it is that to which He has committed all His deep emotions and warmest affections. He is here solely to accomplish the Divine pleasure and to perform that which will be to the glory of His Father in heaven.

Such is the image and likeness of the Son of God as we trace His steps and measure His conduct down through those weary and tragic years of His sojourn amongst men. Finally, in the closing moments of His life, we see Him face to face with the great issue of all time. He has left His close disciples and only sympathizers a little distance away in Gethsemane's darkness. He is now alone with God, and he exclaims, "My soul is exceedingly sorrowful, even unto death." Even in this, the most tragic of all experiences, He is displaying no trace of weakness, no lack of confidence or of loyalty, as if He would say, My Father, this experience is too dreadful, too severe; why did you not make known to Me beforehand that I was to be put under such a dreadful and crucial ordeal? And besides, I am recalling that you intimated to Me that you would highly reward Me for this service, giving Me a station, honor and position far above that which I ever knew before I left the court of heaven. I hope you are remembering this, Father, for I am depending upon it with all My soul. And again this attitude is far from that which we find displayed in our Master as He was finishing the

last chapter of His sacrificial life. In the face of this the fiercest of all conflicts, His faith is unwavering and His loyalty steadfast. He merely says, My Father, I am at this moment recalling happier scenes; My thoughts go back to those far off times when I dwelt in your presence and when all was joy and blessedness; Oh, My Father, if you will but return Me to that place, to the bosom of your love and companionship as I once knew it, I shall be entirely content and all shall be well. "Glorify Thou Me with the glory I had with Thee before the world was." Such was the unassuming and most modest statement of Him who has set us an example that we should walk in His steps! Such was His humility, His meekness, His patience, His forbearance, His loyalty, and His love! And herein, my friends, you and I recognize the sum total of that image, of that character that we are to study and in every way seek to emulate in order that the formation of Christ might progress and that we might have Christ established in us as our hope of glory, honor, and immortality.

Our Call to Glory

Similarly to the way that Jehovah has dealt with the Logos in respect to His part in the work of redemption, He is dealing with you and with me and with all of those called to be members of the Church of the First-born. He has offered us that inestimable privilege of participation with the Logos in the mission of delivering humanity from the slavery of sin and from the prison house of death. And, touched with the fires of God's love, we have responded and said, "Here, Lord, I give myself away, 'tis all that I call do."

But has there been a disposition on the part of any to look upon the proposition doubtfully? Have we been disposed to hesitate before accepting and to say to ourselves, How much will we get out of it? or just how much suffering will I need to go through in order to attain to that station of glory and honor with Christ? Have we parleyed over the matter for several months or years, trying to decide whether or not it was worth while to give everything to Christ and to accept with Him the Father's proposition to lay on the altar all earthly goods and objects, and sacrifice life itself and be broken with Christ as members of His Body? Or have we on the contrary, gladly and wholeheartedly laid hold of the grace that has been offered us, and like our Head and Forerunner, are we continually giving evidence to our Heavenly Father that we delight to do His will and that it is our meat and drink to fulfill all His good pleasure during our lifetime here? If so, then truly must the image of Christ be constantly before us and the formation of Christ in us be progressing, and Christ is truly in us as our hope of glory. And, persevering in this loyalty to the will of God, we shall be enabled down to the bitter end of our sacrificial experience, to look up into the face of our Divine Master and assure Him of our full acquiescence in His will, and that we are content for Him to administer any experience in life if thereby His purposes may be wrought out in us and we be made at last true and acceptable copies of the likeness of His blessed Son.

Important Issue of the Present Hour

In these days when there is confusion filling the air on every hand and when conflicting voices are appealing from every direction, it stands all of God's children in hand to know assuredly wherein their trust and confidence are placed and to have full assurance respecting the hope of their calling; and to know what it is that should ever be before their minds as the goal of life. In other words, to know without any doubt that the formation of Christ in them embraces everything and all of those

responsibilities that are associated with their relationship to Christ and with their doing the Divine will.

If in the Apostolic period when the Church was begun the important consideration was the formation of Christ in believers, we can be well assured that that has been the issue of most signal importance throughout the entire Age and is so at the present time. Our theories and speculative ideas with regard to one portion of the Bible or another; our claims as to the significance of certain types and figures and symbols may be very entertaining. But these profit us nothing so far as the new life within is concerned unless we are feeding upon those nourishing, essential features of the Divine Word that have to do with the building up in Christ likeness, and that gives us such a comprehensive conception of the value of Christ's character as that we are daily realizing the formation of Christ in us. Therefore in the midst of the present din and confusion of voices, let us by all means not permit any of the sidelights or alluring objects to interfere with the development of the image of Christ in us.

Very evidently the trials and tests that have been upon God's people throughout the Age and the very crucial ones of the present hour are for the purpose of facilitating God's work in us and are determining whether or not we have been properly collaborating with Him in the achievement of that one end -- the bringing to maturity of the Christ character in us. God judges us not according to the flesh, not after the various weaknesses and infirmities of our fallen condition; it is the heart, the motives and purposes that He is looking upon to see whether or not our intentions are properly centered upon the right object and purpose. Obviously, one may deceive himself for a considerable time and he may deceive many of his associates, but God is not deceived, even as the Apostle declared that

God is not mocked, for whatsoever a man soweth that shall he also reap. Sometimes the Lord brings us face to face with certain facts and issues that reveal the inner workings of our hearts and cause us to become disillusioned with regard to our importance and our attainments. He causes us to see ourselves as He Himself looks upon the heart. We have an illustration of this in the case of one who tells his own story of his disillusionment. This case is an interesting one because it was that of a minister who was very active and apparently successful in his Christian work, and so he tells the following story:

"An Allegory"

"I sat down in my armchair, weary with work; my toil had been severe and protracted. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners; the whole community was more or less moved with the prevailing excitement; and so the work went on. I had been led into exhausting labors for its promotion.

"Tired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and surroundings. Seemingly a stranger entered the room, without preliminary tap, or 'Come in.' I saw in his face benignity, intelligence and weight of character; but though he

was possibly well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a strange appearance.

"The stranger came toward me, and extending his hand said, 'How is your zeal?'

"I supposed when he began his question that the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instinctively I conceived of it as a physical quantity, and putting my hand to my bosom, brought it forth and presented it to him for inspection.

"He took it and placing it in his scale weighed it care-fully. I heard him say, 'One hundred pounds!'

"I could scarcely suppress an audible note of satisfaction, but I caught his earnest look as he noted down the weight, and I saw at once that he was intent on pushing his investigation.

"He broke the mass to atoms, put it in his crucible and put the crucible into the fire. When the mass was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, which all at the touch of the hammer fell apart and were severally tested and weighed. the stranger making minute notes as the process went on.

"When the had finished he presented the notes to me and gave me a look of mingled sorrow and compassion as, without a word except, 'May God help you!' he left the room. I opened the note and read as follows:

Bigotry	10 parts
Personal Ambition	23 parts
Pride of Talent	14 parts
Love of Praise	19 parts
Pride of Denomination	13 parts
Love of Authority	12 parts
Love of God	4 parts
Love of Man	3 parts

"I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words, but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the stranger who had paused in the hall, and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, 'Lord save me!'

"I knelt down at my chair with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record is true! I saw it, I felt it, I confessed it, I deplored it, and I besought God, with many tears, to save me from myself, and at length with a loud and irrepressible cry of anguish, I awoke."

Since all of God's consecrated saints are His ambassadors, this allegory may be of profit to all. Love of God and of our fellow men are the only elements of real zeal in the foregoing analysis. All the other parts are de-testable dross in God's sight and will be in ours as we take God's standpoint of criticism. Let each servant who desires to stand approved of God examine his own heart, analyze his own zeal, his own motives.

Till Christ Be Formed In You

I have been deeply impressed myself by the lesson that is indicated in this allegory. Here was a man of God laboring earnestly in the ministry of Divine truth; he was not lacking in energy and zeal and he appeared to be achieving much. Yet when brought face to face with the facts as he was in the dream he saw that he possessed little of the real merit or value of the qualities of the Christ mind or of the character of his Master. Happy will we all be if under similar circumstances of disillusionment we fall humble and prostrate at the feet of Christ and make due acknowledgment of the fact, placing ourselves entirely in His hands as the One alone able to administer the successful remedy and to bring us into a happier spiritual state.

As the eyes of our understanding open and our comprehension grows with regard to the character of Christ and the formation of that character in us, as we recognize its intrinsic worth and the absolute necessity of our being fashioned according to that image we do not marvel that the Apostle regarded his life work in cooperation with Christ as being that of the forming of Christ in fellow Christians. In fact, he likens his position in the Church as that of a parent passing through the various conditions, travailing in pain, etc., incidental to giving birth. His reference undoubtedly is to those painful experiences, the hardships, reverses, privations, persecutions, etc., experienced in connection with the ministry of the Truth and in bringing the message of spiritual light and hope to his fellow believers in such a way as that the Christ life would be formed in them. Indeed, what patience, what long-suffering, what exercise of Christian forbearance, what love of Christ was necessary to be exhibited in the Church in order to properly represent Christ and give to his hearers that inward impulse to seek and strive for that inward life of the Spirit. "My little children, of whom I travail in birth again until Christ be formed in you." He was addressing some who apparently had not been running well; they had received the simplicity of the truth some-time previously and Christ had been started to be formed in them. But they have given heed to other voices and to another spirit, and consequently the work of the Spirit of Christ in them had apparently lapsed; and now as the Apostle came back to these disciples later on he found this unhappy condition, this lack of spiritual development, discernment and Christ likeness, making necessary seemingly that he must pass through the various trials and sufferings, and endeavor once more by patience and love to reestablish Christ in them and start them in the way again.

Let us not pass by this lesson lightly, for most evidently the Apostle could oftentimes throughout the :Age and at this very time journey amongst groups and classes of professing disciples and find occasion to utter once more that same rebuke -- Must I travail in birth again till Christ be formed in you? Spirituality has always been at a low ebb in the professing Church of Christ. Few have so persevered in obedience to the commands of Christ, few have so colabored with their Master, as that Christ was constantly being formed in them and as to cause their growing up into Him in all things who is the Head. Truly then how solemn is the lesson in these times when we recognize the close proximity of the glorification of the last members of Christ! What an incentive truly there is

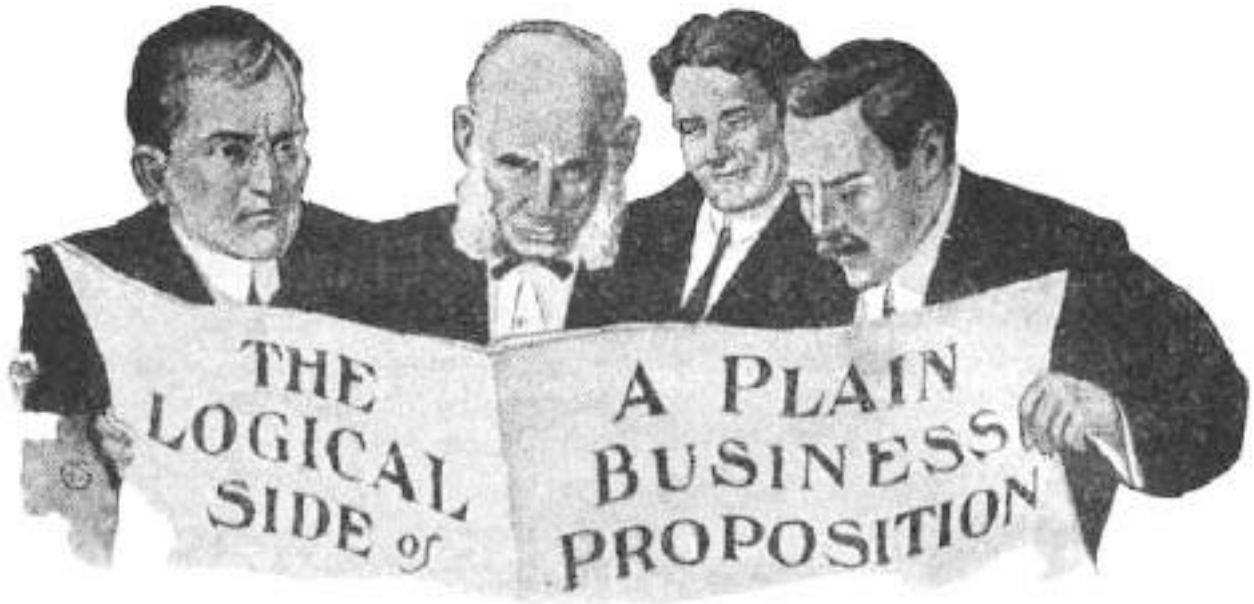
to mobilize all the forces of our being and to direct all of our energies to the one end, that Christ might be formed in us and that we might at last be found amongst the more than overcomers!
Amen.

Prayer by Brother Hoskins.

I would be true, for there are those who trust me
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be the friend of all -- foe, the friendless,
I would be giving, and forget the gift;
I would be humble, for I know my weakness,
I would look up, and laugh, and love and lift.

SPECIAL BUSINESS MEETING



"Wist ye not that I must be about my Father's business?"

Following the last discourse on Saturday evening, the Chairman invited all who wished to remain for a Special Business Meeting, to consider ways and means of serving the Truth.
The meeting was called for 9:30 P. M.

CHAIRMAN: This meeting has been called on the suggestion of friends from various parts of the country to see what can be done for the spreading of the Truth. "Hereby shall all know that ye are my disciples, if you have love for another." That is why I worship in this room with a company of brethren because they demonstrate beyond question that love. So it should be in respect to the brethren throughout the earth. We like the text that used to be here over this platform: "One is your Master, even Christ and all ye are brethren;" and, as long as that love is manifest, we welcome you.

Now the question is what can or might be done with regard to service; to serve the Lord, the brethren and even those who as yet have no knowledge of the Truth? It was my privilege during the past two days to talk matters over with some of the brethren and some very good ideas were expressed.

There are all kinds of questions running through the minds of the friends as to what might be done, so we might have some of these given for the benefit of us all.

A Brother:

I feel sure one of the chief objects of our coming to this convention is to see in what way we can be of service to the friends from the Atlantic to the Pacific. It is a long way to the Pacific coast and even the middle West, and no line of connection, so in my opinion something ought to be done to establish a contact -- not to form any organization that would permit of one person or one group seizing everything, but some organized effort that would be flexible and workable.

I haven't any definite idea as to what can be done, and it seems hard to arrange or suggest any plan or scheme of action, and yet something can be done; and, inasmuch as it will probably be a year before we can meet again, some definite action should be taken, so that we shall not lose track of each other for another year. Bankers, you know, are pretty shrewd people; they safeguard themselves against any outside interference and yet they have what is known as a Clearing House; a sort of central depot, by which they keep in touch with each other and have the benefits of the centralized contact. Whilst we do not desire to be governed by the same principles, nevertheless the plan of action is a good one. I would like to offer a suggestion, Brother Chairman and brethren, it will at least give us a basis for discussion. It is this: That we have a Central Committee, as a Clearing House here in Pittsburgh and also an Advisory Committee to be selected from various parts of the country. This Central Committee will merely be a committee for communication, arrange for any conventions, to notify us of any traveling brethren coming through, but to do nothing for any class that the class can do for itself; simply be a Clearing House, if you please.

Have four or five on the Committee here and say seven in different sections, for instance, Florida or Georgia, Saskatchewan, etc., let them be more or less the means of calling attention to the "Clearing House."

This would be done without anybody holding any office he couldn't be put out of next week, in fact there would be no office. It would be like a convention committee, not bossing you, simply serving you. This is merely a suggestion but I believe something like this is the only possibility I can see.

I suggest Pittsburgh, because the Conventions have started here and the old "Truth" friends are looking to Pittsburgh. If you haven't anyone competent to form this committee, we can get them elsewhere.

Chairman:

Suppose such a Committee is formed, what are we going to do? What is the Lord's will? How shall it be done? By radio, talking pictures, television or what? What is the Lord's purpose now, and with whom are we to work?

A Brother:

I hesitate to use the word "organization," for it has been over worked, nevertheless, organization simply means the united efforts of many to attain certain results. Let me illustrate: Suppose we choose two, three or five brethren here, they are to be the "Clearing House." And we have, in different parts of the country, say seven, as an Advisory Committee. When this is done, then determine the character of the work; we all want to do something, and in this manner we could get the mind of the various classes throughout the land. There are tracts to print and other work which

could be done more cheaply and efficiently by combined effort. Sort of General Servant -- no bondage. If we find they are ringing our bell too often, we simply cut the wire, that's all.

Get the Committee started, get them appointed and then let them receive suggestions, carry out and subdivide the various features of the work, but before we can do anything collectively we must collect. We must organize in the sense of getting this Committee started. The only authority vested in them would be to do what they are told to do -- as I said, if they ring the bell too often it is easy to cut the wire.

Would there be any money in this? We hope so. Who would handle the money? I cannot go that far yet -- but it would all be under the scrutiny of the Advisory Committee, and accurately reported to the classes. Conventions need money and other features yet to be developed. The Committee would be appointed for only a short time, at least for the present. So I make a motion -- That we select five brethren in the vicinity of Pittsburgh and they in turn select an Advisory Committee of seven.

Another Brother:

"This is rather sudden," as the old maid said. It is not quite clear what the brother has in mind about this Committee. I can see all right how we can find five brothers without having to leave Pittsburgh; I think you have them here in Pittsburgh, but is it the idea, if we secure a Committee of five, more or less, with Advisory Committee, etc., that these brethren will get together and have some round table meetings, formulate some plans, have the information distributed to the various classes, and then get the reaction? Is that the idea?

What should the Committee do?

Another Brother:

I have seen a lot of this committee stuff. It is just as bad amongst the friends. They don't committee very well. The Pastoral Bible Institute has been serving us pretty well. They have served me satisfactorily. I want to say that with a bang! It is so.

Another Brother:

My thought is, not to take away the right of any class. No, friends, I think the early church did it pretty much after that fashion. Suppose that a class that associates here near Pittsburgh want a certain thing. They among themselves feel their need. I know what I want. I know what I want to do. If the Class wish things that I wish, we place our desire before this Committee and we say, well we want 25,000 tracts to distribute. If we want something else, we will say so. Is that the thought? Just how is the thing to be conducted? Are these brothers elected to tell us what to do? Or are we to tell them what to do? That is what I want to know. Out on the Pacific coast they may have things they want to do; they are connected with their own interests much more vitally than we are. They know their needs far better than we, and they can see what to do. Just exactly how is this thing to operate?

Another Brother:

I think we ought to begin right away. Before I say anything else, I want to second the motion, so we can properly discuss it. I merely wish to state what this committee should do if appointed, and then ask the brother if that is his understanding, and make it a motion.

I don't think it wise to in any way interfere with the good work of the Pastoral Bible Institute, or any other organization now in existence. Neither do I think it should interfere with the sole sovereign rights of any Ecclesia. I want to state I too am "off" organizations.

Now my understanding of the Brother's motion, in the appointing of this Committee is, that it will meet, discuss ways and means whereby the friends can unite their efforts in the service of the Lord, endeavor to find the possibilities of the different means available, possibilities in the, way of expense of all the available means of putting forth the Truth, serving the brethren and feeding the sheep, and then report their findings to the classes, with the thought of finding out which one of these means or all of them can be used, and to what extent the friends will support such activities. If the majority of the classes agree that a certain thing is a good thing to be done, and the necessary money is available, to go ahead and do it. The Committee is not authorized to dictate to the classes, merely to render the service of arranging the heavy artillery work for the friends. They send out the shells and prepare the way for the individual soldiers that are located in the individual classes; the classes will do the shooting. But there are some things the individual classes could not do; they cannot publish general information for themselves, neither can the individual classes very well arrange to put on a radio program. An individual class cannot arrange for the production of pictures or dramas for putting out the Truth, but all of this work, if properly prepared, can be used to help find those who are interested in the territory of these individual classes, and the result of that finding can be sent to that particular class, and they can take care of it and do the follow-up work, like the Pastoral Work of old.

This general work would be organized and carried on by the Committee merely to assist the classes in this way, and help them to find the interested ones in their own territory.

A Brother:

I can heartily cooperate with the brother's thought. I know a couple of fine brothers that opposed the Photo Drama, but in my own feeble mind I could see the possibilities of the Photo Drama, and the first time I heard about it I was for it one hundred per cent. The time is coming when the Lord is to reveal His Plan to the world; I think the Lord will direct the issue.

A Brother:

I am with the brother in almost everything he said.

Question was called for.

Chairman:

All in favor of the motion: That we select five brethren in the vicinity of Pittsburgh to act in the capacity of a Clearing House Committee, and that, if we can select seven brethren in different parts of the country, we will do so.

Please raise their hands -- 36

All opposed, the same sign -- 26 Motion carried.

A MOMENTOUS QUESTION HAVE WE A MESSAGE FOR THE WORLD?

PRIMARILY, this Business Meeting was called to answer, as a Convention, the above question, "Have We a Message For the World?" which question was asked in letters sent out just before the Convention date.

We herewith print a copy of those letters, and append the action of the Convention.

This question was really to have come up first, but be-fore it got started some Brother began talking on the question of a Committee, etc., and for a time there was considerable difficulty in understanding what was going on, because one Brother would talk on one of the propositions, and perhaps the next speaker would talk on the other proposition.

However, as indicated above, the question of the Committee was decided, and then the Convention gave its attention to this matter.

The letters and the report of the meeting follow, and as they explain themselves, further comment is not necessary.

JOHN G. KUEHN
269 Washington Avenue
Rutherford, N. J.

October 18, 1930.

Dear Brother:

Herewith is a copy of Brother Rogers' letter to me, which I think you will read with great interest. It touches a matter of deep concern to all of us.

We see the time of trouble nearing, the nations perplexed, statesmen and captains of industry at a loss to find a way out of it all; while we lift up our heads, for our redemption draweth nigh. And now comes Brother Rogers' letter with the question, What about the others of mankind? Have we a message of cheer and comfort for them before we go. If our message to them is to be, "Seek meekness, seek righteousness; it may be that ye shall be hid," how shall we tell it, and when?

Brother Rogers longs to "tell the whole world these blessed tidings" in a way that they can understand and, very properly, he is seeking an expression from the friends as to how best to accomplish this purpose, -- by dialogue, story or other means; or whether they feel they have no message at all for the poor world. Therefore I am sending his letter to you that you may give it your prayerful consideration, and then have a talk with Brother Rogers at the Pittsburgh convention if you are expecting to attend; but if not, to have your expression by letter.

It seems providential that Brother Rogers is, so deeply concerned in this matter. He is associated with the General Talking Pictures Corporation, as General Manager, and has quite a knowledge of talking pictures, methods of broadcasting, etc., and by this connection may in sonic way be able to present the message.

With Christian greetings,
Your brother and servant in the Lord,
J. G. KUEHN.

HARRISON W. ROGERS,
Hotel Bevedere,
48th, near Broadway, New York, N. Y.

New York City, October 8, 1930.

Dear Brother Keuhn:

The thought has been in my mind for years of how, when the time is right, according to the plan of God, all the world would receive (what we in the Truth know will be) "glad tidings of great joy which shall he unto all people" -- and in this case it means ALL.

It seems to me the world is beginning to realize its dire need of something stable, when all about them is slipping; but it doesn't know where to look for help. Very few, of the poor world know God, still fewer have any idea of His Word or what it contains. But we know Him and His wonderful arrangement for every member of the human family. Only those who know Him can tell those who do not know about Him. It would, therefore, seem to be our responsibility and privilege, to give them this knowledge.

But what is the method to pursue to show the world that God is the Author of a wonderful plan for the whole world of mankind, and that the Bible is the "blueprint" which, when the "scale of inches" (which is the key to any blue-print) is understood, will enable man to comprehend the great Builder as he has never before understood the Almighty, and the work that His beloved Son did, in buying us all back from death, and the marvelous restitution, of all that was lost in Eden.

I should very much like to get the reaction of the friends, as many of them as possible, as to what method to pursue. I would like you to give this your attention if you can do so without too much trouble to yourself or to others, to see if we can bring about any definite plan -- that plan, of course, to be one which would surely be in harmony with God and His plan.

Let it be distinctly understood that, no matter what plan or plans may be devised (whether it would be done by pictures, by the printed page, or by acting, radio or television), I have no thought of starting any company or soliciting any funds, or doing anything of a like nature. The real thought is only to see whether or not the Lord has a work for us to do for humanity at this day and age, and if so whether we are doing it.

Yours, in the best of bonds,
HARRISON W. ROGERS.

BROTHER ROGERS PUTS QUESTION BEFORE CONVENTION

BROTHER H. W. ROGERS:

I want to say, dear friends, this is the first time in my life that I have ever spoken publicly to the friends. About thirty-five or forty years ago I came into this room, having the Truth, and I still have it I think. Yes, in fact I am sure of it, that is why I am here.

Before coming to this convention I requested, by letter, that you tell me here the answer to my question. The question is: "Have we a message to give out to the world?" I want you, as a company of the Lord's people, to tell me what to do.

Down in New York there is a play called "Green Pastures" -- a negro idea of heaven and of God. They pay \$4.40 for a seat to see it. There is always a full house. It has run for four months. They say it will run about five years. And this wonderful Truth, the people think they are listening to, makes this picture a success.

There is a picture called "Beyond the Border," where the dead are going by on a ship. They don't know that they are dead, or where they are going to land. Again, last night when I left New York, I found the Schuberts opened another play that they brought from England at great expense.

All this goes to show that the world really wants to know about God and the hereafter. I think so. I may be wrong. If I am, I come to you, because you are the servants of the Lord, and I ask you for your judgment. Do we, who know the Truth, have a message for the world at this time? . . . Never mind the money; I am not here to solicit or to form a new organization.

I was with a representative of D. W. Griffith night before last; he would be willing to do something; but that is not the question. The question is: Have we a message to tell the world? Have we a message for those outside the Bride Class? If so, what is it, and how can we tell it?

I think I have put my thought over; if I have not please let me get my thought across: **HAVE ANY OF THOSE IN THE TRUTH A MESSAGE FOR THE WORLD, OUTSIDE THE BRIDE CLASS?** If we have, are we giving it? Or, will we take the right steps to give it? If so, what is the right method to pursue?

I want action, if there is to be action; or, I want you to tell me if I am wrong. I ask your judgment.

A Brother:

We believe we have a message for the world; yes, we believe we have a message for the world. A Committee will be necessary to handle the very thing the brother is talking of putting through.

Brother Rogers:

Why go back to organization? Why make any of the friends think that the classes will have to have anything to do with it other than their good will, to help put the Truth out. I am asking a question, and I would like to have it answered with a vote, if I may, from those present. Have we a message for those outside of the Bride Class? I am asking you, as the representatives of our Savior, you who know the Plan of God, have we anything for the world? Have we? For the present leave your Committees alone, and leave the classes alone; I want to know whether or not we have a work for the world; and if it is an irrelevant question, tell me so. Will you answer that, as a favor to me. Have we, or have we not -- should we go out to the world yet, or should we not?

A Brother:

I do not see the need of a Committee to answer Brother Rogers' question. I move you, brethren, that it is the sense of this gathering here that we have a message for the world.

Motion seconded.

Another Brother:

I am in favor of anything that pro-motes the plan and glory of our God. As to Brother Rogers, the Lord will bless him in any efforts put forth, and we will be glad to put forth our efforts with his. I am with him, and I believe most of us are.

Another Brother:

It is past eleven o'clock. Our Brother comes to us with a story from which it appears he is able to do something for the world. For the past thirty-five years I have endeavored to put the message to the world, not merely to bring the friends in, but to tell the wonderful story of the glorious "times of restitution" for the world of mankind. Why can we not as a body here give the brother the thought that we are fully in harmony with him, with one consent: That it is the time? My understanding is that Brother Rogers has some concrete way of presenting the Truth to the world. If such is the case, I would say that we give him the word: Yes, go ahead with it.

Motion was seconded, put to vote and carried practically unanimously.

Brother Saphore.

I move that it would include the united prayers of the friends in behalf of the Brother and the work he undertakes.

Seconded and unanimously carried.

Brother Rogers:

Now I want a Committee. I am not afraid of them. I want every brother and every sister within the hearing of my voice, who are business men and women, and I hope every one here can come under that, because it is the business of the Lord that we want to busy ourselves in. If you will, write to me any thoughts you may have about it. Write to me and I will be glad to tell you what I hope to be able to bring about. I want not only your prayers but I want action.

AN OPEN LETTER

"Ye are the light of the world. A city that is set on a hill cannot be hid."

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." -- Matthew 5:11-16.

Dear Brother Jones:

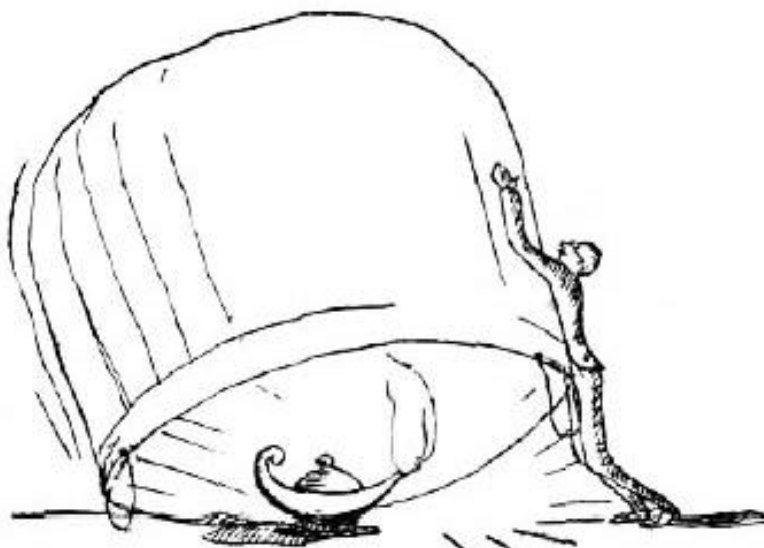
Those of us who are keeping abreast of the times know that everywhere in religious circles the question is being asked: "What is the matter with the churches?" Does it not seem that now the time has arrived to bring this question a little closer home, and ask ourselves the question: "What is wrong with the Bible Students?" Thousands of the Lord's people have either broken away from, or been cast out from a system of bondage -- a system which claims to represent the truth in the earth. Yet, now that these friends are free they seem more or less in the dark as to just what it is all about, or just how to locate themselves in the Lord's great scheme of things. Because of this uncertainty we find that the Lord's sheep are widely separated in little groups -- sometimes even individuals are taking a stand by themselves, and all are more or less suspicious of the others, It is to be expected, of course, that having passed through a period of testing and sifting that some little time would be required to get our bearings again, and be ready to go ahead. Should we not all, however, be on the alert to quickly discern the Lord's leadings and to hearken intently to any suggestions that are made with the intent of helping to remove the mists of uncertainty with which we are surrounded? When I refer to these mists of uncertainty I do not mean to imply that this is an unhealthy condition to be in. Rather would I say that such experiences are necessary at times that the faith of the Lord's people may lean the more confidently on the great Shepherd of our souls. It is this faith that will help us to get a clear vision of just where we fit in with the Lord's arrangements at the present time.

The Lord has been very gracious unto us in permitting us to get free from a system that is drifting more and more away from the plain and simple truths of the kingdom. Many of us remained in this system, perhaps longer than we should, because we thought it was the only means of making known the Kingdom message to a poor sorrowing world; but, now that we are out of it, what does the Lord require of us -- what is His will for us?

One failing of imperfect men has always been to go to extremes in anything they undertake, and a very careful observation of present conditions among the friends will indicate that even with us this

weakness has led into doing very many foolish things. For several years past we have noted the great zeal (?) of certain ones in urging the Lord's people into the service. We have seen how everything else has been neglected, even ridiculed, that more and more books might be put into the hands of the people. Only those of us, who have seen the inside workings of this great 'machine organization of service, can fully appreciate to what extent the real spirit of Christianity was overlooked, in order that more and more books might be produced and sold. This would have been perfectly proper could we have agreed upon scripturalness of the teachings contained therein, but we cannot. All of us now agree that it was a very extreme situation, from which we are glad to be free.

But, in getting free, have we not gone over to the other extreme? Do we not hear many of the friends saying that, "the work is all done?" Do not others say that, "now we must spend all our time getting ready for the kingdom?" Others have taken it upon themselves to set us straight in respect to this or that item of faith which is at the most very unimportant. But with all our views and thoughts and guesses we instinctively feel, in fact know, that there is a lack of some kind in our fellowship – something missing in our meetings. Without doubt this spiritual lack is due to the fact that we are overlooking the very purpose for which God gave us a knowledge of the truth -- we are failing to bear witness to the truth. Jesus said, "For this cause came I into the world, that I might bear witness to the truth." Again Jesus said that He was "the Light of the world," and then He told His disciples that they, and those who believed on Him through them, were to be the Light of the world, That He did not intend this light to shine in some obscure corner where people would need to hunt for it is shown by the fact that he likened it to a city that was set on a hill that could not be hid. There seems to be no doubt that many of us have put our light under a bushel, and then wonder why it is that we are in the dark.



When we first received the truth it seemed so wonderful to us that we could not refrain from telling everybody we met about it. To have the opportunity of explaining the kingdom message seemed to be the height of our joy. Now that we no longer have that joy should we wonder why we do not have it? The truth of the resurrection -- of everlasting life -- of restitution -- all as a result of the ransom was so grand and sweet, and it seemed each time we told it "More wonderfully sweet." And yet we seldom hear these things mentioned in Bible Student's meetings today. Is it any wonder

there is something missing? The fact is the truth itself is missing, at least to a large extent. Of course the friends have not ceased to believe these wonderful truths, but the tests through which we have all passed have for a time obscured the real things in which we formerly rejoiced. Now that we are free, let us get back on the job. Let's get acquainted once more with the truth that it may rejoice our hearts as in days of old, and as we appreciate it ourselves, let us increase our appreciation by telling it to others.

Some of the dear friends seem to fear that they will lose their spirituality if they take part in public work. Such it seems to me do not have a very clear understanding of what constitutes a spiritual life of holiness unto the Lord. Surely we must all agree that real spirituality is to be like Jehovah and like His beloved Son. Jesus said that He must work the works of He who sent Him, for the night cometh wherein no man can work. The night time here mentioned by Jesus was the night time of His own experiences on the earth. He referred to the time of His death. This means that as long as we are alive and following in the footsteps of Jesus we will be doing as he did -- preaching the glad tidings of the kingdom. This was what Jesus was anointed to do, and this is what he did. This is what we will do if we are really following in the footsteps of Jesus. This is the real spiritual life-- the life that is actuated by love, and an unselfish interest in our fellow man and a burning desire to "show forth the praises of him who hath called us out of darkness into His marvelous light."

In the 6th chapter of Galatians, beginning at the 7th verse, we find these words: "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit (He that liveth a spiritual life) shall of the spirit reap everlasting life. And let us not be weary in well doing: for in due season we shall reap if we faint not (That is, if we do not become weary in living the spiritual life we will reap everlasting life). **AS WE HAVE THEREFORE OPPORTUNITY, LET US DO GOOD UNTO ALL MEN**, and especially unto the household of faith." How many times have we all read or quoted this last expression, yet failed to notice that it is the grand climax of the apostle's argument as to how and why we should lead a spiritual life, showing that the real spiritual life consists in doing good unto others. There is nothing better that we can do for anyone than to tell them the truth. The truth is the greatest thing that ever came into our lives and there are still many who will be just as glad to learn about it as we were.

Some of the friends claim that the world is in such a perverse condition at the present time that it would be useless to attempt any public work. May such be re-minded again of the apostle's words as found in the 2nd chapter of Philippians, beginning at the 14th verse of a similar condition in the past: "Do all things without murmurings and disputings: that ye may be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain neither labored in vain." Surely no one will dispute the fact that we are living in a perverse and crooked nation today, hence, the more reason why we should shine as lights in the world. And to make it clear that the apostle does not merely refer to a pious life we may be living he distinctly tells us that we shine as lights, by holding forth the word of life. These are matters that we as Christians cannot sidestep. The Prophet tells us to "bring all the tithes into the storehouse," and then see how the Lord will open the windows of heaven and pour down a blessing upon us. The tithes brought to the Lord by His typical people were those things which they were obligated under the law to present to him as an offering. We, as the spiritual people of God, are obligated to "present

our bodies a living sacrifice" to God. Clearly has He told us how this body is to be used. Yet we expect the Lord's blessing while we refuse or neglect to bring all the tithes into the storehouse. That is to say, we ignore the plain commission of God to us as His people, and then wonder what is the matter with our meetings, and wonder why there are so many different groups and ideas, why so many hobbies to ride. Why shall we not rather decide to all get aboard the gospel cart, and sing aloud and together the glad message of the Kingdom, as we journey joyfully to Zion's Hill.

The fact that Brother Russell is not with us, or that we are no longer connected with a man-made channel, is no reason why we should not continue on in the work of the ministry. The commission to preach was not given to organizations, or to leaders, but to Christians as individuals; hence, let us ask ourselves seriously as to whether or not we are about our father's business.

There seems no doubt but what a whole-hearted, unselfish effort on the part of the friends in general to make known the gospel message would quickly result in that healthy, wholesome spiritual growth and unity for which we are all working. Let us, then, throw our hobbies on the junk pile and get busy with what the Lord has told us to do. Nowhere in the Bible are we told that the time would ever come when the saints would be relieved of this responsibility. Hence, instead of hunting for excuses to quit, let us rather be on the lookout for opportunities of service, the service that begins here, and continues for a thousand years in the Kingdom.

Again, dear Brother, shall I remind you that according to the beloved Apostle Peter: "We are a Royal Priesthood, a Holy Nation, that (for the purpose of) we should show forth the praises of Him who hath called us out of darkness into His marvelous light."

And, in this same connection, hear ye the words of the Prophet, as recorded in the 145th Psalm: "All thy works shall praise thee, O Lord: and thy saints shall bless thee. They shall speak of the glory of thy Kingdom, and talk of thy power; to make known to the sons of men His mighty acts, and the glorious 'majesty of His kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

Is it too much to say that if we are the saints of God we will be busy doing what the Lord's prophet clearly indicates the saints of God are sure to be doing? Furthermore, is it too much to suggest that we will continue to wonder what's the matter so long as we refuse to be interested in that which is the greatest privilege ever offered to man?

With much Christian love,
A BROTHER OBSERVER.



"When Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

WHERE ARE THE REAPERS?



"Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." -- Matthew 9:36-38.

Here is a Live One -- Are There Others?

Almost in answer, as it were, to the Open Letter above quoted I am in receipt of an enthusiastic letter from our dear Brother A. M. Saphore, known to many of you, as he was for many years actively engaged in the work when it was carried on from the Old Bible House in Pittsburgh, and then went with the Society to Brooklyn, N. Y., and was with them until the death of Brother Russell. He says:

"Here am I, send me."

Brother Saphore is much interested in the VISUAL METHOD of bringing the TRUTH to the attention of others. In the past he has used some of our pictures with very good success, in interesting others in the Truth, and in preparing them to examine in detail "The Divine Plan of the Ages."

He has been able to arrange his affairs so as to give more time to serving the various Ecclesias, and also in doing public work, especially that which would include the use of motion pictures with which to illustrate and elucidate the various Biblical topics discussed.

Brother Saphore states that his Illustrated Lectures cover about an hour and fifteen minutes, about thirty of which is lecture work, the balance of the time being consumed with the pictures to drive home the thoughts presented; because science states that an impression upon the mind received through the eye is eleven-fold greater than if received through the ear.

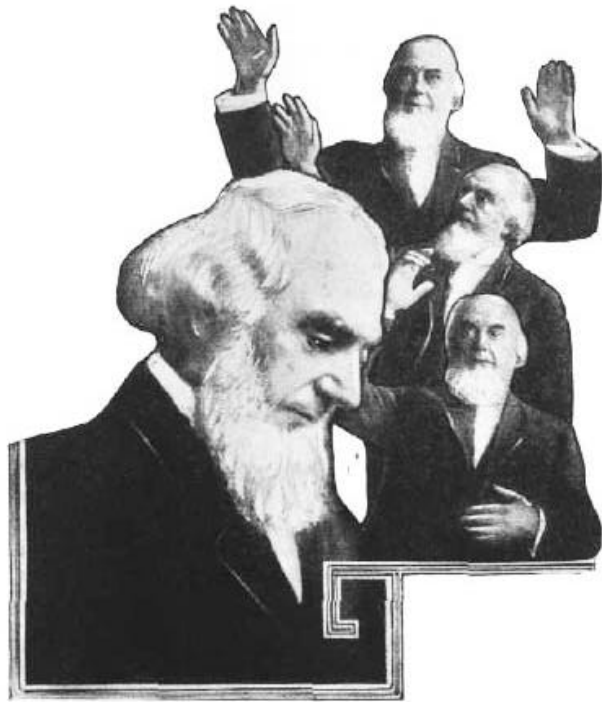
Brother Saphore states that any Classes desiring his co-operation and assistance in any way can reach him by addressing him: A. M. Saphore, Station "O," Box 98, New York, N. Y.

Sunday, November 2nd, 1930

MEMORIAL SERVICE AT PASTOR RUSSELL'S GRAVE

One year ago, during the First General Re-union Convention, time was set aside for a brief service at Brother Russell's grave as a tribute of loving respect to the memory of that "man of God" who had done so much as the Lord's servant to open our eyes of understanding to God's great Plan of Salvation.

The service was brief and simple, consisting of the singing of several hymns and two or three prayers. All who were privileged to be present felt that their own hearts had been blessed, and because of having had brought to their attention anew the labors of love of our dear Brother, determined to press on with renewed vigor to make their calling and election sure.



We reported that blessed service in last year's Convention Report, together with pictures of the grave, the pyramid there, and groups of friends assembled. (Copies of that Report showing those scenes are still available.)

We were surprised, however, to receive letters from some of the friends who seemed to misunderstand the matter, calling such services as worshipping "dead men's bones," "bordering on superstition and spiritism," etc. They surely failed to catch the real spirit and intent of the occasion.

Notwithstanding such criticisms the Committee again arranged for another Memorial Service at this, our Second General Re-union Convention.

Accordingly, Sunday morning, Nov. 2, a company of one hundred and twenty-five brothers and sisters went by trolley, autos and a bus, arriving at the cemetery at about 9 o'clock in the morning. It was a cool fall morning. Quite a heavy dense mist hung over the high hills which surrounded the cemetery, but as the sun arose the mists lifted and brought to our sight a wonderful view.

We remembered that fourteen years ago when we stood on the same spot and assisted in laying at rest the body of our dear Brother that it was at dusk, the sun had gone down and moon was coming up, it was NIGHT. What a contrast to this beautiful MORNING.

Like that dark evening, the spirits of the friends seemed to have been darkened also on account of having lost a great friend and leader. For fourteen long years there has been much confusion in their midst, but of late, like the glorious sun rising on this Memorial Service, their hopes have been revived, their faith strengthened, and having reexamined their oracle, the Word of God, they realize their place on the stream of time and the glorious opportunity, privilege and responsibility that is

theirs. Remembering again the many sacrifices that this "man of God" made on their behalf, they determined anew to press on with greater vigor.

Brother Frank Kropreva, a florist, and member of the Duquesne, Pa., Class, brought a beautiful wreath of flowers consisting of a "crown" but omitting the "cross" and placed it, as a loving tribute, on the grave. Another wreath bearing the words "From the Pittsburgh I. B. S. A. Class" had already been placed.

Hymn books were distributed and with Brother Wilson acting as Chairmen several of Brother Russell's favorite hymns were sung, especially 273, "Sun of My Soul, My Father Dear." This was a very impressive service as the words of that touching hymn sounded forth on those beautiful hill sides.

Brother Wilson then called upon Brother L I. Margeson, of Boston, to lead us in prayer.

Next the friends joined in singing Hymn 251, "Rock of Ages Cleft for Me; Let Me Hide Myself in Thee."

Then Hymn No. 8, "All for Jesus, All My Being's Ransomed Powers."

Brother Wilson:

Fourteen years ago when the remains of our dear Brother were laid at rest just as the sun was setting in the West, just as it passed out of sight and the darkness gathered, the remains of our dear Brother were being laid in the tomb. During that special act that familiar hymn No. 98 was sung:

"How vain is all beneath the skies
How transient every earthly bliss,
How slender all the fondest ties
That bind us to a world like this."

The service then closed with prayer by Brother Geo. Kendall, of Washington, Pa.

The friends made their way to their waiting cars and were shortly in their seats again at the old Bible House Chapel, ready for a full day of services, the last day of their grand Convention.

IN MEMORIAM

A Tribute to the late Polish Leader, Brother R. H. Olesczynski

Since last we met at this spot to hold a Memorial Service to the memory of Brother Russell, another Faithful Servant also died in the harness, our dear Brother R. H. Olesczynski whom we have personally known for over twenty-five years.

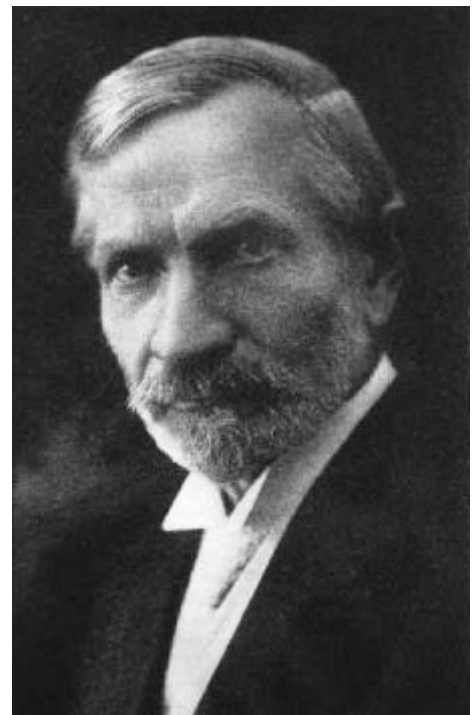
For many years Brother Olesczynski has been an outstanding leader amongst the Polish people throughout the world, and practically all who have come into the light of Present Truth are indebted, either directly or indirectly, to this dear Brother. He was Brother Russell's right-hand man, so to speak, in their united efforts to serve the Polish Brethren. Practically all of the translations of the Towers, Scripture Studies and Booklets from English to Polish were the results of his labors. He also, in harmony with Brother Russell's wishes, edited for years the Polish Watch Tower.

In view of the fact that thousands upon thousands of Polish Brethren have come out of dense darkness and ignorance into the light of Present Truth, we feel that it is meet and proper, out of respect to his memory as well as an expression of appreciation and gratitude on behalf of the Polish Brethren, that we insert in this Souvenir Report a picture and biography of our dear Brother, which we do as follows:

A FAITHFUL AND LOYAL SOLDIER OF THE CROSS

We append herewith a brief sketch of the life of our dear Brother Olesczynski whose earthly pilgrimage ended with his passing on April 29th of this year. Although unknown to many except the older English friends, (his activity in the "Vineyard" being confined exclusively to the Polish brethren) his biography is being inserted in this Convention Report, both as a tribute to our brother's memory and also in the hope that its perusal may prove encouraging to others of the Lord's People.

Brother Hipolit Olesczynski was born in Warsaw, Poland, in the year 1857. His parents were orthodox Catholics of the middle class. As with Brother Russell, a mother's gentle care and refining influence were lost to him in childhood, and thereafter his life was one of hardship. He was taught strict obedience to the religious faith of his parent, but his other education was elementary only -- too meager for one possessing an innate thirst for knowledge. Of his early religious emotions we know little, but a friendship which developed with the parish priest, together with the subsequent permission to do various services around the church, begat in him the desire to enter religious work, and at the age of fifteen he determined to prepare for the Catholic priesthood. However, his application for entry into a school of instruction was rejected, the qualifications being one of three: education, beauty of form and feature, or wealth. Not qualifying under these conditions, he was crestfallen to receive this setback to his ambition, but undaunted he



determined to leave home and travel about the Continent, hoping that somewhere, somehow, he would be accepted into the service of the Catholic church. Traveling through Germany, Austria and Italy, earning his way by work here and there, he arrived in the "Eternal City." Surely here his application for entry to the priesthood would be looked upon with favor; but alas! once more he was rebuffed. Although later he was to be glad for these rejections, at the time they seemed cruel indeed to a young soul bent on consecrating his life to service in the religious system whose claims to divine origin and Catholicism were undisputed in his own mind.

It cannot be said that at that time Brother Oleszczynski had even a rudimentary knowledge of the Truth, as the Bible was not accessible to the masses, the catechism being deemed all-sufficient for orthodox souls. Seeking to draw near to God under the folds of the (to him) Mother Church, the repulses he received came as shocks difficult for him to comprehend at the time. However, it was in Rome, which had turned him away, that he had a peculiar experience that opened his eyes to some of the true state of affairs obtaining in the "Vine of the Earth." He was violently swung into the opposite extreme of infidelity -- to the extent of, while still believing in the existence of an Omnipotent power, denial of the veracity of revealed religion.

In this state of mind he drifted to Paris where, now twenty-three years of age, he embraced Socialism, which was not satisfying to his hunger for religious things, but "he would fain with the husks be filled," for want of more soul sustaining food. He was here thrown in with a class whose radical teachings did not stop at blasphemy and were cruel mental torture to one brought up to reverence religion and whose mind was still searching after God, if mayhap he might find Him. However, it is probable that even these experiences were working out for good to him in that they brought about a "try the spirits" state of mind which was to prove helpful in later years in discerning truth and error. Thus was the twig bent that the branch might form.

After several years' sojourn in France he returned to Poland. He there became acquainted with a Baptist who presented him with a New Testament, the first he ever had, This friendship and the consequent study and discussion continued throughout the three years he spent in the army -- service which was compulsory under the National Military Law. Brother Oleszczynski often looked back to those years when the various disciplinary experiences were helping to develop his character.

It was at this time while billeted at the home of his brother that he came in contact with Spiritism. A small group met there and experimented with the workings of the Ouija board. Brother Oleszczynski, his mind being open to conviction from anything savoring of truth, was certainly on precarious ground here, as he himself afterward realized, At one of these meetings after a phenomenal demonstration his mind formed a question as to the source of this power, and the words "An evil spirit" were spelled out; then "I can make you wealthy, famous or ,whatever you desire if you will subject yourself to me," to which Brother Oleszczynski replied "I am not a fool." His next thought was, "Can you harm me?" and the answer came, "You will see." He was shaken by this experience but took comfort by reasoning that if there were evil spirits (for he instinctively felt them to be such) then there must also be good spirits. In later years he had cause to remember the evil spirit's threat of harm.

It was during his army service that he contracted typhus and pneumonia. He recovered after a protracted illness, but the weakening effects remained the rest of his life. Unknown to most of the friends, Brother Oleszczynski had his thorn in the flesh, only his immediate family and a few intimate friends being aware of his physical condition.

The close of his army term found him strong with the urge to visit the New World, to which his Baptist friend had already journeyed, and after gradually working his way to Ilamburg⁴he sailed for America. This was 1891 and he was thirty-four years old.

He left for Chicago shortly after his arrival, and here it was three months later that he first came in contact with the Harvest message being published so energetically by Brother Russell. While talking with a friend one day a distinguished gentleman passed carrying a valise of books. He learned that it was a Mr. C. Antoszewski, and as his friend knew him well, Brother Oleszczynski was introduced.

Mr. Antoszewski was a Pole of education and refinement who colporteured Bibles and religious books among the foreign classes of people. A friendship sprang up between the young immigrant and himself and he invited Brother Oleszczynski to his home where among other things he was shown an English first volume of the Millennial Dawn Studies as they were then called. There was no literature in Polish bearing on the Truth at that time, but Mr. Antoszewski being fully conversant with the English language, patiently explained to the eager young truth seeker as many of the jewels of truth as he had himself grasped. As the beautiful symmetry of the true Gospel message began to impress itself upon his mind, the joy and peace that came to Brother Oleszczynski can only be fully appreciated by those who have themselves found the promised rest for their souls. Here was the Creator as he had instinctively known him to be, now revealed in a marvelous Plan of the Ages, which set forth His glorious attributes: Wisdom, Justice, Love and Power. "Praise ye the Lord."

From that time on Brother Oleszczynski spent every possible moment in the company of his benefactor plying him with questions, hungry to learn more of the blessed Truth. Thus the first Polish Berean Bible class in America consisted of these two brethren who diligently sought by mutual study to perfect one another in the knowledge of the Lord. Witness Brother Antoszewski's letter in the Tower for December, 1891. Handicapped as they were by the lack of literature in Polish, they sought, nevertheless, to witness verbally to whomsoever had ears to hear among their friends, and slowly but surely Brother Oleszczynski grew in grace and knowledge, and in 1893 when the first General Bible Students' Convention was held in Chicago, he symbolized the consecration of his all.

Not long after he was permitted to witness the message to a Polish man and woman -- brother and sister -- who embraced the Truth. This was the first Polish sister -- who later became his wife. At that time the English friends in Chicago were but few in number and scattered through-out the city without regular class meetings. Several of the brethren, amongst them Brother Oleszczynski, began to urge the desirability of meeting regularly at the homes for mutual upbuilding and encouragement, with the result that such weekly gatherings were instituted. At these Brother Oleszczynski attended, together with the afore-mentioned brother and sister, patiently striving to learn both more of the truth and more of the English language at the same time. Very few of that

original Chicago Class are still alive, though some remain even unto the present time. We digress here a moment to explain that Brother Antoszewski, who had "run well" so far, had become offended during the unfortunate Adamson-Zech controversy and had left for Europe. Thus to Brother Oleszczynski devolved the distinction of being the oldest Polish Bible Student in these last Harvest days.

In 1895 he returned to Poland to see if he could impart to his relatives the Truth which had so rejoiced him, but they would have none of him, considering him both a fool and a fanatic. Though much grieved at heart he was none deterred. however, remembering the Lord's promise. (Matthew 19:29.) Again he left for America, traveling, however, by way of Egypt as he greatly desired to see the Great Pyramid, the symbolic characteristics of which were at that time being deeply studied by reverent Bible Students. Before reaching Chicago he visited Brother Russell at Pittsburgh and became more acquainted with the man for whom he never-lost respect and love as long as he lived. Perhaps it is not too much to say that Brother Russell even then realized the earnest zealousness of this young man who spoke only broken English but whose enthusiasm for the precious truth he had received was so manifest, for, years after, practically all the Polish work was entrusted into Brother Oleszczynski's hands by Brother Russell, a confidence and trust which was never misplaced.

In 1896 the Polish Class in Chicago consisted of five persons which by diligent labor increased to 22 the following year. However, the number decreased by reason of a "Harvest sifting" to 11. Brother Oleszczynski was now living in a Chicago suburb, riding on a bicycle 22 miles to meetings. His "tent making" consisted of a little shoe repair shop where he prepared his own meals and where he also made his lodging. Every possible moment was spent in "redeeming the time" in witnessing and study of the Lord's word.

In 1900 he was united in marriage to Sister Wierzylo, to whom he had brought the message of truth some years before. And thus the oldest Polish brother and the oldest Polish sister were drawn together by both spiritual and temporal bonds. To his wife he owed much of his encouragement and even health during the following troublous years when both "friend" and foe attacked from all sides, as did also his physical ailment from within. About this time also, having become more familiar with the English language, he translated several booklets into the Polish language. These were printed and distributed at his own and wife's expense, she being the proprietress of an artificial flower making establishment. It was this little business entirely under her supervision that furnished their subsistence for some years, during which Brother Oleszczynski devoted his entire time to traveling, preaching and translating. The message in Polish was now gradually spreading and finding adherents in many of the larger cities. In 1907 Brother Oleszczynski finished translating the First Volume of Scripture Studies, the distribution of which reached even to Poland itself. There, small classes had begun to form mainly through the efforts of Brother Kin, who had himself received the truth while in America through Brother Oleszczynski. In 1911 Brother Kin requested Brother Russell to send Brother Oleszczynski to Poland on a pilgrimage tour for the encouragement of the brethren, which visit was made, lasting for six months. A brief report of this trip is inserted in the December 1, 1911, Tower, being a letter from Brother Oleszczynski to Brother Russell.

In 1912 Brother Olesezynski was sent again and remained some eight months during which time he journeyed from town to town addressing the gradually increasing number of private gatherings and also all public meetings that could be arranged. Of these latter there were few, how-ever, as the government being more or less influenced by the clergy, permits for meetings were difficult to obtain. Nevertheless, under the Lord's jurisdiction the message prospered and at the time of Brother Russell's death the friends were numbered in hundreds.

A third trip was made in 1913 from which Brother Oleseczynski did not return until a year and a half later; the World War breaking out making it extremely difficult for any one to leave the belligerent countries. It may not be amiss here to mention that during his prolonged absences from home, Sister Oleseczynski was faithfully managing the home and nurturing their five children. The Oleseczynski home had become a Polish Bethel to which many of the friends would bring their troubles and misunderstandings. It was Sister Oleseczynski's lot to comfort them while entertaining with whatever bounty her limited store could provide. Indeed, there were times when not even a crust could be found to feed six souls, but somehow things always turned out right and always will while there is an ever abiding faith in Him who bade us seek first the Kingdom of Heaven and His righteousness and all things needful would he added unto us. The one great aim was to keep Brother Oleseczynski always in the Lord's work. Though they lacked so often their father's care and oversight, nevertheless the Lord's blessing has abided with Brother Oleseczynski's family. One daughter has consecrated her all to the Lord and others of the children are greatly interested in the message of Truth. All of them have been and still are of comfort and assistance during trying times. Though Sister Oleseczynski was not favored with the opportunities made possible for her husband, and though unknown personally to many of the Polish brethren, yet "she bath done what she could." Her management of the home even during times of great physical infirmity permitted Brother Olesezynski to devote all his energies to work for the friends. "They also serve who stand and wait."

By 1915 there were several hundred Polish brethren in Chicago alone, with large classes in other cities, particularly Detroit. In this year Brother Russell called Brother Oleseczynski to Brooklyn to serve as editor of the Polish Tower. The Photo-Drama was brought out at this time also and was the means of a great witnessing work among the Polish people who, it must be remembered, were nearly always strict Roman Catholics and very difficult to approach with dissimilar religious teachings. In Chicago alone, which always was and still is the center of the Polish work, thousands crowded into one of the largest theaters and hundreds were turned away for lack of seating space, a far cry indeed from those days of twenty-odd years before when a class of 20 was considered quite large. Brother Oleseczynski had lived to see such a small beginning, literally himself alone, grow to such large proportions as to necessitate dividing the friends into a dozen small classes in one city alone. All these friends had been members of a religious system, adherents to which Brother Oleseczynski had long felt invulnerable to the message of Present Truth by reason of their inbred, traditional reverence and superstitious awe for the greatest man made theological organization in the world. In fact, his explicit advice for some years had been for colportaging to be avoided in the neighborhoods where these people predominated. He was, therefore, much surprised to see the great interest manifested in his later years, but such is the power of the Lord's message even unto those who are "blind and wayfaring" in comparison to the more enlightened Protestants. No doubt Brother Oleseczynski's heart rejoiced to see such great numbers of his fellow countrymen coming

out of darkness into the "marvelous light" and must have rejoiced for the share he had in their liberation.

But, alas! in a short while much grief of mind was to be his portion to see this liberty so short lived. The painful days following the decease of Brother Russell were great days of trial for the Polish friends as well as the English and in the Spring of 1917 the Polish Chicago Class, passing through a severe ordeal, requested that Brother Oleszczynski be permitted to return to that city from Brooklyn, which was done. To him was relegated the translation of one of the publications brought out at that time and termed by some the "penny" of the parable. After laboriously struggling through four chapters he realized that this kind of spiritual food, or "ice cream" as he termed it, was not for him and before a united gathering of the class sorrowfully though firmly he expressed his view-point on this matter and also his determination to sever all connection with the organization with which he had been affiliated for 23 years. Being in such a prominent position amongst the Polish people, his statement created a great furor with the ensuing result that a division occurred in the class. The friends who craved liberty formed their own class under his leadership and these friends he served faithfully until his death. Similar severings occurred throughout the country and also in Poland. Many of these classes gradually became united through correspondence or visits and though there is no formal official organization of these brethren today nevertheless they are more united in the invisible bonds than they were ever before.

Each Ecclesia rules itself and is independent of all others. Their only connection with other classes of similar minded brethren was Brother Oleszczynski, who being the one brother known to all, was now invited by the various classes to make pilgrimages. In this way he was able to unite the friends more and more, being the invisible bond, so to speak, by which the union was effected. By reason of these peculiar circumstances on him devolved, as it had on the Apostle, "the care of all the churches." His passing now will no doubt be felt by many. In 1922 he made another trip to Europe, visiting the stricken sheep in Poland and he returned in 1923. This was to be his last visit to his native land. In this year also sufficient organization being effected amongst the friends, once more the issuance of a monthly journal was begun of which he was editor until his death. The various classes agreed to the oversight of this publication by some of the older and more spiritual brethren in the Detroit class. Brother Oleszczynski inserted in this monthly practically nothing but translations of the articles of Brother Russell; rich spiritual food indeed for the Polish friends and much appreciated by them. Within the last few years also one or two of the brethren have been able to serve as pilgrims for limited times, one of whom, Brother A. Stahn, is even now in Poland where he has been the means of greatly blessing the friends during the last two years. This pastoral work among the Lord's sheep will be more appreciated when it is realized that there is no organization, no charter, no by-laws, or such and yet an invisible understanding has so sprung up among these people none of whom is highly educated, many even being unable to read or write and all having to toil daily in various humble occupations for their living, that they are able to cooperate in the issuance of their monthly journal and in gathering sufficient funds to help their more needful brethren in Poland, both in spiritual as well as temporal needs. Where the need has been greatest there has the Lord's grace been more abundant.

And so Brother Oleszczynski continued his labors until this spring. He was now 73 years old, much beset with physical infirmity which caused great suffering; nevertheless he continued traveling from class to class, meanwhile translating article after article and in-between-times managed to translate the comments and references in the Berean Bible. This book when published represented 600 pages of difficult work, as each citation had to be found in the Polish volumes of Scriptural Studies and the proper page designated. The printing of this work was very expensive and yet was made possible by the assistance of several brethren who made great sacrifices to put it before the friends.

On April 20th, 1930, he led the meeting for the last time in Harvey, Ill., where the family home was located. He then set out for a journey east where a convention of the friends had been arranged for Memorial Day. On the following Sunday, April 27th, he delivered his last discourse to the friends in South Bend, Ind. During this discourse his internal ailments which had troubled him more than usual the preceding week, now became so painful that he was forced to leave the rostrum, but after a few moments, returned and concluded the service. At the home of anxious friends a little later he assayed to assuage their fears, saying that he felt better and still believed that much work remained for him to do. (He probably had in mind the fact that several branches of the Polish friends who had been separated were now striving to become united once more and this, in a great measure, has now been accomplished.) However, the Lord's plans are not men's' plans and the following evening he becoming weaker and weaker, it began to be manifest that for him there were to be no more earthly journeyings. Several of the elders gathered at the home of the brother where he was being cared for, but when he fell asleep they left, thinking that all was well. But about midnight his moanings caused by pain awakened the host and members of his family who found him struggling to maintain a sitting position. The sister left at once to summon a physician and the brother strove to make Brother Oleszczynski as comfortable as he could, but it was evident that Brother Oleszczynski was in great physical pain. He was so weak as to be barely able to whisper but the host was able to distinguish the words "It is time now to go to the Lord" and then his breathing gradually subsided, and so he finished his course as if in a deep quiet sleep. Thus ended the life in whose history we have the history of the Polish Bible Students. As he understood the Lord's will, such he strove to fulfill for 38 years. Abundantly had he been used in the Harvest Work of these last closing days of the Gospel Age; to so many of the friends he had been the means of revealing the wonderful Plan of the Ages. Faithfully had he striven to let his light shine, even being on a traveling mission when the end came, away from his home, and now who will deny him the words "Well done, thou good and faithful servant. Enter into the joys of thy Lord." We rejoice in hope that our brother is counted amongst the "Saints of Light." Blessed hope, which can so sustain the soul through long years of service and suffering.



The funeral rites were held from his home in Harvey, Illinois, where by reason of the multiplicity of friends (about three hundred) an outdoor service was arranged on the adjacent lawn, two brothers addressing the gathering -- Brother Tabaczynski in Polish and Brother Jones in English. We were favored with delightful spring weather and after the services at the home the long procession wound its way to the cemetery, where the body of Brother Oleszczynski was laid to rest in a grave on a beautiful hillock amongst stately trees. After the singing of a hymn and the utterance of a prayer, we left for our several homes, strong in the determination that the example of our brother's faithfulness should remain with us throughout the remaining days of our earthly pilgrimage. May we all remain faithful to Him who loved us and bought us with blood of His own. "BE thou faithful unto death and I will give to thee a crown of life." May we all rejoice more and more in the Lord. "Precious in the sight of the Lord is the death of His Saints." "Blessed are the dead who die in the Lord from henceforth."

11:00 A. M. -- Sunday. Brother E. Forrest Williams, Chairman pro tem.
Hymn No. 144. Prayer by Brother Nybeck.

Brother Williams: Some thirty years ago I met Brother Kendall. He lives in Washington, Pa. And for all these years we have loved each other, and I believe today more than ever. His name is a household word in western Pennsylvania. He is known down east and I don't know how far west. His name is well known in all points in 'Western Pennsylvania, as I guess Brother Sexton's name is a household word in California.

So I am glad, dear friends, to have the privilege and honor of introducing Brother Kendall. This is the first time I think that I have ever had this privilege. He introduced me once, and in order to get the mind of the audience fixed so they wouldn't sleep or anything, he asked me if I had ever been in college. So before he introduced me I took a walk through the college in Washington.

I am pleased to introduce to you, Brother Geo. Kendall, of Washington, Pa.

THE GREATEST THING IN THE UNIVERSE

Discourse by Brother G. S. Kendall, of Washington, Pa.

THERE is nothing like having a good friend. Well, you can imagine how pleased I am to be with you, to enjoy the privilege of this convention, not only to speak to you, but to hear the different expression of the brethren. I chose the subject I have, "The Greatest Thing in the Universe," because I thought that would perhaps be of very great importance at this convention. I would really like for this convention and the influence to go out from it to be one of love. The greatest thing is love. The greatest thing in the universe is agree love.



Brother G. S. Kendall

Next to the Lord's sermon on the Mount, Matthew 5, stands the great homily by the Apostle Paul on Love. While they teach the same lesson, they approach it from different standpoints. The Lord saw in the early church that a clearly defined route over which the new creation must travel in order to reach their desired objective must be given, and with power and great plainness of speech He drew the lines of demarcation between the fruits of the Spirit and the Gifts which were then occupying the center of the stage.

1st Corinthians Chapter 12: The student only need to turn to 1 Corinthians 12 to see the necessity of the hour, while the word had graciously provided the early church with an outward power or show of authority in granting gifts which were merely given to assist the church in her establishment. Many esteemed these gifts too highly and instead of considering why they were given, (1) to establish the Church in her beginning

against the tremendous opposition of Satan, these outward gifts, miracles, healing tongues, etc., commanded attention of the worldly that unseen power were hers a light on a hill that could not be hid that opposition could not gainsay. (2) It was given by God to bind the church together into that unity, harmony and dependency as the picture of a body. Gifts were divided so they could see this need plainly. Unimportant members possessing rare gifts to bless their gathering together, and a strong hit by the Apostle when he said "because I am a foot and not a hand am I not of the body. Consider that God hath set the members in the body as it pleaseth Him and who hath any authority to pluck them out."

Revelations 2nd chapter and verses 1 to 8 (Revelation 2:1-8) tell the story of the Church once powerful under the Holy Spirit at Pentecost, filled with youth, vigor and blessed with her pristine beauty. Though outwardly was enjoying a multitude of gifts of the Spirit, she was now slipping (or in our expression, was heading for the rocks.)

How wonderful, how grateful we should be when he who stood in the midst of the seven golden candlesticks declared to that beloved disciple, I know thy works, thy labor and thy patience, but something is happening. Repent or I will remove thy candlestick out of its place. What terrible catastrophe could have befallen the one glorious church so sublimely grand. Revelation 2:4 tells the story, because thou hast left thy first LOVE (agape) the Church had fallen from her lofty estate. It was not gross immoralities nor point of doctrine but she had fallen. Pride and show in the use and possession of her gifts were about to be her undoing and now at the conclusion of chapter 12 in summing up the whole matter, St. Paul declares, Covet earnestly the best gifts but show I unto you a more excellent way.

Seldom in holy writ has the Holy Spirit spoken as profoundly as here. Like a mighty eagle soaring to the pinnacle of a lofty peak viewing the great expanse, so the Holy Spirit seizing the intellect of the great apostle carried him in his utterances high above all earthly things and in view of the past and prospective of the future He uttered those timely words.

1st Corinthians, 13 chapter, verse 1: Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a clanking cymbal. (1 Corinthians 13:1) Could it be possible that all the great evidence of the church if improperly used amount to nothing?

She speaks in miraculous power the many languages of men the messages of the Holy Spirit which was God given, not man's, and he rises higher still to planes unknown by the early church to the tongues of angels as sonic now who would be our guides suggest, and do not possess that all important something that they may speak with seeming authority. Gifted with oratory even the silvery tongue of angelic chord, yet not in LOVE, prove but sounding brass (street alarms of ancient Rome), "and a clanking cymbal" just a Big Noise. And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not Love (I am nothing.)

Could anyone doubt my sincerity and integrity if I possessed that wonderful gift of prophecy to foretell events or expound the mysteries long held in secret and be expert in all knowledge that pertains to the mystery of Christ and have a faith to remove mountains or kingdoms. If they were a real menace to the progress of the Church miraculously given and miraculously used could we

think that such a one could be found wanting or would it not be a real sign of the smiles from Heaven forever upon the possessor. Yet behind the scene God challenges the words and works of every being and if not done in LOVE I am nothing. What is smaller than nothing? Like vapor, mountains appearing gorgeous, but with the heat of the sun they vanish away, become nothing.

It seems that these three verses are so written as to show a first, second and third degree to the words and works of every possessor. Now the thoughts and intents of our hearts in verse third: Though I bestow all my goods to feed the poor and though I give my body to be burned and have not Love, it profiteth me nothing. Could it be that any one may give all his possessions to the needy, those who could not compensate. All my goods and become a beggar and greater still though I give my body to be burned. How many in times past have gone to the stake, the supreme sacrifice. Sacrifice for one's cause, the greatest earnestness and zeal the last analysis of one's devotion laid at the Master's feet. Are these utterances beyond the range of possibility? if so, why would the infinite mind place before the Church burning zeal today as down through the centuries. Now see the victim well secured to a stake or tree, the embers gathered and the crowd collects. As the fire is lighted the martyr is seen quivering as the flames rise higher and higher he prays to his God for keeping power. At last the precious life has fled and the victim beyond the reach of harm, a martyr to his cause. All hail him as a conqueror with Christ, but, alas, says the Apostle, and though we may give our bodies to be burned and have not Love it profiteth me nothing.

We ask what then is this wonderful word LOVE without which nothing is acceptable. The acquisition of knowledge, the dispensing of it with great eloquence, the mountain moving faith, the giving of one's goods to the poor and last but not least our body in martyrdom. How glad are we that the Apostle did not stop with the heart searching test of Love's greatness and its necessity for acceptableness to our God and then close the book as Daniel. No, thank God, he defined Love. He broke it to pieces, he analyzed it. Not as some who contend that it is merely unselfishness but gave us its rich contents.

As An Illustration of Science

Take a man of science, with a beam of light and pass it through a crystal prism and you may see it broken in its component parts -- red, blue, yellow, violet and orange, all the colors of the rainbow. And in these few words we have what might be called the spectrum of Love when God Jehovah took Love and passed it through the inspired intellect of the Great Apostle it came forth with all its hues and colors in the fruits and graces of the Spirit. So love is the sum of all graces. The spectrum of love:

1. Patience -- Love suffers long.
2. Kindness -- Love is kind.
3. Generosity -- Love envieth not.
4. Humility -- Love vaunteth not itself, is not puffed up.
5. Courtesy -- Love does not behave itself unseemly.
6. Unselfishness -- Love seeketh not her own.
7. Good Tempered -- Love is not easily provoked.
8. Purity -- Love thinketh no evil.
9. Sincerity -- Love rejoiceth not in iniquity but rejoiceth in the truth.

Its component parts are not new to many of us, they have common names. The Scriptures inform us that in our fallen state Love is foreign to our natures and must be introduced into them by the power of God. This introduction was given when he said not that we loved God but that he loved us and gave His son to die for us, and learning of God's great love for us believing and appreciating we are constrained by the Love of Christ and begotten by God through the word of Truth with the forgiveness of all our sins, becoming a new creation in Christ Jesus. In which old things have passed away and behold all things new, that we might be partakers of His holiness and become a copy of His dear Son.

The measure of our appreciation of Divine Love will be the measure of our zeal in conforming our conduct aright to the divine pattern. In our depraved state, rough and uncouth, how we long to learn the refinement of our spiritual state begotten in us Love's beginnings. It must grow, develop. Growth underlies all things in nature; so love grows, develops, matures with the passing years. If we adhere to the pattern. Growth is plainly taught in the 4th chapter of Mark, 28th verse (Mark 4:28), and plainly in verse 8, 13th chapter Corinthians (1 Corinthians 13:8). When I was a child I spake as a child but when I became a man, mature being, I thought as a man thinks.

Perfect Love is Patient

Patience means the act of endurance with cheerfulness the trying experiences of life. It has been called Love on the battlefield.

Luke 8:15 - They upon the good ground bring forth fruit with patience.

Luke 21:19 - In your patience possess ye your souls.

Romans 5:3 - Tribulation worketh patience.

Hebrews 6:12 - Through faith and patience inherit the promises.

Hebrews 10:36 - Ye have need of patience that after ye have done the will of God ye shall receive the promise.

After faith has laid the ground work we discover our first need in the acts and toils of life. We need something with which to keep ourselves in a cheerful mood under the trying circumstances of life; Love supplies that grace known to us and called in Holy Writ patience. It increases only as trials increase for tribulation worketh patience. If the will of God and the power of the Spirit operate within our hearts so patience grows as our trials grow. How we need patience. It is ever on demand as we fight the good fight. With increasing odds we find ourselves in the valley of trial sorely pressed on every side. Faith in our prayers illuminates the surroundings and patience hears cheerfully that conditions. Thus in our patience possess we our souls (or lives). Patience grows as the days go by and stand at the end of life as a sentinel to guard our lives for we have need of patience after having done the will of God we might receive the promise.

Love is Kind

The old proverb: kindness is to do and say the kindest things in the kindest way -- Luke 6:35. God is kind to the unthankful. He sends rain upon the just and unjust. The Apostle tells us that the kindness of God our Savior appeared in sending Christ our Savior which reclaimed us from wicked works.

Kindness to the home and family. 2 Timothy 5:4.

Kindness to the brethren. Ephesians 4:32.

Many have asked why this word love is here and other places rendered in our Common Version "charity," because it is disinterested Love (agape). We see a poor beggar one of these cold mornings at our door very poorly clad, with shoes scarcely covering his feet, hungry, asking for bread. Our heart is touched with pity and compassion. We give him bread, bring a pair of shoes and a coat for his needs; not because we are obligated in any way, disinterested love or pity love. No family ties, just a stranger. So God so loves (agape) the world. He looked down from His holy habitation and saw the poor tramps at the door hungry, naked and blind and He from his rich storehouse sent his lovely son as a gift of gifts that they might all be fed and clothed forever, an act of charity. Thus the kindness of God appeared for all men.

Love envieth not. Envy means ill will toward another because of his superior success, endowments or possession accompanied with one's own want or deficiency.

Envy slew the prophets, crucified the Christ, persecuted the Christians of all centuries. The power of Satan caused the Scribes and Pharisees to deliver the Savior for envy. The spirit of this world and our flesh lusteth to envy. Love does not envy. Jonathan's love for David when he slew Goliath knowing that God had anointed him King. Took off his robes and gave them to David. So love rejoices with those who have favor with God. It envies not another's wealth or position abiding in the council of the almighty, delighting in love. We hear of those who preach Christ, even of envy and strife. Philippians 1:15.

Love is humble.

Humble means lowliness of mind; to have the proper estimate of one's self. The word humble comes from the Latin humus, and means the earth. What is more lowly than the dust of the earth?

God is humble because he condescends to men of low estate.

Christ is humble in that he claimed nothing for himself nor of himself but all glory to God. Humility is one of the underlying principles of the divine government. To be humble means to be in the true path of virtue.

Humility is the antithesis of pride, which is the one thing that God hates, and the proud he resists. 1 Peter 5:5. God resisteth the proud and giveth grace to the humble. James says again he giveth grace to the humble of heart.

Not only the inner man is to be humble in heart and thought but our outward demeanor shall show humbleness; for, says the Apostle, 1st Pct. 5:6: Be clothed with humility. The outer garments of our Christian grace that the world may take knowledge of us that we have been with Jesus and learned of Him.

I want to tell you a little experience of Brother Barton one time. Brother Barton was a very humble brother. Perhaps because of his bad eyesight and a thousand other things he had the matter with him, he was so, he felt it, thought every one was looking at him. One time a man some place in business, a very important business man, became interested, not consecrated, but interested in the message of Truth. He had many friends, lawyers and doctors and men in town that were important. And he sent to Brother Russell and told him, "I would like to have a meeting place for my friends, and I would like you to send the best man you have." Of course he made all the arrangements himself, and he had a fine hall, and invited them all. And who got off the train but that little delicate face of Brother Barton's. There he was. You know. He had that peculiar look in his face, and so delicate-looking. Why the man was "sick abed." And he said to Brother Barton: And you are the man that Russell sent? Yes, he was the man. He saw the man was so disappointed he didn't know what to do and he started to grumble to himself. He said, I might have known that that was just the way it would go. And now all of his great effort was just going to be wasted, to be wasted. Of course he hadn't seen it all yet. And any one who knew Brother Barton knew he "had the goods." They went out to his big home and the man was talking all the time; how disappointed he was, and Brother Barton sat right through it all just as humble as he could be. Any-how he was just as humble as he could be. He went out to his house and had dinner, and he kept talking to the Lord all the time; a wonderful experience for him! "Lord, if you ever give me any strength, I want you to give it to me today."

When he got up on that platform he never before in his life felt the Holy Spirit like he felt it that day. He never had words run out as they did that day. "After I had talked ten minutes that audience was spellbound, and when I finished the important people of that town came up and they shook my hand and they told me how much they enjoyed my talk. And when I went home that fellow had a big time apologizing to me." That is what it means to be humble.

Before honor must come humility. Let us realize just what it means. Humility is one of the underlying principles of God's government.

Love is courteous

Love is courteous, doth not behave itself unseemly. The Diaglott translates it unbecomingly, the Christ like manner. Evil communications corrupt good manners. How distasteful to the law of the new creation to indulge in things that are corrupt, in our fellowship with the brethren, honor to whom honor is due, thy father and mother according to the Jewish law one of the Ten Commandments the only one with a promise that thy days may be long upon the land, treat the hoary heads of the Christian faith as fathers if elders in the Church. Love is courteous to all, whether in business or home or among the brethren. Act and speak in a courteous manner for love is courteous, doth not act unbecoming as a Christian.

Love seeks not her own, is unselfish. The Diaglott says not seeking the things of herself. This thought seems to be that love is not merely for self or self interest but is doing and giving her time and money in the interest of others. Perfect love is generous. The spirit of giving is one of God's graces. Selfishness and self interest was the downfall of one of the mightiest angels of Heaven called a shining light, (Lucifer). Known for his brilliancy, his sparkling personage. In time directed his mind to himself, then he thought how wonderful am I. He became self centered, selfish, and he meditated a usurpation. And, Oh, that great and terrible catastrophe. An earth full of sin and sinners and millions of angels in rebellion against God. Let us take our lesson. Selfishness lies at the root of sin and death. Love is unselfish. Keep your spiritual balance by abiding in the light.

Love is not easily provoked. Good tempered. Diaglott, love is not provoked to anger. We are admonished by the Apostle to put off anger, malice, etc., as the works of the flesh and the devil. Among the evils abounding and very common today is this one of ill tempered fretfulness, bad humor, touchiness, quick to take offense. Yet to whatever extent this disposition is fostered or willingly harbored it becomes an evidence of a deficiency, an imperfection in our development of the spirit of love, and like our pattern our dear Lord Jesus. For when he suffered he threatened not; when reviled, reviled not again, but committed all things to him that judgeth righteously. Every heart filled with the Lord's spirit, however fretful and touchy it may be, will be found warring a good warfare against such, and surely this one thing in itself will show to our friends the spirit of grace within and will make us, if pursued, good tempered.

Love thinketh no evil.

Love thinketh no evil. (Is pure). To the pure all things are pure. Titus 1:15. The blessed are the pure in heart, Matthew 5:8. The psalmist in 24th Psalm, 4th verse (Psalm 24:4), declares that clean hands and a pure heart are the only prerequisites for those who desire to ascend the mount and stand in the holy place. God has purged our sins, cleansed us from all unrighteousness and our house is swept and garnished. What shall we do, keep it clean only? No, we must fill it with the Spirit of God, bring Christ and God into it for a dwelling. Your bodies are the temple of the living God, as the injunction of Paul to Timothy, keep thyself pure, daily purgings and hourly purgings of the filthiness of the flesh and spirit.

Purity is the groundwork of Christian growth, as purity is maintained the subsoil of the heart is sweet and free from defilements, hence the graces may grow in the good ground, our garden of spices. May purity be our motto, purity our standard. Holy in heart and mind for the end of the commandment is love out of a pure heart.

Love is sincere, rejoiceth not in iniquity, but rejoiceth in the truth, Let us ask ourselves: Have I the love that is sincere, that rejoiceth not in iniquity, but rejoiceth only in the Truth? Are the principles of right so firmly fixed in my mind and am I so thoroughly in accord with right and out of harmony with the wrong that I am grieved with evils wherever found and having a loving sympathy with all those who fall into divers temptations. Am I opposed to wrong even if it brought me advantage before the brethren or world or would I pursue the right if I suffered disadvantage in the loss of friendship or worldly possessions.

Every one who is seeking the Christ likeness, our pattern, should guard well the heart upon these points. There never was a time when the Truth must be made our own as now. The strange voices, the uncertain sound of the trumpet all tell us of a day of days. Hast thou faith? Have it to thyself before God. Can all the precious things we have heard be a myth in a short space of time? When time, prayer and burning of our midnight oil alone revealed the hidden wisdom of grace and truth. Right here I wish to insert a clipping from the Watch Tower, June 15, 1924, six years ago. The paragraph is headed by the following:

Love the Capstone of Character

What the capstone is to the pyramid, love is to the perfect character developed by Jehovah. No pyramid could be complete without a capstone; no character without love. What is love? Then follows quotations from the 13th chapter of 1st Corinthians showing the necessities of the development from the childish age of the church when gifts were given and the development means an abundant entrance into the Kingdom. Can we suppose that the highest ideals of the Church is her present glory and the anticipation of the future by a hope which is securely anchored into that within the veil? Shall it fail her now as she lays her burden down? We answer, no.

Love beareth all things within her domain uncomplainingly. Believeth all things written and proven to be the Truth; hopeth all things as part of her daily lessons, looking beyond every dark cloud into the loveliness of the future with expectancy. Bring the joy of our present position of our God given blessings, and beareth all things for if we hope in that we see not then do we with patience wait for it.

"Phileo" and "Agape."

What is this marvelous thing, the lack of which marks the once consecrated for everlasting oblivion, or the possession of which designates the still consecrated child of God as heir of divine and eternal life? The Greek New Testament contains two words of allied meaning. One signifies "to be fond of an individual or object, to have affection, personal attachment, as a matter of sentiment or feeling." (Dr. Strong). This is phileo, and is the kind of love which springs up naturally under given circumstances and conditions. Persons of like tastes, for example, are drawn naturally to one another. Brothers and sisters love each other. Parents love children. The rich love the rich. Thieves care for thieves. The learned like the learned. Employers are drawn to employers. Working people take to persons of their own class. Like loves like.

This love is better than no love; but it is not that which makes for everlasting life on any plane; for it is a lower love.

Agape, as the highest love, is defined by Dr. Strong as "wider than sentimental love, embracing especially the judgment and the deliberate assent of the will, as a matter of principle, duty and propriety." The lower love is of the heart; the higher is of the heart and the head. This is "the principal thing." This it is that makes for life divine. Without it are death and dishonor; with it are glory, honor, immortality. So great is it that on it "hang all the law and the prophets." -- Matthew 22:40.

When Jesus returned from the forty days in the wilderness beyond Jordan he brought into the world the new thing -- not agape, but the command that whoever would become his disciple should voluntarily manifest agape in the same manner as himself: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34). No one is commanded to become a disciple of Jesus Christ, but upon every one that of a free heart takes up discipleship, is laid the command -- far beyond the requirements of the Golden Rule -- to love, even to the full laying down of life for one another, and in ultimate extent for the world of mankind. This is the new thing, the new commandment.

This commandment is not definitely taught now in any of the nominal churches, but in the apostolic age of the church it was the first principle laid down by the apostles and those that followed them. "For this is the message," said the Apostle John, "that ye heard from the beginning, that we should love one another." (1 John 3:11).

Obedience to the new commandment was the magnetic power that bound the early church together and that made primitive Christians, though poor and persecuted, rich in faith and favor, and glorious in overcoming all the power of the fierce Roman beast.

How We Know We Have "Agape."

There hangs the issue of life or death for each of the fully consecrated upon the possession of agape and its divine manifestation. Everything for him in this world and in the world to come depends upon this. No one will be permitted to enter upon the joys of the kingdom in its heavenly phase who does not have agape. At the close of the Millennial Age the ones to whom the dreadful words will be uttered, "Depart from me, ye cursed, into everlasting fire (annihilation), prepared for the devil and his angels," (Matthew 25:41), will be those who will not have received the glorious blessings of restitution in such a manner as to make a proper development of agape to the extent required in the earthly phase of the kingdom.

How important then it is to know whether we have this supreme quality of character -- to know whether we are building a shining structure of gold and silver and precious stones, on account of which we shall receive a full reward, or whether we are seriously lacking in the manifestation of agape. (1 Corinthians 3:12-14) Those that lack this quality in abundance in its various manifestations must necessarily be relegated to the phase of servants and Levites, when they might have been kings and priests unto God. Those of the once consecrated who finally possess none of it will have naught to look forward to except the devouring fire of divine jealousy which shall destroy them as enemies of righteousness and of God. Hebrews 10:27.

It is not necessary to pore over ponderous books or to possess great learning to obtain the desired information how to discern whether one has this necessary thing. It does not cost much to secure this knowledge; for it can be had for a few cents, or as a gift. The simplest minds can grasp it. The wise of this world are usually handicapped because they are wont to look for abstruse principles at the bottom of such important matters, and over-look the simple and obvious.

The Lord Jesus Christ has told in plainest possible words how the consecrated person may know that he has this vital thing, making for eternal life, or the lack of it which shall end in everlasting

oblivion. First, he must have the commandments of Jesus. Membership in old, established and well recognized religious systems is almost a bar to having of Jesus' commandments, because the ecclesiastics of these organizations have covered up and all but buried the behests of him they call "Master," with human philosophy -- the traditions of men and the filthy refuse of pagan religions. The only ones likely to have Jesus' commandments are those that go directly to the Word of God instead of to the corrupt-minded and ambitious among their leaders who have entombed the shining precepts of the lord in the sepulchers they have erected to their own dead wisdom.

There is a joy which none can know but those that love one another as Jesus loved them -- those whose love abounds and overflows, not merely toward the church, but toward all men. None that have tasted the exceeding sweetness of that love would forego this delight in their relations with the new creation and with others; for this embodies the fullness of joy. In them, too, is the Master's joy made full, just as a true teacher experiences a depth of joy in the expression by the pupils of the character likeness which he has sought to impress. Above all things Jesus Christ desires of his disciples that his character may be formed in them. He says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." -- John 15:11.

Since the Father's love for us, whom he has begotten, is based on the loftiest and most enduring of ethical principles, it is as strong and as lasting as those principles. One might think that this love, like sonic loves, would be broken by death. No, says the Apostle Paul, by "neither death nor life." Cannot devils and the powers of the invisible kingdom of darkness break the bonds? "Nor angels, nor principalities, nor powers, nor things present, nor things to come (in this life or the next, nor height of glory, nor depth of humiliation, nor any other created thing, shall be able to separate us from the agape of God, which is in Christ Jesus our Lord. (Romans 8:38, 39.)

In the fully consecrated, divine love is a function of the new mind, which is exercised the same as the natural body automatically exercises its functions of breathing and digestion. Those who have it love others instinctively -- at least they have the constant spirit or disposition so to do, If temporarily overcome by evil, they quickly return, as does the compass in its pointing toward the pole star. This disposition will waver in degree as the flesh wars with the spirit; but the fully faithful new creature endeavors to keep the spirit of love at its brightest, knowing that those are most pleasing to Christ who wisely and justly love most in spirit, and that they alone will reign with him. The earnest desire of the Apostle Paul is as timely now as then that "the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thessalonians 3:12, 13.

Some may suppose that divine love may be withdrawn from an object of love -- not wholly reprobate -- who does not reciprocate the affection. No; this highest love shines like the goodness of God, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Perfection in love -- an out-spreading love like that of the Father -- was exemplified in the Lord Jesus who, while cognizant of the perfidy of Judas, never even to the moment when he asked: "Betrayest thou me with a kiss?" treated the one that was "a devil" differently from the other disciples. Impartiality in the shining forth of love -- with proper differences in expression according to the reciprocation of the affection or relationship -- is one of the characteristics of divine love. "For," says Jesus, whose words the fully consecrated do, "if ye love them which love you, what

reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect (in the spirit of love), even as your Father which is in heaven is perfect." -- Matthew 5:46-48.

Where and when does this begin? At one time we were in and of the world, doing the deeds and working out the loveless purposes of the evil one. (2 Timothy 2:26). Our horizon then was indeed contracted, our minds and affections narrow, centered upon one individual -- self and the things and persons belonging to self. But when we were admitted into the mystical body of Christ, the horizon broadened to include all things visible and invisible, and our affections began to go forth to include the whole family of God on earth and in heaven and all that ultimately shall become members of that holy family. It was when we began to have the first motions of divine love that the new life of the transformed mind began. With our begetting began love and life; for in the kingdom into which we were then translated by Jehovah's dear Son there is no life without love. St. John writes to us: "Everyone that loveth is begotten of God." The same apostle exhibits the contrast between our former dead condition and our present living state: "He that loveth not his brother abideth in death. We know that we have passed from death unto life, because we love the brethren." 1 John 4:7; 1 John 3:14.

What will divine agape do for such? Though something is revealed to us by the spirit, even the fully consecrated still see as through a glass darkly, and none can appreciate the blessed future in its fullness. Indeed, "it doth not yet appear what we shall be," and we cannot even imagine such hidden, unrevealed mysteries. But concerning the preparation by divine agape for the beings that love Jehovah it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." John 3:2; 1 Corinthians 2:9.

For the faithful house of sons are reserved the most superlative blessings. They shall be forever with him whom they love, and with the beloved friends in the body of Christ. At his right hand, where they shall be, are pleasures for evermore. And in the ages to come he will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. -- Ephesians 2:7.

Love -- agape -- never faileth but prophecy fails, tongues cease, knowledge shall vanish. All the framework for our structure is cleared away. You have seen a beautiful piece of sculpture, the vast amount of braces, posts and scaffolding around it that the real object was seldom seen, but some sweet day it was finished and the scaffolding was all carefully removed. So with love. It endures, it stands as an eternal monument of His grace through the eternal years. Knowledge, prophesying, tongues are but the crude scaffold of that character to be.

And now abides Faith, Hope and Love, but the greatest of these is Love. Will not faith which has pierced the gloom of every trial, whose keen vision has thrown around us the halo of light from the Eternal City even amid the darkness become inactive when Faith is changed to sight and will not hope whose joy in anticipation of all the exceeding great and precious promises drop her anchor at the shore of eternity. For, says the apostle, what a man seeth why doeth he yet hope for and love, and love only will be carried into that glorious beyond, clothed with immortality to be forever with our Lord. God is agape, Christ is agape-love, and love faileth never. Amen.

Love divine, all love excelling,
Joy of heaven, to earth come down;
Thou hast made with us thy dwelling,
Love doth 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.

O Almighty to deliver!
Let us more thy life receive;
Dwell in us, and never, never,
Never more thy temples leave;
Thee we would be always pleasing,
Love thee as thy hosts above,
Serve and praise thee without ceasing,
Witnessing to thy great love.

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 Kendall.

LADDER OF SUCCESS

Some one has called this the ladder of success. Study it over and see if it doesn't indicate exactly how a man will succeed or fail, according as he views the task before him.

100% -- I will.
90% -- I can.
80% -- I think I can.
70% -- I might.
60% -- I think I might.
50% -- It's possible.
40% -- I'll think it over.
30% -- I wish I could.
20% -- I don't know how.
10% -- I can't.
0% -- I won't.

KINGS -- PRIESTS -- JUDGES

Discourse by Brother W. M. Wisdom, of Jacksonville, Fla.

Brother Johnson, Acting Chairman: Brother Wisdom has suggested hymn No. 149, first and last verses.

Let us rejoice in Christ the Lord,
Who claims us for His own:
The hope that's built upon His Word,
Can ne'er be overthrown.
As surely as He overcame,
And conquered death and sin
So surely those who trust His name
May all His triumph win.

Prayer by Brother Miller of Lorain, Ohio.

My friends, if you will look with me on the program you will see who we have next -- Brother W. M. Wisdom, of Jacksonville, Fla., on "Kings--Priests -- Judges." We are glad to have Brother Wisdom with us at this time. He is going West. Under the Lord's providential arrangements he made a stop here with us. It is a joy to see him with us and to have him break the Bread of Life to us: Brother Wisdom



Bro. Wisdom
Bro. Sexton

Bro. and Sister
Geo. Wilson

IT IS needless to say, dear friends, that I am very glad to be with you at this time. I am two weeks behind my schedule, and that comes because of the Convention, I wanted to be here; that delayed my visit to the Coast. I am so very, very glad that the Lord directed me and enabled me to fellowship with those of like precious faith. When I listened to Brother Nybeck I didn't feel I ought to speak after that able discourse which he gave, but the Lord has arranged it so that I am to follow, and therefore I have no apology to offer. "His way is best, it leads to rest." "In love He planned it all."

The Scriptures make it very plain that the Lord is doing a special work at this particular time. He is gathering out a class to be associated with His dear Son in the everlasting Kingdom, to join with Him in judging all the families of the earth. Aren't you glad that this is so, my dear friends? I am glad myself, and I am sure that you are thankful that the Lord has selected you to be of the Kingdom Class. Now it rests with you whether you will be one of this class or be one cast away, that will be rooted out and cast aside. This work had its inception in the mind of Jehovah from before the foundation of the world, before God ordained that there should be a world like this upon which we are living. This gives us the thought that He first plans and then works according to that plan, and not otherwise. And no detail is so small that by any means it might be overlooked, and no feature so great that by any means it would prove beyond His power to bring it to pass; for God has purposed it, He will bring it to pass.

The Scriptures make very plain the fact that throughout the Gospel Age Jehovah has been doing a most marvelous and momentous work along creative lines -- marvelous in the sense there has never been anything like it before; momentous in that it will forever stand out as the crowning feature of all His mighty works of creation. It cannot be surpassed and there is no reason for supposing it will ever be duplicated. Indeed the Scriptures indicate quite to the contrary.

This astounding work had its inception in a wonderful plan formulated in the mind of our great God long before man's creation -- before even the foundations of the world were laid, a fact which clearly indicates its great importance. This gives us the thought that He first plans, then proceeds to operate along the lines of that plan -- according to the council of His sovereign will. And no detail is so small that by any chance it might be overlooked, no feature so great that by any possibility it might miscarry; for God to purpose is to bring it to pass.

Though time is an important factor in all His calculations, yet in the carrying forward of His gracious designs He is never in a hurry. He has all eternity in which to accomplish His purposes, there is no occasion for haste or cause for anxiety on His part. He took time to plan the Universe; He took time to form the earth, and He took time to order it for man's habitation. Then after man had fallen into sin, He has also taken time to fully redeem him from the curse; and He likewise has taken time to work out His bright designs for man's full recovery there-from. Thus we see that Jehovah takes one step at a time, and all His steps are stately and orderly; and do not forget that for God to purpose is to bring it to pass.

As we scan the pages of Holy Writ we find that from the beginning it was Jehovah's design to have on the Divine Plane a New Creation -- a class of beings of His own exalted nature, and so to be of His own immediate family. This is that to which St. Paul refers as a "mystery," hid from ages and from generations, then amplifies the statement by adding, "Christ in you the hope of glory."

We further see that in the outworking of His benevolent designs Jehovah has been doing a "strange work" indeed. For instead of making this "New Creation" out of elementary substances, as we most suppose was done in all the previously created beings, that it was His decree that these should be "Created in Christ Jesus" and in a most remarkable way: by working over a certain or a chosen class of "old creatures" until these should be brought up to the required standard of character development -- fashioned like unto the Perfect Pattern, who is the Head of the Church, for these were chosen in Him from before the foundations of the world.

We note, then, how God elected to take, not angels for this purpose, nor yet clay, but instead some "cracked and broken vessels" and make of them "vessels unto honor" and thus to the everlasting praise of His name, in order, as the Apostle explains, that He might show to all His intelligent creatures throughout the eternal ages the exceeding riches of His abounding grace.

For almost 2,000 years Jehovah has been thus engaged in "Creating in Christ Jesus" the Church, a "little flock," in all 144,000 New Creatures out of "mean things" according to man's estimate; out of "base things" in the eyes of the world, a class to occupy the most exalted plane in the Universe, and when completed this will forever be the most amazing feature of all His mighty works of creation.

Seeing, as we do, the superlative exaltation purposed for the Church, should it surprise us to find that the standard of qualifications is very high, the requirements great? Nay, verily. Rather would it surprise us to find them otherwise. Therefore in the molding and developing process through which this class must pass should we not expect that the tests applied would be very severe, the examinations most searching? Surely!

More and more do we appreciate this fact as we pass from one furnace experience to another in the process of our development as New Creatures.

And in order that we might meet the necessary requirements it is imperative that we learn, while in this school of experience, specific and prescribed lessons, and have inculcated in our characters certain well-defined principles -- not policies. Sad to say many seem unable to distinguish between principle and policy -- hence we have the saying that "Honesty is the best policy." He who acts merely from this standpoint is not honest at heart. He is honest for gain only.

Judas had a "policy," for instance, by the following of which he was sunk in perdition. The Pharisees also had a "policy" which declared that it was better that one innocent Man should die rather than the whole nation of Israel should perish. As a consequence that nation has lain under an additional curse for nearly 2,000 years. But the saddest thought is to find some of the Lord's children deliberately doing wrong, injuring their brethren even, thinking to justify their acts on the pretext that good will follow -- that it is for the good of Church. How sad! How sad! Strange how some blindly twist things around thinking they can thus make their will the Lord's will.

Now principle is defined as a "Fixed rule of action on a high moral scale." And any who do not understand this fact and give earnest heed to this rule will make no substantial progress towards graduation. We should constantly bear in mind that only "Strong oaks, sturdy trees of

righteousness, will be finally chosen." There will be no undeveloped sprouts in the Kingdom. We must awake in His likeness, if we are to be "like Him."

KINGS

The Scriptures show us that the office to which the Church has been called is of a triune character, and the candidates must qualify in all three branches before they will be inducted into this office; namely, Kings -- Priests -- Judges. We consider these qualifications in this order.

Specifically, a King is a ruler in whom is vested much authority, often supreme, so called, and power to enforce that authority. He governs the people of his dominion presumably for their good, but among fallen man this authority and power are often used in an autocratic, base, selfish manner -- not as will be done in Christ's Kingdom.

Now Jehovah is the King or ruler of the Universe. He rules over all and for the good of all. His dear Son is to be King of earth during the "times of restitution," to rule in Jehovah's name and stead, and in righteousness, for His Scepter is a right one. His power will be exercised with Justice toward all; and His Power will be tempered with mercy for human frailties; for He has "been touched" with a feeling of the infirmities of the human family. The Church are to be like in character, associated with Him in this office; sit with Him upon His Throne.

These must be like Him in character before they can be like Him in person. And this character must be developed while in the flesh. There will be no development in the Kingdom, for these must "awake in His likeness." Therefore these details should be heeded now.

Among the things these individuals must learn now is how to exercise authority justly and use power with mercy over a benighted people who have lain more or less in darkness for 6,000 years. Through experience gained here they learn how to rule in justice.

And to this intent every candidate is given one -- and only one individual to rule over, practice on; and according as he is successful or contrawise in such practice will he be deemed fit or unfit for a King of this High Order, judged worthy to occupy such a plane -- and this one individual is Himself.

Hence we read, "He that ruleth his own spirit is better (greater) than he that taketh a city." Then anyone who faileth in this respect is likened unto a city that is clean broken down and without walls.

The disposition of the unregenerate -- and this is probably harder to overcome -- is to try to rule the spirit of others instead of their own. Among the New Creatures this should not be so, yet these are not always an exception to the rule. How much easier does it seem to be for some to try to rule the spirit of others, to meddle in the business of others than to attend to their own affairs. If others do not make their calling and election sure that is their own business. We must give all heed to our own fences. That will keep us busy enough.

Introspection is always a good thing and therefore should be constantly practiced by all who would be "heirs of salvation." Inward looking discourages the tendency to out-ward looking. Experience has taught me that if I "watch my own steps" with sufficient diligence I shall be kept busy enough. And it is because of this almost inherent propensity of the fallen creature that God gives the solemn admonition to the Church, "Keep thy heart with all diligence, for out of it are the issues of life."

"Ruling the Spirit" and "Keeping the Heart" are shown to constitute the monumental work of every one who "names the name of Christ" in order that he might be-come a King -- ruler in the New .Age. To this end St. Paul devoted all the mighty powers of his being, consecrated his every talent. This "one thing" was the dominating theme of his life as a follower of the Lord.

Do you think we can do better than to take our inspiration from him in this respect? I cannot decide for you. If you wish to treat this matter lightly and flit away your time, that is your business.

When we consider all that these texts mean -- "Ruling our Spirits" and "Keeping our Hearts" -- we realize where our most important work lies -- within ourselves. We should not try to rule the spirits and control, keeping the hearts of others. It will keep us busy enough to attend to our own affairs properly. And if we do not learn properly how to do these things now, how shall we then qualify as Kings -- rulers of imperfect beings in the Age of Blessings to all the families of the earth? You remember our Lord's solemn admonition -- "Take heed to yourselves!"

If we see others pursuing an unwise or foolish course we would be without excuse if we followed them. Our own course is to pursue a wise course -- to give earnest "heed" to the "weightier matters." It is not our affair if others choose to flit away their time chasing sunbeams or beating the air in a vain endeavor to be somebody. We should endeavor always to do that which would have the approval of a wise God. Let us then live a life of self-abnegation to others -- those who desire to please themselves -- and they do.

He who neglects the Divine instruction and proceeds along other lines will eventually find that he made a wrong beginning and worked along misleading lines. "Do it now" should be the slogan of every new creature.

That "the tongue is an unruly evil," as St. James says, is a painful and humiliating fact in every life, and with which every truly consecrated child of God is thoroughly familiar. To such an extent are the words of the Apostle true, there is no one without Divine aid who can "tame it." But what did Jesus say along these same lines, that it was not that which goeth into the mouth that defileth, but "out of the heart the mouth speaketh." So familiar has this saying become that it is well nigh a proverb.

So if there is evil in the heart its presence there will be made manifest when it comes out through the mouth. Thus the thing said defiles. For this we must learn to "keep the door of our lips" lest our tongue speak guile, and by so doing we would defile ourselves after we had been washed in the purifying blood of the Lamb.

But those who have learned by experience to control or "rule their own spirits" soon find that their tongues are amenable thereunto, but not otherwise. "Speaking before thinking," an oft pleaded

excuse, is positive proof that the spirit is not under control. In the eyes of the world "taking a city" is regarded as a mighty deed, evidence of great valor, bravery, generalship, and they hail such an one as a hero and cover him with medals of honor. But in God's estimation, he that ruleth his own spirit is far greater.

No one will ever be crowned with the laurels of victory, be qualified to fill the office of King of the New Age, to sit with Christ upon His throne, who is not an overcomer in this respect -- learned to rule or govern his own spirit.

PRIESTS

But this class must be more than Kings -- they are to be qualified for the service of priests also.

Now a Priest is primarily a teacher, instructor, comforter. In antitype a Priest is to act as Mediator between God and mankind during the Age of Blessings, hence a go-between or intercessor before the King of the Universe. Plainly, therefore, he is one who is to render aid to others, to render comfort and assistance where these are needed.

How could we properly hope to render such assistance in the New Age and so instruct others in the way of life if we have not been properly prepared for such service by previous training?

And how shall we know how to comfort and succor others if we have never received comfort and consolation? And how could we possibly know this ourselves unless we "have been touched" with the feelings of the infirmities of those whom God would bless through Christ and the Church? For was not the High Priest of our profession touched in all points like as we ourselves? If needful for Him, how much more for those who are to be His associates, "heirs of salvation!"

The Apostle has well expressed the thought, "Who comforteth us in all our tribulations, that we may be able to comfort them which also are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Now then, if we have not kindness, tenderness, gentleness in our hearts -- sympathetic consideration for others -- how can we exhibit these graces in the age of blessings to all and so be qualified to render comfort to humanity? If we have not developed in our hearts Mercy, Patience, Forbearance, Long-Suffering, as "Fruits of the Spirit," how could we be qualified for Merciful Priests with Christ upon His throne? To attain this high exaltation we are to be "more than overcomers."

We should not mistake our calling, brethren, nor the conditions of acceptance which have been stipulated. God will not be mocked. He has set before us the Great Prize, He tells us the conditions, and He leaves us plenty of latitude. The principle laid down in His Word must be so deeply engraved upon our characters that at all times we shall be "Living Epistles of Christ, known and read of all men." We must not only learn our lessons thoroughly but we must diligently put these principles into practice daily.

In short we must be Godlike in mercy before He will grant us the New Nature -- make of us Priests with Christ upon His throne.

JUDGES

And now we come to the last feature of the qualifications for the great office we have been called to fill; so we must go on in our development as New Creatures; we must qualify for Judges in the New Age. We are not judges while in the flesh, though many think so.

And the first essential in this respect being that temper-mentally the candidate should be of a judicial turn of mind, inherent or acquired, possess a deep sense of justice to the other party, and a desire to be controlled by its spirit in all the affairs of life.

Since, as we have learned, that "Justice is the very foundation of Jehovah's Throne," we realize that it is the most fundamental quality of a righteous character. There-fore Justice must be done before any other quality can have a hearing -- or operate. Therefore a judge must be judicially sound, must have a clear knowledge of the law he would enforce.

Now a Judge is a judicial officer whose province it is to preside in courts of justice, and decide all legal questions brought before him for adjudication, and therefore to administer justice -- hence a Judge.

In order to properly meet the requirements attached to this position, of necessity he must have a full knowledge of all the facts in the case he would decide, as well as a clear grasp of the law bearing upon the case. Then he must weigh without bias all the evidence in the case, and fix the responsibility and apply without prejudice the penalty. He must be governed with equity in all cases. If biased, to that degree would his decision be unjust, in-equitable, wrong, unGodlike.

Now "Justice is the foundation of Jehovah's throne," and Jehovah is the Supreme Judge of the Universe. All His judgments are founded upon justice. It is this fact which gives us such abiding confidence in His judgments. This, indeed, is the bulwark of God's Great Plan and the sure guarantee of righteous execution of His just laws. In all His dealings with His intelligent creatures He first gives the individual a full knowledge of His just laws -- and the world does not know this yet. Adam was not deceived -- he sinned with his eyes open. God lays judgment to the line and righteousness to the plummet, commanding obedience accordingly.

Therefore before anyone can be fully accountable to the requirements of a righteous law he must have a full understanding of what these requirements are. In this way does justice operate. As we read, "Christ will judge the world in righteousness" when knowledge is caused to cover the earth ocean deep, when all shall know the facts.

A sagacious judge should also be able to discern in a general sense the motives back of all acts -- as did Solomon -- as well as have a clear knowledge of the law and facts themselves. Man usually regards acts only. With God it is different. He looketh upon the heart -- regards the motives back of acts and therefore judges accordingly.

All Bible students admit these facts. And since we can not read the heart perfectly it is manifest that we can not discern with precision the motives back of certain acts; and it is equally manifest we can not at the present time render a wholly righteous judgment in any matter, hence should not attempt it.

For this reason we are forbidden to anticipate the functions of the office to which we have been called by "judging before the time" -- before we are qualified to render a righteous judgment. And this will be signified by our graduation from the school of Christ and receipt of the diploma Well Done -- and not before.

And as yet not one of us has received this, and not one of us ever will have it unless we learn to obey the Rules of the High School -- the highest of all schools -- in which we are now receiving our instructions and training. Until we come to a full knowledge and proper appreciation of this fact we shall not progress towards graduation.

God places all of His intelligent creatures under a definite Law, a fundamental requirement of which being Obedience. And all of His Laws are righteous altogether, founded as they are upon the principles of Justice, and their outworkings being based upon Love.

The Law of the New Creation, the Law under which they are being developed, is the Law of Love. The Golden Rule is the highest conception man in his fallen condition has of this Law and its requirements; and we can readily see what a different state of affairs would exist on earth at the present time if the whole human family were con-trolled by its spirit -- of always doing unto others exactly as they would like to be done by.

But the solemn question which confronts each one of us is: To what extent am I being governed by it in all the affairs of life? We ask ourselves sometimes: What cloth the Lord require of us anyway? Then we hear Him answer, "To do justly, to love mercy, and to walk humbly with thy God."

Now in forming our conclusions respecting the acts of others and before passing judgment, are we properly careful in weighing this Law and its application, and so realize that we are irrevocably bound by its terms? Furthermore, do we always stop to question ourselves as to whether or not we know all the inside facts in the case upon which we would pass judgment? Or have we formed our conclusions from idle reports, conjectures of ourselves or others, if not indeed evil surmisings?

Then if we have been duly careful, altogether scriptural in arriving at conclusions, should we not indeed be all the more careful in giving expression to that conclusion, judicially reached, if it should reflect unfavorably upon another. Should we not all know by this time that "With what judgment we judge, we shall be judged." Should we not think of this before we unseal our lips in judging adversely?

For myself I feel that I must be very careful along these lines and constantly say to myself, "My soul be on thy guard."

A candidate might in fact pass successfully all the tests for a King, because he had long practiced self control, made it the rule of his life to rule his own spirit, then fail to qualify as a Priest by

reason of the fact that his heart was not sufficiently softened by Mercy, Kindness, Forbearance, Brotherly Love, or vice versa. Indeed he might have all the qualifications for both King and Priests, then fail in his examination for a Judge, so would lose all, because coming short in one part.

And right here it seems most likely that the vast majority of those who make shipwreck of their hopes lose out in the race in which they have entered. The predilection to disobey the Divine Command -- "Judge nothing (nobody) before the time" -- before being qualified to render a righteous judgment, seems to be the besetting sin of the Church today as in the past. So general and wide-spread is this evil that it is alarming.

The question is forced, Where will God ever find the acceptable candidate -- 144,000 for the Bride of Christ? Are there many yet on this side the veil?

What is the matter with some of the Lord's consecrated children anyway? Are they going to sleep? I can but wonder! It seems that all the Little Flock should know where they stand if they are faithful. Is it not high time for all to wake out of slumber? Should not all try to keep in mind, "To whom much is given much will be required?"

We hear the awful words of our Lord ringing down the age, "With what judgment ye judge, ye shall be judged."

In conclusion then we see that the world will have, in the New Age, need of Kings to govern them; of Priests to comfort and instruct them; and of Judges to enforce the Law of Righteousness -- to enforce judgment.

In this respect this composite class now being developed will perform this complex service. The particular question facing every one of us is, Will I be of this honor-able company -- a Little Flock in all? This question must finally be answered, will be answered by ourselves. It is for each one to determine for himself whether he himself will hear the gladsome Well Done!

Closed with Hymn No. 238.

Praise to Him, by whose kind favor,
Heavenly Truth has reached our ears;
May its sweet, reviving savor,
Fill our hearts and calm our fears.
Truth, how sacred is the treasure!
Teach us, Lord, its worth to know:
Vain the hope, and short the pleasure,
Which from other sources flow.
What of Truth we have been hearing,
Fix, O Lord, in every heart;
In the day of Thine appearing
May we share Thy people's part.

Prayer by Brother Wisdom.

1:30 P. M. -- Sunday, Nov. 2, 1930. Symposium.

Brother Boulter Chairman pro tern.

SYMPOSIUM ON THE CHARACTERISTICS OF THE APOSTLES

I rather sympathize with our dear brethren. I think a symposium talk is about the hardest talk a person can give, especially when Brother Wilson told me, and I want to tell you brethren also, you only have twelve minutes each. That isn't so long, is it?

Let us sing No. 167:

Majestic sweetness sits enthroned
Upon the Savior's brow
His head with radiant glories crowned,
His lips with grace o'erflow.

None other could with Him compare
Among the sons of men;
He's fairer, too, than all the fair
Who fill the Heavenly train.

He saw men plunged in deep distress,
And flew to their relief;
For us He bore the shameful cross,
And carried all our grief

God's promises, exceeding great,
He makes to us secure;
Yea, on this Rock our faith may rest,
Immovable, secure.

O! the rich depths of Love Divine,
Of grace a boundless store!
Dear Savior, since I'm owned as Thine,
I cannot wish for more.

Prayer by Brother Jones, of Wilmington, Delaware.

PETER

Symposium Discourse by Brother W. C. Christian, of Newark, Ohio

Brother W. C. Christian, of Newark, Ohio, will take Brother Blinn's place and tell us about "Peter."

BROTHER CHRISTIAN: Rather an impromptu affair, so far as I am concerned, friends, but I trust the Lord's blessing may be upon the words I have gathered together.

Peter was called of God to a special position; Peter, a fisherman, of the town of Capernaum, one of the lowliest, most humble of occupations that could be found at that time. No doubt Peter was of a very unlearned disposition. Fishermen, as a rule, are very plain. So we find here in Peter who was



called from this position, Simon, surnamed Peter, which means in the Greek a rock. We will find Peter was a character -- we believe Peter was a character -- and it is very evident from the writings Peter has given us that he developed character. Peter at the day of the writing of his epistles was not Simon of Bethsaida. He had developed. So we find a man here of special characteristics. He was a practical character, different than all the others of the disciples. He had energy. He was very active. He was rash. He was forward. So we find, during the three and one-half years of his tutelage under the Master, that he often-times expressed himself in words which showed the very attitude of heart he had. He had confidence in himself; and one year after his call to discipleship was named as one of the twelve apostles, after Jesus had been in the mount all night, and then named the twelve apostles. When He called Peter from his position as fisherman He said, Fear not, for I will make

thee a fisher of men. This has been proven to us completely. There is none of us here this afternoon but who has been fished by Peter. He has been a fisher of men from the time he preached on Pentecost until the present time, although Peter does not speak by the word of mouth. He is speaking to us by the word he gave to us in his epistles. And to us, the Church at the present time, the statements of Peter are considered as some of the greatest and most glorious truths that we have before us. They are the result of his activity in the service of the Lord and along the lines of his development through the inspiration and influence of the Holy Spirit upon him. He was used of the Lord so that he was one of the fishers of men. He was a loving disciple. At all times he was ready. Because he was forward, he was ready to serve the Master. We recall that three times Peter rebuked the Savior. Each and every time he was called by the Savior to account for his statements. We recall that at one time Peter was making one of these statements and the Lord Jesus rebuked him. Jesus said, Get thee behind me, Satan. I believe the Diaglott says Adversary. It was not the desire of the Lord Jesus to call Peter by the name of Satan, but the attitude that he assumed was that of one who was opposed to him, or an adversary.

So we find that the three features of Peter's life were that he was active, impulsive and ready for any condition which was laid before him. Peter many times during his ministry was in a position where he had opportunities that he could serve the Master personally. We recall that Jesus always named Peter first in naming His disciples -- Peter, James and John. Peter had special privileges from the Lord. The Lord knew the character of Peter, and that it would develop into a noble man

that could he used of the Lord in His service. And so, at the Transfiguration, we remember that Peter, James and John were there and Peter, with his impulsive nature, immediately wanted to build tabernacles for Moses, Elias and the Lord. We can see his attitude. But we find that the Lord Jesus told him at that time that the vision they saw they should tell no man about this then. So we find that Peter never mentioned the fact until we find it recorded in 2 Peter 1, where he says, We were eye witnesses of the glory of the Lord, and we saw Him in His glory. So we have the statement there of Peter testifying to this fact.

Peter was a man, grand and noble in all that he did. He exhorted the Church to faithfulness, and the greatest thoughts we have are found in the two epistles of Peter. He gave us the thought of the exceeding great and precious promises that God has given unto the Church by which we are made partakers of the Divine nature. This is one of the most blessed lessons we have for our uplifting at this time, that you and I have the hope of attaining the Divine Nature. This we have through the Apostle Peter. We also have from him many helpful statements where he says, If ye be reproached for Christ's sake, happy are ye; judgment must begin at the house of God. This we have from the Apostle Peter. Peter in his life was grand and noble. And I believe that he was, probably with the exception of two others, the greatest writer of the New Testament. Of Peter many things can be said. We recall that Peter has been maligned. The devil has at all times tried to get Peter. Jesus said to him: Peter, Satan hath desired to have thee, but I have prayed for thee. For all time since the days of his ministry, Satan has been using Peter's name in a reproachful manner. Peter's name has been used by Satan in the establishment of one of the principal denominations of Christendom: "Upon this rock will I build my Church," and they claim God based it on the foundation of Peter. He is also maligned by the world of mankind. Probably Peter's name occurs more often, is used more often, by the unregenerate of mankind than any other of the Apostles. The world makes statements with regard to Saint Peter opening the gates of Heaven, etc., in a slurring manner.

So we find the Apostle Peter was a grand and noble man, and that he has brought down to us the most beautiful thoughts in the Scriptures.

In 2 Peter 1:1-15, where he speaks about the noble attributes we should ever add: "If ye do these things, ye shall have an abundant entrance ministered unto you into the everlasting kingdom of our Lord and Savior, Jesus Christ." These things are not heeded by many at the present time who should know better. And they look upon these admonitions of the Apostle Peter as an encumbrance on the church, causing the Church a great deal of sorrow and tribulation. Whereas the Apostle Peter directs them to do the things that would give them an abundant entrance into the Kingdom of Heaven.

Go!
Do not a question ask,
Thy work with thought perform,
Lighter will be thy daily task,
Thy soul and body then less worn.
Go!
Do not question, "Whither, Why?"
The time is fleeting on so fast;
The minutes go on racing by,
The dusk quick comes, the day is past.

JOHN

Symposium Discourse by Brother John C. Clark, of Butler, Pa.

Chairman: Our next speaker is Brother John C. Clark, North Dakota, will address us on:

When I received a letter from Brother Wilson asking me to discuss "John in a symposium at this Convention I immediately thought of the apostle by this name; and if I should speak to any Bible student about John without saying which John he, too, would doubtless think about the same individual. But why should the mind go at once to the apostle seeing there have been many Johns -- John the Baptist, John Wycliffe, John Huss, John Wesley and other notable Johns? Was the apostle the greatest of the Johns? Let us see:

Our Lord said: "Among them that are born of women there bath not arisen a greater than John the Baptist." -- Matthew 11:11. Was the apostle greater than the Baptist then? Yes, in one respect at least, for our Lord added to this quotation: "Yet he that is but little in the kingdom of heaven is greater than he." The Baptist belonged to the ancient worthy class who were promised earthly material things, and who will be perfect human beings in the resurrection of the just. The kingdom of heaven class to which we belong and of which the apostle is the greatest John are promised heavenly things and will be spirit beings in the resurrection. Man was made a little lower than the angels and, of course, then spirit beings are greater than human beings, therefore John the apostle is greater than John the Baptist.



Tradition represents John as being quite effeminate, and artists have pictured him as most beautiful with long golden curls hanging over his shoulders. To my mind all this is a mistake. Such characteristics hardly represent a fisherman, who from the nature of his work should be hardy and muscular. Doubtless these ideas came from thinking too much about his being called "the disciple whom Jesus loved," and his repeated exhortations to the Lord's people to love one another. But let us re-member that John's writings belong to the Holy Scriptures which were inspired by God, and they may not reveal the type of man he was. Besides I don't think his writings on love are greater than Paul's in the thirteenth chapter of first Corinthians.

He seems to have been selfishly ambitious when with his brother James he asked that they might sit at the Master's right and left hand in his kingdom, which meant the places of highest honor. (Matthew 20:20-22; Mark 10:35-37). Like some modern Bible Students he must have been intolerant toward those who didn't share his opinions and belong to his clique; for we read in Luke 9:49 and 50: "And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, forbid him not; for he that is not against you is for you." Evidently he had strong racial prejudices and wanted vengeance on his enemies; for we read in Luke 9:51-55 that the Samaritans of a certain village refused to receive Jesus, and James and John said, "Lord, wilt thou that we hid fire to come down from heaven and consume them? But he turned and rebuked them." Add to these things the fact that Jesus gave to James and John the surname Boanerges, (Mark 3:17) which means, "sons of thunder,"

and surely we will not think of John as weakly, passive and effeminate. Neither did these things give us the thought that he was naturally saintly. Like the rest of us he was born in sin and shapen in iniquity, or as Brother Russell used to say, "misshapen in iniquity." The holy and godly character that he became in later life was not due to heredity or early training, but to his contact with Jesus for nearly three and one-half years, and after Pentecost to the mighty operation of the Holy Spirit in his heart and life.

It would be easier to discuss John's teachings than to discuss John himself. Next to Paul he wrote more of the New Testament than any one else, having given us the Gospel that bears his name, three epistles, and the Revelation. These writings are a complement to the New Testament, and we would be at a great loss without them. Dr. S. Parkes Cadman said, "The fourth Gospel . . . is the noblest religious document extant." The style of its composition is equal to that of the accomplished and learned Paul, while the Greek, in which it is written, is as pure as that of the best classic Greek writers.

Unlike the Synoptic Gospels, Matthew, Mark, and Luke; which begin with our Lord's earthly life, John's Gospel begins with his pre-human existence, when as the mighty Logos all things were created through him; and so at the conclusion he could say, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should he written." Brother Russell believed that this passage was spurious, but of the old Greek manuscripts only the Sinaitic omits it. As God's executive agent Jesus created the universe. Photo-astronomy reveals approximately thirty billion stars of which our sun is one, and astronomers feel certain that this is not the limit. What a tiny speck our solar system is relative to all this! Yet our earth is a dot in our solar system. It compares with Jupiter in size as a pea to an orange. The diameter of the earth is about 8,000 miles, while the sun is about 864,000 miles across with a mass about 329,000 times that of the earth. All this is part of Jesus' work.

Now consider life on our planet. There are at least two million kinds of living things -- men, earthworms, jelly-fishes, oak trees, ferns, sea-weeds, and other things. Thousands of volumes have been written on biology, and perhaps thousands more will be written, but man will not exhaust the subject. Thomas Paine was not wise when he said of the last verse of John's Gospel: "What a whopper!"

The translators of our common version Bible handled John's writings carelessly. In the opening verse of the Gospel they make John to say that "The Word was with God, and the Word was God." Now it is foolish to say that he was with himself, and it is a contradiction to say that he was with some one else and was the person that he was with. A fourteen-year-old child in the public school would be inexcusable for such a composition. It seems strange that great theologians will often quote this translation without even calling attention to its inconsistency. How the subject is clarified by a word for word rendering -- "In the beginning was the Word, and the Word was with the God, and a God was the Word." In chapter 10, verses 17 and 18 (John 10:17-18), they have Jesus say that he had power to lay down his life and power to take it again, whereas a dead man has no power to do anything. How the meaning is clarified by the Diaglott translation which is true to the original -- "I lay down my life that I may receive it again . . . I have authority to lay it down, and I have authority to receive it again. This commandment I received from my father." The doctrine of the incarnation finds no support in John's writings, but is positively disproved. John 1:14 says, "The

Word was made flesh -- (Greek translation) -- The Word flesh became." It doesn't say that he was clothed with flesh, but he became flesh. In 1 John 4:2 and 3 we have an infallible rule to determine whether any doctrine is of God or of antichrist: "Every spirit that confesses that Jesus Christ is come in the flesh is of God; and every spirit that confesses not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist." Again in 2 John 7 we read, in the Diaglott, "For many deceivers went forth into the world, -- those who do confess Jesus Christ did come in the flesh. This is the deceiver and the antichrist."

Now in conclusion I remind you that God called John and made a saint out of him. John, a hardy fisherman, who was ambitious to have a place of highest honor; who was intolerant of the opinions of others; who had strong racial prejudices and desired to have vengeance on his enemies; who was born in sin and misshapen in iniquity and could by no means save himself. Yet under the influence of Jesus he became the beloved disciple; the only one of the twelve that followed Jesus to the cross, and the one to whom Jesus committed his mother. Truly he was one of God's noblemen, and of the Johns he was the greatest.

Finally, let its each and all heed his oft repeated exhortation to the Lord's people to love one another, "not in word, neither with the tongue, but in deed and truth." -- 1 John 3:18.

PAUL

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

Chairman: The next speaker is Brother P. L. Read, of Indianapolis. I am acquainted with him. He is the only one I am acquainted with. I do not know the other brothers here. His topic, wonderful topic, is "Paul." It would take Brother Read three or four hours to cover this subject, I know it would. (Brother Kuehn: "What are you doing down there in the audience? Your place is up here. We want the friends to look you over, too.") I am sure we are all glad to have these brethren here. Brother Read:

IT IS NOT only true in the case of the Apostle Paul that there are some things hard to be understood. Those things happen even at conventions. Why it should have fallen to me to be asked to talk on the very greatest of the Apostles is still just as much a puzzle to me as it must be to you. Fortunately, I notice a little later in the day our dear Brother Ritchie is to speak on Saint Paul's Spiritual Leadings. It makes me very happy to feel that what I fail to say, he no doubt will supply.

It is not only in the Epistles of St. Paul that there are things "hard to be understood." Such things happen even in Conventions. For example: Why it should have fallen to my lot who am the least of the brethren to be asked to speak on the very greatest of the Apostles is as much a puzzle to me as it must be to you. Fortunately I notice that a little later in the day our dear Brother Ritchie is to speak on "St. Paul's Spiritual Leadings," and it makes me very happy to feel that what I fail to say, he no doubt will supply.

The Apostle of Progress

If any one word more than another could be used to describe St. Paul's influence in the church and in the world it would be the word progress, and we shall not do wrong if we think of him as the Apostle of Progress. In-deed our Lord Himself indicated this at the time of His selection to the apostolic office. He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." To him was allotted not only the stupendous task of freeing the church of Christ "from the Jewish wrapping" which had served as its cradle, but also of extending the witness to the uttermost parts of the earth. Through his preaching men turned not only from Moses to Christ, but also from pagan idolatry to the worship of the one true God. Another has said of him: "He was the traveled ambassador of Christ, who snatched Christianity from the hands of a local faction, and turned it into a universal faith, whose powerful word shook all the gods from Cyprus to Gibraltar, who turned the tide of history and thought"

The Epistles Are Our Source of Information

It is to his epistles we must turn, if we would really know St. Paul. While we might from other sources, especially the Book of the Acts, have learned what he did and suffered, yet apart from his epistles we should have very little idea of what he was. But in his epistles Paul himself is present with us. In them we have his inner life laid bare -- lived over again for us, and brought before our mind's eye in a word picture. We have in them not merely instruction from the Apostle on how to live the Christ life; we have what is of still more value to us -- a cross section of that life as he lived it.

Powerful Intellect and Heart

It is not uncommon for people to think and speak as if the other eleven apostles, by reason of their close association with our Lord, and because of the affection in which they hold Him, went forth to tell the world the simple story of His life and death, but that St. Paul, because of his powerful intellectual make-up which they think made him necessarily of a colder nature, drew the Gospel away from the person of Jesus, and transmuted it into a hard, intellectual system. This is a most mistaken impression, which does the Apostle to the Gentiles great injustice. None of the Apostles, not even John, was more filled with the glow of personal attachment to Christ- Being of the intellectual type, St. Paul could not help thinking clear through to their logical conclusions the doctrines Christ taught, but Christ entered into every thought he had about them. True it is, as another has said, that his "intellectual superiority is universally acknowledged; and to those who know him only at a distance this is his outstanding peculiarity. But the close student of his life and character knows that, great as he was in intellect, he was equally great in heart," perhaps greater.

"His" Gospel

Paul, a servant of Jesus Christ, a divinely commissioned apostle was, he tells us, separated unto the Gospel. With him the preaching of the Gospel was not incidental to other matters more important. It was not even one important thing among others that held place in his life. No! It was the business of his life, to which all else was incidental; to which all else was held subservient. And in this, in the complete, whole-hearted abandonment to the Gospel to which from his conversion and call he

devoted his life his strength lay. The fullest exposition of "His" gospel is found in the Epistle to the Romans. To see the Gospel in all the fullness that St. Paul preached it, one must read, and not only read, but study that Epistle Here we must content ourselves with very brief observations on the two-fold work of Christ "his" gospel unfolds, namely, first, Christ's work for us, or the ground of our justification; and second, Christ's work in us, or our sanctification by His Spirit.

Christ's Work For Us

From first to last the gospel of St. Paul has to do with a person. Let no man by any means deceive you. The sum and substance of "his" gospel is Jesus. The one purpose of his preaching, never at any time lost sight of, even in the midst of his most involved doctrinal discussions is to put the individual hearer and believer of his message in personal and vital touch with his own risen and glorified Lord. How shall he do this most effectively? His own experience tells him. He who had spent the years prior to his conversion in seeking to establish his own righteousness, well knows that the first essential to salvation is a righteousness which may be possible for man to secure as a gift, for to merit same he has found from his own personal experience is an impossibility. Ah! no wonder he is not ashamed of the gospel, for therein is revealed a righteousness which all may have as a gift, a righteousness which may be procured by faith, a righteousness which has its origin, and which is therefore entirely acceptable with God. Any sincere seeker after righteousness, all who hunger and thirst after it, will undoubtedly be intensely interested in his message, and since the offer of the righteousness as a free gift to all who will accept it is made possible by the redemptive work of Christ, small wonder that he says: "I delivered unto you first of all that which (in my own personal experience) I received (first of all) how that Christ died for our sins."

Christ's Work In Us

But if by His death on Calvary's Cross our Lord performed a work for us which constitutes the basis of our righteousness or justification (He is today in His risen and glorified condition carrying on by His spirit a no less important work in us). "For," says the Apostle, "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by His life." (His resurrection life, of course). It is a blessed experience to have the peace with God which comes from being justified by faith in the precious blood of Christ, but a true lover of righteousness could never be satisfied with an imputed or reckoned righteousness only. His ardent desire is to be saved, not only from the guilt and punishment of sin, but also from its power. The words of the Psalmist express the sentiment of the true believer's heart: "I shall be satisfied when I awake in Thy likeness." (And he will not be satisfied until then). By faith in Christ's work for us righteousness is imputed or reckoned to us; but when, by His Spirit, Christ dwells in our hearts by faith, righteousness begins to be -- praise he to God -- imputed to us. Christ in us, therefore, that is to say, the Christ-spirit, or the Christ-mind in us, is indeed as the apostle says, the hope of glory.

Though therefore our outward man perish, the inward man is renewed. When? does one ask. Daily, replies the Apostle. Give us day by day, we pray not our temporal bread only but the living bread from heaven. If any man would come after me, let him deny himself and take up his cross daily, and follow me, said our Lord. In harmony therewith the apostle writes: Though therefore the outward man perish, the inward man is renewed, day by day. Under the gracious influence of the spirit of Christ (the blessed promise of the Father), we are to be no longer conformed to the spirit of

this age, but are to be, gradually, day by day transformed, by the renewing of our minds. Concerning Christ's work for us, the All-sufficient ground of our acceptance with God, our Lord cried from the cross, "It is finished." In regard to Christ's work in us the apostle writes: "Being confident of this very thing, that He who hath begun a good work in you will continue to complete it until the day of Jesus Christ."

Lessons From St. Paul's Life

Such, briefly told, is the gospel, according to St. Paul. To those who lay hold of it by faith it proves to be the mighty energy of God operating unto their salvation. Let us now turn to some of the lessons his life has for us. Out of many we will mention only two. First, his faithfulness.

Faithfulness

He who taught others that "It is required in stewards that a man be found faithful, had learned this lesson well himself. Oh! surely, if his practice kept pace with his preaching anywhere, it did so here. He was entrusted by God and by Jesus with the Gospel, and he guarded it, my brethren, for you and for me. He kept watch over it as of a sacred treasure, as the keeper of a holy fire which must never be stamped out. His faithfulness is easily seen in his fearless defense of the truth before the Jews, before Festus, and Agrippa, and others in high places, but to my mind it is still better demonstrated when he withstood Peter face to face; when, lest the glorious gospel which had been committed to his trust should be jeopardized he separated from such a friend as Barnabas had proven Himself to be. Our Lord had said, "I will show him how great things he must suffer for My Name's sake," and of all the things he suffered none could have cost him more. To defend the truth against its enemies that were easy; but, oh! what agony it must have been to the heart of gold when his loyalty to Christ compelled him to take issue with his friends!

A Beloved Brother

Then, too, he was a beloved brother, as well as a faithful minister. Such a combination of qualities is rare. I wonder if we realize fully just how difficult it is to attain this combination of character quality and development. It is so easy to be beloved -- to be lovable, easy-going, gentle, agreeable, at the expense of faithfulness. On the other hand, it is little more than an attainment of the flesh, when such faithful adherence to and defense of the truth of the gospel, is maintained in a rough, unloving, uncouth, contentious spirit of strife. It is possible for a brother to be a very faithful minister. He may be able to pick out our faults to a "T" but we would hardly call him a beloved brother, would we? But if the Apostle John was one who taught us to love in the truth, it is not less certain that it was the Apostle Paul who taught us to speak the truth in love.

Conclusion

In concluding these brief remarks on our beloved brother Paul, perhaps we cannot do better than refer to a picture in Bunyan's Pilgrim's Progress. You will remember that early in his journey to the Celestial City, Christian was taken into the Interpreter's house and there shown the picture of a man. "And this," says Bunyan, "was the fashion of it. It had eyes lifted up to heaven; the best of books was in its hand; the law of truth was on its lips; the world was behind its back; it stood as if it pleaded with men; and a crown of gold did hang over its head.

"Then said Christian: What meaneth this?" The interpreter replied:

"The man whose picture this is, is one of a thousand. He can say in the words of the Apostle: 'Though ye have ten thousand instructors in Christ, yet have ye not many fathers.'"

JAMES

Symposium Discourse by Brother P. A. Gates, of Memphis, Tenn.

Chairman: We are sorry that we are not privileged to have with us this afternoon, as printed on our program, our dear brother William Hollister, of New York, but he could not be present. We have, therefore, called upon Brother P. A. Gates, of Memphis, Tenn., and he will discuss for a short time the topic assigned: "JAMES." Brother Gates:

WE ARE very glad, dear friends, to have the opportunity of speaking a few words regarding the great Apostle JAMES. The time allotted to this symposium, however, has almost elapsed, making it very necessary that we be very brief.

The Scriptures do not give us as much information about the Apostle JAMES as they do regarding some of the other Apostles. Nevertheless, in discussing JAMES, I want to call attention to the fact that he was one of those very near and dear to the Lord; and in this regard he is, of course, just what we want to be; it is our heart's desire to get just as close to the Lord as we can. We know JAMES was a wonderful character, otherwise the Lord would not have chosen him as one of His twelve Apostles. In other words, our Lord's choice of JAMES is sufficient recommendation as to his sterling worth, even if we knew nothing more about him.

We are right now reminded of the fact that there were two Apostles by the name of JAMES, and, as far as we know, there is nothing in the Bible itself to show which one wrote the "Book of James." We are wondering whether, in this fact, there is not a lesson for us. The author of the book being left in doubt suggests to our minds the thought that, after all, we as individuals do not count for very much, that the Lord can use one as well as another provided we have the right attitude of heart.



We remember that JAMES was one of the three Apostles who was very close to the Lord on numerous important occasions during His earthly ministry, and this fact attests to the genuineness of his character, as well as to the warmth of his love and sympathetic disposition. For instance, he, with Peter and John, was with our Lord during that terrible ordeal in the Garden of Gethsemane; and, no doubt, his choice at that trying hour was due to his sympathetic heart. Let us seek to emulate him in this regard, as well as in matters of faith and zeal, to the end that we may be able to sympathize with the Lord's brethren in times of severe trial.

Another thing which commends James to us is the fact that he was a real Bible Student. We have evidence of that fact, very concrete evidence of it, in the 15th chapter of the Book of Acts. I would like to read this passage of Scripture, for it shows us exactly what we should do under similar circumstances and conditions.

We remember there had been some discussion, in the early Church, as to whether or not the Gentile should be circumcised. Accordingly, the Apostles and brethren were assembled for the purpose of discussing the matter, whether the Gentile converts should practice circumcision and keep the law of Moses. The meeting was held in Jerusalem, and while Peter and the other Brethren were discussing the matter, JAMES was engaged in looking up the Scriptures bearing upon the subject. Thus JAMES showed him-self to have been a real Bible Student, a "Berean," who required a "thus saith the Lord" on the subject.

Peter addressed the assembly, then JAMES followed, and this is the way he did it, as recorded in Acts 15:14-17:

"Simeon (Peter) hath declared how that God at the first did visit the Gentiles, to take out of them a people for His name. And, to this agree the words of the Prophets; as it is written: 'After this I will return and will again build the Tabernacle of David, that is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all things'."

JAMES was not as fortunate as we of the present day, for he had no concordance to assist him in locating the Scripture passage he wanted; hence, the fact that he was able to locate the very one needed on that occasion shows us that he was familiar with his Bible. He knew where to find the Scripture passage and how to apply it -- this should be true of us. We should become very familiar with our Bibles, in order to know where to find help in time of need -- where to locate the Scriptures, as well as the proper application of them.

I remember that a few years ago I was in the office of a lawyer. He had quite a large library and I asked him: Do you know everything that is in those books? Why no, he said, that is not the trick; the trick is in knowing where to find it when you want it.

That is the thought in connection with the Scriptures; we want to carry as much as possible in our heads but, as our heads are so thick, we should be so familiar with the Scriptures that we can readily turn to any desired passage.

Another thought which has impressed us about JAMES is that, HE KNEW EXACTLY WHERE HE STOOD. Frequently we hear brethren who are downcast, a little under the weather, so to speak, say: "Well, I declare, I don't know what to do, I don't know where I stand, I don't know whether I have been spirit begotten or not." Have any of you had such a thought put into your minds? I know I have, but the thing which impresses me so much about this Apostle is this: Notice how the Book opens, "James, A SERVANT OF GOD." JAMES knew who HE was.

So, as I read the opening statements, I like to think about that thought and apply it to myself: "JAMES, A SERVANT OF GOD and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." "James, a servant of God and of the Lord Jesus Christ, TO THE BRETHREN AT PITTSBURGH," because just as surely as this is the Word of God, and we have met the conditions which bring us into the Body of Christ, just so surely this epistle applies to us.

The Book of James contains a lot of splendid helps and admonitions, but we do not have the time to take them up in detail. We notice, however, that he gives us some sound advice regarding the grace of "patience," which, as we all realize, is a very necessary grace of the Christian character. May we all seek more and more to "let patience have her perfect(ing) work, that we may be perfect and entire, wanting nothing."

James stresses "faith," which should be so strong in the entire Bible, that we can take hold of every word of this epistle, as well as the balance of the scripture passages, and claim them for ourselves.

James also has considerable to say regarding "works;" and, as we soberly consider his advice in this regard, we are more and more convinced of the truthfulness of his statement that "faith without works is dead." Let each of us, dear brethren, seek to the very best of our ability to bring forth works to please Him; that is, to develop all of the beautiful graces of the Spirit, to the end that our "works" may attest the genuineness of our "faith."

I went through the Book of James and checked the various things which he stresses, but my time is now up, so I will not be able to take up any more of them.

Dear brethren, let us seek more and more to develop the fruits and graces of the Spirit, so that ultimately we will be enabled to come off more than conquerors.

NATHANIEL

Symposium Discourse by Brother C. H. S. Kuehn, of Toledo, Ohio

Chairman: According to the program, we have only two minutes left for Brother Conrad Keuhn. But we are just going to rob Peter, shall I say, to pay Paul. So instead of us having a little gossiping going on, perhaps we can hear from Brother Kuehn for that period. So we are glad to have our dear Brother Keuhn from Toledo, Ohio, with us who will talk to us on "Nathaniel." A very good subject.

THE BROTHER said he was going to rob Peter to pay Paul. I think I will have to hand him over to Nathaniel in that case. I don't think I will be able to say anything new; I don't think you care to hear anything new anyway. All I can give you is the narrative as recorded, and try to draw some lessons



from it. You of course are all familiar with the fact that Nathaniel is the same one mentioned by St. John and by Matthew, Luke and John as Bartholomew.

I shall not be able to present anything here this afternoon that will be fundamentally new to you or different and I am sure that you would not want me to. No doubt you are all familiar with the story of Nathanael as recorded in the Gospel of St. John and the accounts concerning Bartholomew, the apostle, as given by the other evangelists and that it was held by Brother Russell and by scholars generally that these refer to the same person and that the name Bartholomew was probably derived from Bar-Tholmay, meaning the son of Tholmay. And no doubt you already know that Bartholomew or Nathanael is believed to have been born in Cana of Galilee and that he died in Armenia in A. D. 71 where he is said to have preached the gospel sealing his testimony with his own blood after having been flayed alive.

The narrative goes on to say that Philip findeth Nathanael and said to him, We have found him of whom Moses in the law and the prophets did write Jesus of Nazareth the son of Joseph and that Nathanael said, Can there any good thing come out of Nazareth? And Philip said to him, Come and see! And how Jesus seeing Nathanael coming to him said of him, Behold an Israelite indeed in whom is no guile and that Nathanael surprised at such intimate knowledge of himself said, Whence knowest thou me? And the Lord answered and said to him, Before Philip found thee when thou wast under the fig tree I saw thee and Nathanael said, Rabbi thou art the son of God thou art the king of Israel! And how the Lord pleased with the manifestation of such faith revealed himself still further to Nathanael by suggesting to him that in addition to being the son of God and the king of Israel he was to be also the redeemer and the mediator between God and man the embodiment of that dream which was given to the patriarch Jacob in which there was shown him a ladder placed on the earth which reached unto heaven and by means of which communication between God and man which had been broken off through the fall would be restored and that hereafter they would see heaven open and the angels of God ascending and descending upon the Son of Man.

There seems to be some striking correspondencies between the incidents of this lesson back there in the beginning of the gospel age and the events as we see them transpiring today down here near its close. And as then so now we still have with us the Nathanaels to be found and the Philips who are finding them. Only yesterday I talked with a brother right here in this convention who came into Present Truth just recently and who is running for the mark of the prize of our high calling which is of God in Christ Jesus and who is endeavoring to make his calling and election sure. And just as the Nathanaels back there were rare so now there are not many of whom it can be said that in their mouth was found no guile (no deceit) -- Revelation 14:5 -- but that they are without fault because they follow the lamb whithersoever he goeth being careful not to allow themselves to be deceived into following another or to deceive themselves by thinking they are following the lamb when in reality they may be following their own peculiar bent or inclination. These are of the good-and-honest-heart sort spoken of in the parable who swear to their own hurt and change it not. Not many, however, will do this. Their number is limited. Only 144,000 in all. Now I want to be of this Nathanael class, dear friends, and I am sure you do also and I want to be careful lest I should deceive myself. I want to make sure at all times that I am following the lamb whithersoever he goeth and not to go whither the lamb does not go. And that is why I could not support the motion for an inter-congregational organization which was placed before the friends last night and adopted. Not that I would proscribe the action of others, for we have no such law, but it seemed to me that such a proposal if carried out would be a departure from the simplicity that is in Christ Jesus and a step in the direction of denominationalism and I am wondering, dear friends, if we after all these years and right down here in the closing hours of the harvest, as it were, are about to repeat the experiment through which we have been passing since about thirteen years ago and whether it may be true of us at this time as it was of both the nominal houses of Israel that "There standeth one among you whom ye know not!" "Whose fan is in his hand and he will thoroughly purge his floor." May there be another general purging in store for us? Have the threshing experiences of the past thirteen years failed to accomplish the Lord's purpose to make ready a people for his name and to develop a spiritual ministry? Is history repeating itself? Are we like the Israelites of old who, tiring of their tribal arrangement under the direct leadership of the Lord and aspiring to national greatness, clamored for a king?

We hear considerable in these days about efficiency, but what could be more effective for bringing together the saints in Christ Jesus than the simple primitive methods and arrangements under the power and influence of the holy spirit which were in vogue in the days of the apostles? Was it not said of them that they had filled Jerusalem with their doctrine and turned the world upside down? Did they require an inter-congregational organization to accomplish such results? On the contrary was it not under the reverse conditions that the spreading of the gospel message seemed to thrive most? Is it not true that the more they were scattered and peeled by persecution and the more disorganized they consequently became, humanly speaking, all the more they seemed to go about everywhere preaching the word? And was it not the ones and twos back there who were mighty to the pulling down of the strongholds of error and who did figuratively chase a thousand and put 10,000 to flight? Being in a blessed heart union with the Lord and Master under the guidance of his holy spirit and in such close fellowship in his sufferings what need had they for human leadership? And filled with the holy spirit what need for an external driving force? Not by might nor by power but by the spirit, saith the Lord. But "if any man have not the spirit of Christ he is none of his."

Another correspondence seems to lie in the fact that as it was difficult for Nathanael to recognize the Master under the guise of the lowly Nazarene, except as he was guided by the things written in the law and in the prophets and by the accompanying signs, so we of today who are living in the period of the Master's Second Presence are enabled to see the Present One only through the eye of faith by the light of the same testimony and similarly by signs or evidences. And just as back there they were thus enabled to approximate the very year when the Messiah should be born so now by the same authority we are enabled to fix upon the very year when he whom the heaven was to retain until the Times of Restitution of all things which God hath spoken by the mouth of all his holy prophets was due to return. Was not this clearly indicated in the law which pointed forward to this great anti-typical jubilee which would immediately follow as soon as the foreordained number of the typical jubilees had run their course and the type was fulfilled? And was not this in A. D. 1874? And is it not a remarkable fact that this date is well supported and that both the accepted as well as the revised chronology are in full agreement on this point? And now, as then, do we not find a clear description on the Present One in the sure word of prophecy? And are there not now also the accompanying signs or evidences? Was it not shortly after this date that true to the Master's promise we began to see the sign of the Son of Man -- the marvelous unfolding of the divine plan of the ages -- in the nominal heaven? And did he not immediately begin to reckon with his servants as he said he would do upon his return? And is not this in harmony with the declaration by the Apostle that judgment must begin with the house of God? And do we not see the various judgment or harvest processes the reaping, the threshing, the winnowing experiences among the friends going on right before our very eyes? And do not the dear friends sometimes feel that they are also getting the grinding, the kneading and the baking experiences as well preparatory to the one loaf which is to provide the meat indeed for the world of mankind? Even the destruction of the tares seems already to have begun. See what is taking place in Russia where scores of so-called Christian churches were recently closed in one day, their congregations having been converted to atheism and ceasing to profess a form of Christianity, ceased to be tares. Are not the tares already burning over there? Are not these all harvest processes and are they not all in operation simultaneously at the present time? And is not the plowman of trouble already threatening to overtake the reapers? And are we not also, as Nathanael was, in close proximity to the fig tree, that old withered fig tree (the Jewish nation), which the Lord cursed, and do we not see it sprouting and putting forth leaves, and did not our Lord tell us that this would be a sign that the summer is nigh?

Now, dear friends, what shall we say in view of all these things upon whom the ends of the ages have come when the old is fast giving way for the new? Does it not seem that the Apostle's solemn admonition would be especially applicable to us now at this time when he says, "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and halting unto the coming of the day of God." May this be the attitude of our hearts and may the Lord add his blessing.

Go!

Do some noble, worthy deed
And do it with the dawn of day;
Go, minister to thy brother's need,
Charity will in kind repay.

Go!

Wait not to seek a worthy aim
First -- do that needed nearest thou;
And conscience will within acclaim;
Go, work, and do thy duty now.

THE DEEP THINGS OF GOD

Discourse by Brother Horace E. Hollister, of New York

3:00 P. M. -- Brother H. E. Hollister was introduced, to speak on the topic, "The Deep Things of God."

I AM deeply moved at this time to have the privilege of addressing this audience, the brethren who have come so far to serve the Lord and His brethren, and in search of a message from the Lord. I also am of the profound conviction that we are living in the last minutes of the church's time on earth and that, consequently, if I am of the Little Flock, I am speaking to you from my deathbed. And if you are of the Little Flock, I am speaking to you upon your deathbed, practically speaking. It is therefore doubly incumbent upon me not to speak of myself but to speak, as the Apostle enjoins, as the oracle or mouthpiece of God. I have prayed that this might be so. I pray that these comments may be in the spirit of piety, that you may be in a receptive attitude, and that I may speak in this way, -- that I may be strengthened by your prayers that I may rise above the weakness of the flesh and speak as the mouthpiece of God. May our prayers for ourselves be,

"Break Thou the Bread of Life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord,
My spirit pants for Thee, O living Word!"

"THE DEEP THINGS OF GOD"

"The Spirit Searcheth All Things, Yea, the Deep Things of God." --1 Corinthians 2:10.

Our topic and text is found in one of the Apostle Paul's frequent parentheses, comprised in the sixth to the sixteenth verses of the second chapter of his First Epistle to the Corinthians. In order, however, to get a clear understanding of his argument, it is necessary to consider its setting, reading from the tenth verse of the first chapter to the ninth verse of the third. Please read these verses as we refer to them, from either the American Revised Version, the Emphatic Diaglott, or Rotherham's Translation, if possible.

1 Corinthians 1:10-17 -- DIVISIONS IN THE CHURCH

There were divisions in the Corinthian Church even as there are today in the antitypical Laodicean Church, and as there always have been throughout the Gospel Age. The Spirit of Unity vs. the Spirit of Division; the Spirit of Peace against the Spirit of Warfare; the Spirit of God and of Christ, contending against the Spirit of the great Adversary.

All the members of the Church align themselves on the one side or the other; there is no neutral or middle ground. This does not mean that those possessed to some degree by the schismatic, sectarian, or divisional spirit are wholly of the Devil; no, many hear brethren are unconscious of the import of their actions and attitudes; they are entirely sincere. There is always a plausible excuse for practicing division; "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Proverbs 14:12).

But, says one, is it not written: "I hear that divisions exist among you; and I partly believe it. For there must be also factions among you, that they that are approved may be made manifest among you." (1 Corinthians 11:18, 19). True, we reply; but we must distinguish between God's Will and His Intent. It is God's Will that every spirit-begotten child of His shall be a child of peace and unity, and so make his "calling and election sure." But it is His Intent that there shall be a Great Company Class of those spirit-begotten ones who permit themselves to be deceived, and a spirit of faction and division to possess them. The seriousness of this matter to those who desire to be wholly submitted to His Will is plainly indicated in the Apostle's statements in Galatians 5:19-21, and Ephesians 4:1-3, 11-16; as well as in our Lord's words as recorded in Matthew 5:9 -- "Blessed are the peacemakers: for they shall be called the sons of God." It is not enough that we have a passive spirit of Unity; we must be active and "diligent" in practicing unity and making peace, if we would be wholly on the side of Jesus, our Head; -- John 10:14-16; John 11:51, 52; Matthew 12:30. (Please read and ponder these references.)

With all the anguished sincerity of his great soul the Apostle writes: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye may be perfected together (completed thoroughly -- knit together) in the same mind and in the same judgment." The apostle here uses the same word ("perfected") as in his treatise on the basis and objectives of Christian Unity in the fourth chapter of Ephesians. It is not a finished state he urges upon the Corinthians or the Ephesians, but a progressive growth. He did not say -- "be ye perfect together" -- but "be ye perfected together"; the gifts of God are for the "perfecting of the church" -- "until we all come to the measure of the stature of the fullness of Christ." This process is hindered, delayed -- for some, stopped -- by divisions. It is an evidence of carnality, and carnality, persisted in, means loss of the Kingdom -- perhaps the Second Death. In view of the deadly seriousness of the matter is it any wonder Paul beseeches the Corinthians and the Ephesians to practice unity?

To this Apostolic appeal, there are today a variety of answers from among the Bible Students. One group replies: "We are willing to be perfected together with all those who recognize Pastor Russell as 'That Servant.'" Another says: "We will be perfected as members of the Priesthood with all who accept 'Epiphany Light' -- but all others are on a lower plane." Another group says: "Those who recognize 'the Channel' alone are approved; we can-not fellowship any others." Still others say: "The proper name for our arrangement with God is the 'New Covenant'; we prefer to be separated from other Christians who call the Covenant by any other name, no matter how holy their lives, or how tolerant their fellowship." These criterions of unity and fellowship are nowhere specified in the Scriptures; those who practice divisions on such grounds must ultimately answer to "their own Master" -- and ours.

What is the proper attitude as regards fellowship and unity? Let the inspired writers answer:

(1) Every member of the One Body is needed by every other member: "Every scribe who hath been made a disciple unto the Kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." "Apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth (separate and individual) knowledge." "To each one is given the manifestation of the Spirit to profit withal" (with all). "And he gave (gifts of the Spirit) for the perfecting of the Saints until we all attain unto the

unity of the faith and of the knowledge . . . the measure of the stature of the fullness of Christ." (Matthew 13:52; Ephesians 3:18, 19; Ephesians 4:11-16; 1 Corinthians 12:7.)

(2) Our attitude toward those we consider weaker, in faith or mentality, than ourselves: "Him that is weak in faith receive ye, but not to doubtful disputations" (marg.) "Let us therefore, as many as are perfect (marg. full-grown) be thus minded: and if in ANYTHING ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk." "But if any man seemeth to be contentious" -- contend with him about it? No! -- "we have no such custom, neither the churches of God." "Lift up the hands that hang down, and the palsied knees; and make straight paths for your" -- not heads -- "feet, that that which is lame be not turned out of the way, but rather be healed. Follow after peace with all men." "Let your forbearance (tolerance, gentleness) be known unto all men: the Lord is at hand." (Romans 14:1; Philippians 3:15, 16; Philippians 4:5; 1 Corinthians 11:16; Hebrews 12:12-14.) It is evident that many of the Lord's people need to radically revise their ideas regarding the Scriptural basis of Christian Unity.

(3) There is a definite basis for this Unity given us by the Apostle -- a veritable Apostle's Creed or Constitution for the Church. It is found in Ephesians 4:4-6, and we believe it is prophetically referred to in Proverbs 9:1: "Wisdom hath builded her house; she hath hewn out her seven pillars." These seven pillars are the mind of Christ concerning the building of his Church. If we add anything whatever to them as a requirement for our fellowship and unity, it is of our carnal mind, not of his spiritual mind; and we shall eventually have to answer to him for "causing divisions"; for none of our brethren can find fault with the Apostle's basis for Unity; while many certainly will find fault with our private additions, whether in themselves actually right or wrong, true or false.

1 Corinthians 1:18 to 2:5 -- DIVISIONS INDICATE IMMATURITY

The Apostle declares that he is obliged to confine himself, in writing and preaching to the Corinthians, to the fundamentals of the faith -- to "Jesus Christ, and him crucified." They have not yet learned to hear the cross with him -- the cross of forbearance with brethren who do not fully agree with them. Omitting the Parenthesis for the present, let us continue with the main thread of the Apostle's argument.

1 Corinthians 3:1 9: -- "MILK FOR BABES"

The Apostle could not feed them the "meat" of the Truth -- the "Deep Things of God," because they proved by their condition of division and strife that they were immature -- "babes in Christ" -- and so unready for more "solid food." But to this gathering here in Pittsburgh we are glad to say, in the words of the inspired writer to another Class, from perhaps the deepest of the Epistles: "Beloved, we are persuaded better things of you, and things that belong to Salvation, though we thus speak." You are here because you love and desire to practice Unity, and this is a Reunion Convention. We are therefore not in the position of the Apostle in writing to Corinth. We can and will speak to you of "the deep things of God."

THE PARENTHESIS: -- 1 Corinthians 2:6-16: -- THE DEEP THINGS.

The Apostle writes just enough regarding the Wisdom -- the Deep Things -- of God, to whet the appetites of the Corinthians, and to suggest how much they were missing by their childish attitude of antagonism toward each other.

He says this Wisdom of God is in a mystery, and is revealed through His Spirit, which "Searcheth the Deep Things of God," and which Spirit we may possess. The deep things of God are not themselves the mystery, but are in the mystery.

The word "mystery" is a near transliteration of the Greek "musterion," which had reference originally to certain heathen rites to which only privileged worshippers were admitted, and that after preparatory ceremonies and under obligations of secrecy. Quoting a writer on this subject:

"In general by a mystery is meant a rite in which certain sacra are exhibited which cannot be safely seen by the worshipper till he has undergone certain purifications. They appear all to have had the purpose of imparting precepts and semi-magical formulae supposed to ennoble this life and to impart a belief in a future life."

This word "mystery" or "my steries" is found twenty-seven times in the New Testament. Twenty times it refers to the Church, three times to the counterfeit church, the "mystery of iniquity," and four times it is used in a general sense. Of this Christian Mystery, Jesus, the Hierophant or Grand Master, said: "Unto you is given to know the mystery of the Kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them." Forgiveness for some withheld, by putting it in a Mystery? Even so, for the time being -- the Gospel Age.

In various references to this Mystery in his Epistles, the Apostle Paul states regarding it (see Ephesians 3:3-11; Colossians 1:24-29; 1 Timothy 3:16): --

It has been hidden by God, who created all things, from all previous generations of the sons of men. It has even been hidden from the principalities and powers in the heavenly places.

It contains the manifold wisdom of God.

It is now (during the Gospel Age) imparted only through God's Holy Apostles and prophets in the Spirit, to a special body of initiates called saints, or Holy ones, constituting the Church of Christ.

It contains riches of glory for all mankind, to be dispensed through the initiates in the mystery -- the Church -- "Christ in you, the hope of Glory."

It is to be revealed to Heaven and Earth according to a Plan of the Ages, which God purposed in Christ Jesus our Lord, the Grand Master of the Mystery.

Epitomizing the history of the Mystery in the world, he writes to his "beloved son" Timothy: "And without controversy, Great is the Mystery of True-Worship:
Which was manifested in the flesh,
Justified in the spirit,
Seen of Angels,
Preached among the nations,
Believed on in the world,
Received up in glory."

We have seen that the ancient Mysteries Paul undoubtedly had in mind in applying this term to the Church, had three stages or degrees, viz.:

- 1 -- Purification of the Candidate.
- 2 -- Exhibition of, and instruction regarding the sacra or holy things.
- 3 -- Practice of the Purpose or Object of the Order -- i.e., the "deep things."

The Christian secret society or Mystery exhibits the same three degrees.

We remember that the Mystery is represented in the Tabernacle of Moses. It contained three compartments, representing the three degrees. The priests of the Tabernacle represented in the antitype the priests of a new Order, the Holy Ones who, in the Divine Plan, should be initiated into the Mystery.

FIRST DEGREE -- PURIFICATION

In the type, the candidate for the priesthood was taken into the Court of the Tabernacle. He was first washed with water from the laver; the blood of a sacrificed animal was placed upon his right ear, thumb and great toe. Finally he was anointed with a sacred anointing oil. (Leviticus 8.)

In explanation of these various symbols the inspired writers of the New Testament tell us: "Our Savior, Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." "The blood of Jesus His Son cleanseth us from all sin." "Christ loved the Church and gave himself up for it, that he might sanctify it by the washing of water with the word." "Now he that establisheth us with you into the Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (Titus 2:13, 14; 1 John 1:7; Ephesians 5:26; 2 Corinthians 1:21, 22).

This, briefly, is the First Degree -- in which we receive justification and consecration, or the begetting of the Spirit. It brings us to the door of the Holy Place, and entitles us to entrance, that we may behold and become proficient in the Holy Things or Sacra; and the Apostle, standing with us in the Court, explains the next step: "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit (continue the work of the First Degree, but do not stop, go on) perfecting holiness in the fear of God" (1 Corinthians 6:11; 2 Corinthians 7:1). And so we enter the Holy Place -- and what do we find?

SECOND DEGREE -- THE SACRA

In the Holy Place of the Tabernacle were the Golden Candlestick, the Table of Shewbread, and the Altar of Incense.

We are familiar with the thought that the seven-branched Golden Candlestick represents the Church in its capacity of light-bearer. This thought is confirmed in Revelation 1:12, 13, in the vision John saw of the seven Golden Candlesticks, which we have understood represent the Church in its seven historic stages. But it seems to us that both the type and the vision may have an even more fundamental significance. In Ephesians 4 the Apostle tells of Seven Bonds of Unity of the Church - the "Seven Pillars" -- which might he likened to a framework- upon which the whole structure is built; and this at once suggests to our minds the seven-branched Candlestick of the Tabernacle.

These Seven are:

- (1) One Lord
- (2) One Faith
- (3) One Baptism
- (4) One Body
- (5) One Spirit
- (6) One Hope of our Calling
- (7) One God and Father, Over and In All.

The Seven Branches of the Candlestick should not be confused with the Seven Lamps which they supported, nor with the seven flames of light which the lamps yielded.

In Revelation 1:4 the "Seven Spirits that are before his (God's) throne" are mentioned; in Revelation 3:1 we are told that Christ "hath the seven spirits of God"; and in Revelation 4:5 we are further informed that "the seven lamps of fire burning before the throne" are the "seven spirits of God."

The .Apostle Peter gives us, perhaps, the key to the matter. In the first chapter of his second Epistle he tells us that God "hath granted unto us exceeding great and precious promises; that through these we may become partakers of the Divine Nature," or Character. He then proceeds to tell us how we may acquire this character by "addition," and assures us that "if ye do these things ye shall never fail, but so an entrance shall he ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ."

In his problem in "addition" the Apostle names seven Character-qualities, which "the Elect" must acquire through "diligence" and "knowledge." Upon analysis we find that these qualities have a certain relationship to the four Attributes of the Divine Character: two each to Wisdom, Power and Justice, and one to Love. They are, in other words, a development of the Father's Character within the limitations of our human nature and sphere. Immediately we think of the symbolic seven lamps of fire -- mighty Sun-Stars, perhaps -- which are "before" the Great White Throne; and of the typical reproduction of these seven "Lamps" on the branches of the Golden Candlestick which stood in the Holy Place of the Tabernacle just "before" the Most Holy, where the very Presence of

God rested on the Mercy Seat. A sevenfold earthly flame lighted from the Great Reality in the Heavens! And is this not what Peter says in another place (1 Peter 2:9): "But ye are an elect race, a royal priesthood, a holy nation, that ye may show forth the excellencies of Him who called you out of darkness into his Marvelous Light."

With all this glory and beauty presented in symbolism to us in the Holy Place (and we have not space to touch upon the significance of the Table of Shewbread and the Altar of Incense) we have only reached the Second Degree of the Mystery. We have not yet considered the Object -- the Purpose -- of it all; we have only examined and talked about the Sacra, the means to an End. We now stand at the portals of the Third Degree, in which we may learn the "Deep Things of God."

And still the kindly voices of our Elder Brothers and mentors, the Apostles and prophets, urge us to go on!

Do not continue to feed upon milk, as a babe, writes the author of the Epistle to Hebrews (Hebrews 5:11 to Hebrews 6:8). "Leaving the doctrines (the Sacra of the Second Degree) of the first principles of the Christ, let us press on to perfection." To confirm his point that doctrine -- the mere discussion and learning of Truth, no matter how complex or extensive -- is not the meat or "deep things" of God's Wisdom and Word, the writer goes on: "NOT laying again a foundation (First and Second Degree work) of repentance from dead works, and of faith toward God, of the teachings of baptisms (ie., baptisms or washings of doctrines), of laying on of hands (symbolic of begetting of the Spirit), and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." . . . "For the land which hath drunk the rain (symbol of Truth) that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it was tilled, receiveth blessing from God." The writer is so eager to make his point that he mixes his figure inextricably with the subject he is illustrating. It is God who, after the sowing of the good seed in our hearts, and giving it "baptisms of doctrines" (Truth), looks for fruitage that he can bless.

The Apostle Peter presents the same thought. If you, he says, with diligence (cultivation) and knowledge (good seed), add Faith, Virtue, Self-control, Patience, Godliness, Brotherly-kindness and Love to your attainments, they "will make you to be not barren nor unfruitful unto the knowledge of our Lord Jesus Christ." The knowledge of Christ and his Kingdom is the "good seed" (Luke 8:11) ; these character-qualities are the growth in your minds from that seed; if you cultivate them with "diligence," the Apostle says, they will surely bring forth fruit. These Seven are not themselves the Fruit; they are the Plants, the Seedlings.

And so we look beyond the Veil and perceive in the Most Holy what is the Fruit of the Spirit; the Deep Things of God; the Third Degree of the Mystery.

THIRD DEGREE -- THE DEEP THINGS OF GOD

Perhaps some one will say, But, Brother, we cannot go antitypically beyond the second Veil into the Most Holy until we have passed from earthly to spirit life. We reply that while this is quite true as regards our bodies, our humanity -- we cannot take our flesh beyond that Veil -- in fact, not even into the Holy Place, as the bodies of the sacrificed animals were never taken into the Tabernacle

itself -- yet our New Minds, which are part of the High Priest, can penetrate with him even to the Presence of God.

The Tabernacle was temporary, and represented temporary conditions, not ultimate eventualities. It was erected upon the earth -- it had no other flooring. This seems to say that it had to do with human beings throughout -- a temporary meeting-place between God and certain selected men.

Do the New Testament explanations of these types bear out this assertion? Let us see.

The bodies of the animals sacrificed in the Tabernacle rituals were never taken into the Holy or the Most Holy; but the blood of the Atonement Day Sacrifices was -- to be sprinkled upon the Propitiatory (the "Mercy-Seat") -- the cover of the Ark of the Covenant.

The Apostle writes: "Are ye ignorant that all who were baptized into Christ Jesus (the 'One Baptism') were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." "Ye are dead, and your life is hid with Christ in God." (Romans 6:3, 4; Colossians 3:3.) The process is reckoned as complete -- we are dealt with as New Creatures (although actually still human beings) and members of the great High Priest.

Of him it is written (Hebrews 9:24; Hebrews 10:19, 20) : "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" . "We have, therefore, brethren, boldness to enter into the holy place (i.e., the Most Holy) by the blood of Jesus, by the way he dedicated for us, a new and living way, through the veil, that is to say, his flesh." This opening up of a way into the Most Holy was vividly symbolized by the miraculous rending of the great veil of the Temple, "from the top to the bottom," at the moment of Jesus' death on Calvert', as recorded by Matthew, Mark and Luke.

We now have, therefore, brethren, in accordance with the Apostle's declaration, "boldness to enter into the Most Holy" -- where the blood of the sacrificed is taken; where the perfume of the incense, "a sweet savor of Christ," penetrates -- where the Presence is, and our High Priest "appears before the face of God for us." Do we enter with our sinful flesh, or alone? Ah, no!

"Blessed be the God and Father of our Lord Jesus Christ, who bath blessed us with every spiritual blessing in the heavenly places in Christ" -- "And raised us up with him, and made us to sit with him in heavenly places in Jesus Christ." (Ephesians 1:3; Ephesians 2:6.) How our indissoluble union with Christ in this entering-in is emphasized by its three-fold statement in this one short sentence!

It is the same "heavenlies" --

"Where Christ is"

Where he "sits with God"

Where he "appears for us before the face of God" -- it is there that we are "made to sit with him!"

There is no "seat" in the Holy Place.

There is, in the Most Holy.

It is the Propitiatory -- the "Mercy Seat." This is significant; it seems to intimate that we are not to linger in the Holy Place, but press on into the Most Holy. It is there, on the Propitiatory, that we are privileged to sit, "with God and with Christ"; prospectively and reckonedly now, in reality in the First Resurrection -- if we "make our calling and our election sure" to joint-membership in the World's great Mediator of the next Age.

But our present sitting in the Most Holy is not merely theoretical -- if our New Mind penetrates through the Veil with the "Mind of Christ" we perceive, we apprehend, "the Deep Things of God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined. But he that is spiritual examineth all things, and he himself is examined of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ."

How shall we describe these Most Holy Things of the Spirit of God? Words are inadequate -- knowledge of these Things cannot be imparted by human speech -- "the natural man receiveth not the Things of the Spirit"; each spiritually-minded man who does receive them can actually feel them -- absorb them -- only by and for himself!

The "Shekinah Glory" -- the miraculous Light shining over the Propitiatory -- represented the visible Presence of Jehovah God Himself. Pure light -- sunlight -- as visible to man, is seven-fold, as demonstrated by the rainbow, and by the artificial rainbow of the prismatic spectrum. The Shekinah Glory represented, therefore, the Seven-fold Spirit of God, in its divine purity and effulgence. The feebler light of the seven lamps of the Golden Candle-stick represented the earthly manifestation of these Seven Spirits, or "virtues," or character-qualities of God, in and through the Church; and this "Showing forth" of God's "virtues" is elsewhere referred to as "the Fruit of the Spirit."

Our Lord laid down the principle: "By their fruits ye shall know them" (Matthew 7:16, 20.) Only as we view and absorb the Light of God's Seven-fold Spirit directly, can we really know God. Jesus said: "The Father hath life in himself." "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ." To those who know God, and there-by become like him, is promised an eternal vehicle of expression -- a "body that shall please Him" -- for "he that doeth the will of God abideth for ever" (John 5:26; 17:3; 1 Corinthians 15:38, 42; 1 John 2:17.)

These character-qualities of God, and our cultivation of them and bringing forth of their fruit in our lives, are the "Deep Things of God." Paul refers to two of these "Deep Things" when he speaks of "The Love of Christ, which passeth knowledge"; and of "The Peace of God which passeth all understanding." Passing knowledge and understanding, how can they be explained?

Yet the Apostle lists them -- he "makes them plain upon tablets, that he may run that readeth it" (Habakkuk 2:2).

Where is this Apostle's list, that we may sit with Christ before the face of God and absorb them -- the Things of His "very being," or Essence?

It is found in Galatians 5:22, 23. We are glad indeed that the Galatian Church was more spiritual than the Corinthian, so that the Apostle could reveal these things to us through them. We have, perhaps, in times past read off this list glibly and thoughtlessly, without appreciation of its tremendous significance and importance. We sincerely believe that this list was verbally inspired by the Spirit of God, and is exactly comprehensive and complete. Let us read it, then, slowly and with greater thoughtfulness and reverence than ever before:

"The fruit of the Spirit (of Jehovah God, Creator and Ruler of the Universe, and our Heavenly Father) is:

(The) LOVE (of God)
(The) JOY (of God)
(The) PEACE (of God)
(The) LONG-SUFFERING (of God)
(The) KINDNESS (of God)
(The) GOODNESS (of God)
(The) FAITHFULNESS (of God)
(The) MEEKNESS (of God)
(The) SELF-CONTROL (of God);

"Against such there is NO LAW" -- no hindrance, no stoppage, because they are the ultimate Fruitage of the Seven-fold Spirit of God.

They run to and fro throughout the Earth;
They mount upward to the Stars;
They are all-powerful;
They lay hold upon the Throne of the Highest;

Their possessors of the Gospel Age are finally to be seated, with the "Princely-Leader of their Faith" and Order, upon the Throne of the Universe!

Against such there can be NO LIMITATION!

There are scores of references in the Sacred Writings to these Things -- but we will not here present even a selection from these Wonderful Words of Life -- you have Bibles and Concordances, and you must take the Work of this Third Degree for yourself, under the instructions of the Hierophant of the Mystery.

I can only add my feeble voice to that of the Apostle and plead with you, my Brother, my Sister, to GO ON (if indeed you have not already done so) to "lay hold upon that for which you were laid hold upon by Christ." The time that remains to us is short -- perhaps only a matter of days!

"I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things; and that there be no divisions among you, but that ye be (progressively) perfected together in the same mind and the same judgment" -- the mind and judgment of our Head as to what is really important, and what is secondary and inconsequential, in perfecting the Divine Character-likeness.

I beseech you, do not spend all your time in contemplating the beauties of the Holy Place, after you have learned the use and significance of what it contains, but GO ON!

Brother, Sister -- the Hierophant, the High Priest, the Grand Master of our Order, our Advocate and Elder Brother, is waiting to take you into the Presence of God with him. Oh, go on! Do not linger and discuss (much less quarrel -- that were sacrilege!) about the exact significance of every detail of the Golden Candlestick, the Table of Shewbread, the Altar of Incense -- but go on!

For, "Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers; But his delight is in the Law of Jehovah, and on his Law doth he meditate day and night."

What "Law of Jehovah" -- the Jewish ceremonial or moral law? Ah, no -- those were only types. It is the Law of Jehovah's Character, of his Being -- which is to be known through the Fruit of his Spirit.

Can we meditate on this Law "day and night?" Yes; David knew by inspiration, three thousand years before the psychologists discovered it, that our subconscious minds work while we sleep. The things our conscious minds are occupied with by day, our subconscious minds weave into our beings by night. Thus may we "meditate" upon God's Holy Law "day and night."

Of such an one, the Psalmist continues: "He shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." "Against such, there is NO LAW."

In awe at this vision of Perfection in the Most Holy Place, one may ask: Has anyone ever taken and successfully completed the Work of the Three Degrees of the Mystery of True-worship? On the authority of the Revelation of God, we reply, Yes.

Of possibly one and one-half to two billions of the human race who have "named the name of Christ" during the past 1900 years in Europe, Asia, Africa, North and South America and the Islands of the Sea, there has been an average of approximately

1 in 10,000 --

75 per year --

2600 per generation --

7500 per century -- or a total of

144,000 -- who will have "FOLLOWED THE LAMB WHITHERSOEVER HE GOETH" -- even into the Most Holy! (Revelation 7:4-8; Revelation 14:1-5; Ezekiel 44:15, 16.)

Behold the Man of God, who HATH the SEVEN SPIRITS OF GOD! Would that we had the tongue of men and of angels to describe him! Clothed in "fine linen, bright and pure, which is the righteous acts of the Saints," in him we see exemplified (though through the "lattice" of the Flesh, which veils but does not wholly obscure) the calm assurance and serenity of the Universe -- for he

is like Jehovah, who declares: "I am Jehovah; I change not." (Revelation 19:8; Song of Solomon 2:9; Malachi 3:6.) We recommend to you the daily study and meditation of the four Gospels, which contain the record of the only man who ever exemplified these qualities in perfection upon earth. But not alone to Jesus apply the three Scriptures we would quote to describe such an one:

Hebrews 5:1-3: -- "For every high priest being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity: and by reason thereof is bound, as for the people, so also for himself, to offer for sins."

Matthew 5:44-48: -- "I (Jesus) say unto you, Love your enemies, and pray for them that persecute you: that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."

2 Samuel 23:3, 4: -- "The God of Israel said, the Rock of Israel spake to me: One that ruleth over men, a right-cons one, that ruleth in the fear of God, He shall he as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain." (Read Psalm 65 for a description of this "Morning.")

Thus shall be the reign of The Christ. That Ruler shall truly have the "Midas touch" -- turning all baser metals in human society and character into gold, and bringing forth the Fruit of God's Spirit in all Mankind!

And the prospective members of that Composite Ruler are privileged to practice that Divine Alchemy even here and now, in their training and testing time! Brother, Go On!

"Now let our souls, on wings sublime,
Rise from the trivial cares of Time;
Draw back the parting Veil and see
The glories of Eternity!

"The things of Time, of little worth,
Should not confine our thoughts to Earth.
Why grasp at transitory toys,
So near to Heaven's eternal joys?

"No, I would grasp the Things Divine;
Find present joy in works of Thine;
And press along the Narrow Way,
That leads to realms of Endless Day!"

CONSIDER ONE ANOTHER

"And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together; but exhorting one another; and so much the more, as ye see the day approaching." -- Hebrews 10:24, 25.

If there be any consolation (comfort) in Christ, if any comfort of love, if any fellow-ship of spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. -- Philippians 2:1, 2.

What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and comfort one toward another in the Church; that thus the Spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. Dear brethren and sisters, let us more and more be worthy of the name of Barnabas -- Comforter of the brethren. Let us have the holy Spirit abounding in us more and more, for this is the Lord's good pleasure; that with it in dwelling in us richly we may be all sons and daughters of comfort in Zion, representatives of our Father, and channels of the holy Spirit, as well as of the Truth. Z. '04-296.

BAPTISM, OR CONSECRATION BASED ON GRATITUDE

Discourse by Brother J. J. Blackburn, of Toronto, Canada

4:00 P. M. -- Brother Wilson: The next service on the program is the Baptismal Service. Brother Blackburn has consented to give us this talk. Before presenting the discourse on Baptism he has requested we arise and sing the first and last verses of Hymn No. 8. While singing this hymn we suggest the friends in the first row here vacate these seats and the candidates who wish to be immersed this afternoon take the seats in the front of the auditorium.

All for Jesus! all for Jesus!
All my being's ransomed pow'rs;
All my thoughts and words and doings,
All my days and all my hours.
All for Jesus! all for Jesus!
All my days and all my hours.

Since my eyes were fixed on Jesus,
I've lost sight of all beside --
So enchained my spirit's vision,
Looking at the Crucified.
All for Jesus! all for Jesus!
All for Jesus crucified!



"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." -- 2 Corinthians 5:14, 15.

OUR chairman has just now invited to these front seats the dear ones who are presenting themselves for water immersion. For the present occasion, however, I am going to ask all present to think of themselves as being in these particular seats.

I want not only to address my remarks to those who have more or less recently presented themselves in consecration, but also to all present who for many years past have professed the consecrated life. It seems to me a very befitting time for all of us to meditate deeply upon the significance of our consecration vows.

We have chosen these words of the Apostle for our service today because they seem most appropriate for this occasion. Our subject is Baptism, and this is one of the most interesting themes to be found in the New Testament. Like every other Apostolic truth that the Lord has lifted out of the accumulations of error that have grown up around it, we now have this sublime subject of Baptism before us in its true significance, and there-fore we are able to appreciate it more fully.

In preparing for a service of this kind, when certain dear ones contemplate symbolizing their consecration to God by water immersion, it seems most appropriate to consider the subject in its

various aspects, that we may have a clear understanding of what such an act involves. We are mindful of the many statements of Jesus in which He emphasized the privileges and requirements of disciple-ship, and that He gave promise of a place in His Kingdom only to those who faithfully continue to drink His cup and share His baptism. These conditions we remember were likewise reiterated by the Apostle: "If we suffer with Him, we shall reign with Him." If we would have life with Him, we must be willing to go down into death also with Him. We must present our bodies living sacrifices to God and die daily in the service of the Lord and His people.

But of all the texts to which we might turn at the present moment I have a special preference for the one I have just read in your hearing. The Diaglott rendering is:

"For the love of the Anointed One constrains us, judging this, That if one died on behalf of all, then they all died; and that He died on behalf of all, in order that the living might no longer live for themselves, but for Him who died and rose again in their behalf."

Here we are reminded of the fact that we in common with all mankind were condemned to death -- our future un-illuminated by a vintage of hope beyond the present dark night of weeping and sorrow. Then the love of God provided Jesus to be our substitute, and He on His part was willing to lay down His life for us, dying the just for the unjust, that He might bring us to God. Thus the sinner may now go free, for Jesus died and paid it all. The condemnation has been lifted and a new and living way opened up to life and peace.

But here the Apostle arrests our attention with a statement that is a pertinent one indeed. It is as though he would inquire of us: Now to what purpose will you live your life? You are dead, proved so by the fact that someone had to die for you -- you were hopelessly cut off from all possibility of a present or future life of fellowship with God. But you have now been graciously redeemed by the great Sacrifice of Divine love. Are you not now constrained to live your life for Him?

Here we have the Apostle bringing to our attention the very first requisite of acceptable consecration, namely an overwhelming sense of gratitude. Primarily every approach we make toward God must necessarily be prompted by love and gratitude, and this is particularly true in respect to the consecration of ourselves to Him. For this reason the Apostle's illustration is a forceful one. A man who is thus dead is of course destitute of everything in the way of possessions. He is utterly helpless to do anything for himself, and therefore is raised to life, he is indebted beyond his power to repay his Benefactor, and all that remains for him to do is to come in grateful acknowledgment, presenting himself:

"Here, Lord, I give myself away.
'Tis all that I can do."

And in presenting Consecration to you this afternoon, and for my own benefit I am prepared to say, my friends, that we have never learned the grandeur, the sublime nature of consecration until we have the realization of the fact that we are the bond slaves of Jesus Christ, bound to Him through gratitude.

We say: All my days, and all my hours, all my powers of mind and body are the Lord's. We have consecrated all to Him. But back of all that there must be some power within the heart, there must be something that gives that profession life, and I know of nothing except that complete realization of the fact that I am, by indebtedness, a bond slave of the One that bought me; that I was dead, and now I live, and I am His.

And let us bear in mind the fact that it is only when we begin in this spirit and continue under this same over-powering sense of gratitude that our consecration will continue a living reality. Nothing burns us up like love and gratitude.

Turning to the teachings of Jesus on this subject, we find this thought emphasized. He wanted no one to undertake to be His disciple unless he properly understood this fundamental principle, namely that love alone could make the consecration acceptable. Let us illustrate this:

We will suppose two individuals approaching Jesus desiring to be enrolled among His disciples, but instead of being received at once into such relationship they are urged to take time to think the matter over. They are reminded that a man building a house should first take stock of his finances, lest he find himself embarrassed by a building left uncompleted for lack of capital. A king going to war should first acquaint himself with the strength of his foe before launching into a conflict that might mean defeat for himself. So likewise, a man or woman desiring discipleship should first sit down and count the cost. Jesus always presented consecration in its fullest meaning, always leaving His hearers with its exacting demands definitely stated for their consideration. Thus the two individuals of our illustration are advised. In the course of a few days we may think of them as returning to Jesus to make report. To the one Jesus will say:

"Well, now that you have counted the cost and given careful consideration to the matter, how do you feel about it?"

In mind we imagine this one as saying:

"Why, Lord, I am glad that I have taken time to think this matter over carefully. I see now that to really consecrate myself to you will mean more than I had thought. I see that family relationship will undoubtedly be interfered with -- husband or wife or children must inevitably be given second place; wealth must unquestionably be sacrificed; much that is beautiful and desirable in the world must be abandoned if I were to take up cross and actually follow you. Under these circumstances, Lord, since I desire to be thoroughly honest, I believe I will not take the step just at this time."

In reply the Master would perhaps say:

"He that cannot willingly part with all these things is not worthy of Me. Straight is the gate and narrow the way and few there be that find it."

But what about the other individual? Let us think of this one as illustrating a true consecration based on an overpowering gratitude for mercies already received. To this one Jesus might say:

"Have you carefully counted the cost?"

"Yes, dear Lord, I have."

"And how do you now feel toward the cost of discipleship?"

"Why, my beloved Lord, the more I consider the cost to You of my redemption, of what You gave up for me -- of Your sufferings and pain and death -- I feel ashamed to even consider the cost to me involved in discipleship. You have suffered so much for me, and I can suffer so little for You, I am more than willing to follow Thee."

"But have you considered that your consecration will mean putting Me ahead of wife or husband, children, houses and lands, and all else beside?"

"Yes, Lord, I have. You have asked me to bring my all and lay it at Your feet, and I have brought all -- my humble offering, so small, so insignificant, compared with all that You have done for me. If in Your condescending love You can accept it, I gladly leave all to follow Thee. Take my life and let it be consecrated, Lord, to Thee."

This, my brethren, is consecration based on gratitude, and this is the only kind of consecration that is "holy, acceptable unto God."

Another feature that we should mention here is this:

The word goes forth, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." As we have previously suggested, the spirit of grateful consecration must be retained throughout the entire life of the individual who thus gives himself to the Lord, for consecration is not for a day or a year, but until death. The typical lessons that teach us much about true devotion to God show that there must be an entire consuming of the sacrifice on the altar, and we remember those types were very exact, with absolutely no opportunity to modify them. The bullock and the Lord's goat are wholly consumed, every vestige of the body disposed of. This is equally true in the antitype, and of this fact we have abundant Scriptural proof. David said, "I will not offer unto the Lord that which cost me nothing." He had the opportunity of accepting everything he needed for the offering he desired to make, but he refused. He would not offend God by a sacrifice that meant nothing in the way of cost to himself. By precept and example Jesus taught the same thing: "He that will be My disciple, let him deny himself and take up his cross and follow Me."

And, oh, what it cost our dear Redeemer! Yaul will always live in our minds as an illustration of it: "Through honor and dishonor, through evil report and good report: as deceivers, and yet true." "Always bearing about in the body the dying of the Lord Jesus." Therefore we do well to heed the words we have just quoted, regarding the gathering together of those who are covenanters by sacrifice.

Many there are who are covenanters by word of mouth, or by written pledge perhaps, but who are not such by actual sacrifice. The thought I gather from this specification is just this: Some promises of whole-hearted consecration are made only to be as quickly broken. Written contracts may, and

very often do, become just a "scrap of paper." So God says: Gather together My saints who have made and who are keeping their covenant by sacrifice, not the sacrifice of that which costs them nothing, not the sacrifice of that which is given out of their abundance, but the sacrifice of that which means their bodily comfort, their homes, their associations, their very life given up in self-denials, devoted service, and love. Only those who are prepared to face the fact that the entire life and all its relationships will be positively, socially, financially affected thereby, and that family ties must be materially affected also, to the point of giving up that which costs us most, will be prepared to understand what it means to keep a covenant by sacrifice. But Jesus is calling for men and women who are prepared to count their very lives as not being dear unto themselves.

But I want to emphasize another phase of consecration that to me is a very essential one. After all, what does our consecration mean? What is its purpose? Just to do a little suffering, a little sacrificing, and then get a glorious place in the Kingdom? No, that is not the great objective. What, then, is the purpose of consecration? There are two ways in which we may describe consecration. Some say, "consecration unto death;" some say, "unto the will of God." It is, indeed, consecration to the will of God. What is the will of God? Fundamentally, primarily, this is the will of God concerning you, even your sanctification. What is God looking for at the present time? What has been His great purpose during this Gospel Age? To find the few souls here and there who would be willing to suffer a little, or sacrifice in the way we have explained? No, that is not His great thought. But what God has wanted throughout this age is not a concerted world, or a reformed society. What God wants is a purified church, sanctified by their consecration to His will, so that the great sanctification included in His purpose might be an accomplished fact in their lives, and I will spend every dollar I have to find the people who have the vision before their minds that consecration is primarily and fundamentally meant to bring forth a people who realize that this is what consecration to the will of God means, who understand what Jesus meant when He said: I want a people like a city set upon a hill. Then again, consecration to God is a wonderful privilege that God's love has opened up to us whereby we may reach the very highest attainments and live a life worthy of imitation. Men enroll the names of their heroes on tablets and monuments where the ravages of time sooner or later obliterate them. God puts His heroes' names on a record that is imperishable. Of all the men that have ever lived and of all the records of exploits that have ever been written, there is nothing to compare with God's story of His faithful, consecrated servants. Abraham, the man of faith, stands out in contrast to Lot. Abraham was obedient and willing to follow God to the utmost limit. His consecration to God has made his name as enduring as the hills. But Lot, the camp follower, the very mention of his name is to call up memories of unstableness and barrenness.

Moses, raised in the midst of royalty, favored with opportunity to occupy the highest position in Egypt, but laid all aside in his consecration to God is amongst these. The Pharaohs are gone, great contemporaries of Moses have sunk into obscurity, but the name of Moses will be perpetuated forever.

Paul sat at the feet of Gamaliel, Both men were immersed in Judaism, both great men. Today the name of Gamaliel is but a little speck on the page of history, but the name of Paul has for nearly 1900 years inspired godly men and women to the highest point of zeal and devotion to God. And why? Solely because those two men were separated by the whole-hearted consecration of the life of

one of them to the Lord Jesus. One sinks into obscurity, the other rises like a mighty force whose influence can never die.

So it is today. Life is a boon indeed. Its fleeting years are few. Men come and go, leaving their impress written on the sands only to be forgotten when the wind has covered the impress. Others have put themselves in the hands of God who chisels the record of their consecrated lives in the abiding granite of His imperishable monuments to their faithfulness.

If, therefore, we would make life worth while; if we would live on and on in the eternal influences for good that shall never end; if we would have this brief span of life filled to the fullest possible measure with its greatest, grandest attainments, then by all means let us appreciate our great privilege of putting ourselves in the hands of God who is able to do all for us. And all He asks is a grateful, submissive heart.

And now a word to these dear brethren who are today presenting themselves for immersion, In the brief review just had of the subject, we trust all difficulty respecting the meaning of consecration may have been removed. We believe you have come with a true appreciation of the privilege that such a favor from God represents, and we welcome you with the warmth of a heart that glows with special love to those who respond to this gracious invitation of our Master.

But there is one thing more I would like to say to you: We are living in a very special time. The call to sacrifice by laying down life as Jesus did, and to share in His cup and baptism must necessarily soon end. We cannot be far from the hour when the Church will be complete and no more crowns available. It is therefore proper that we give thought to these things. Doubtless the question may have arisen in your mind already, or it may be that shortly some one may undertake to tell you that the door has been closed and that you should therefore forget about the high calling and concentrate thought upon some lesser portion in the Divine purposes. On this point it is needless to remind you that no one has been authorized to close the door, nor to set limitations regarding who shall be admitted at this late date into the Bride class.

It will be sufficient for the present occasion, therefore, that you bear testimony before these assembled friends of the response of your hearts to this great privilege.

If after a careful survey of your own reactions toward this step you can now answer in the affirmative the questions we are about to ask, your way is clear and we bid you welcome into the deepest bonds of Christian fellowship as prospective members of the Body of Christ.

Perhaps these dear ones might rise while I ask these questions. My questions will be: In view of what we have said in regard to the matter of consecration, and in view of the fact that we believe these are the terms of consecration presented in the Word of God, in view of the fact that we believe that consecration first, last, and all the time is the expression of a grateful heart that desires to render to God that which is right and proper:

Do you experience such an overflow of love for Jesus as your Redeemer that you are glad to lay yourselves at His feet in full consecration?

Do you now experience such a burning desire to count all things loss and dross, that you are willing to suffer the loss of all things for His sake?

Do you now realize your will so completely in accord with the will of God, that your complete sanctification and transformation into the likeness of Christ will hence-forth be the greatest objective in your life?

(Candidates nodded assent).

Thank you.

We are witnesses, my dear friends, of this noble consecration on the part of these dear ones and I trust we have all been answering in our own hearts in the same way. So as we sing together the first and last two verses of No. 134 I am going to ask our dear Brother Wilson to join me in extending the right hand of fellowship on behalf of the friends assembled to these dear ones who have thus presented themselves.

Jesus, I my cross have taken,
All to leave, and follow Thee;
Weak and poor, despised, forsaken
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet, how rich is my condition!
God and Christ are still my own.

Let the world despise and leave me,
They have left my Savior too;
Former friends are wont to leave me,
Thou art faithful, thou art true.
And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me,
Show thy face and all is bright.

Man may trouble and distress me,
This but drives me nearer thee;
Life with trials hard may press me,
Soon my rest will sweeter be.
O! 'tis not in grief to harm me
While thy love is left to me;
O! 'twere not in joy to charm me,
Were that joy unmixed with Thee.

Go, then, earthly name and treasure;
Come, reproach, and scorn and pain;
In thy service pain is pleasure,
With thy favor loss is gain.
I have called thee, Abba, Father;
I have set my heart on thee;
Storms may howl, and clouds may gather;
All must work for good to me.

Soul, then know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find, in every station,
Something still to do or bear.
Think what spirit dwells within thee;
Think what Father's smiles are thine;
Think how Jesus died to save thee;
Child of heaven, canst thou repine?

Prayer by Brother Blackburn.



5:00 P. M. -- Immersion Service "Pittsburgh Natatorium"

The immersion service took place in the Pittsburgh Natatorium. Brother E. F. Williams, of Duquesne, administered the rite, while a quartet of friends (Sister Jordan, Sister Whan, Brother Horace Hollister and Brother Bridges) sang Hymns No. 134, No. 42 and No. 160. Three brothers and three sisters were immersed, while quite a number of the friends witnessed this solemn profession.



VOTE OF CONFIRMATION Appointment of Members of Central Committee 7:10 P. M. -- Sunday.

Brother Wilson, Chairman: The action the friends took last evening in appointing me the chairman of the Central Committee, the "clearing house" as Brother Sexton put it, of five members -- brothers living in Pittsburgh and vicinity -- asking me to choose the other four members, put a grave responsibility upon me. I spent most of the night last night and today pondering over the matter. If the committee had been of fourteen members it would have been easier for me, because there are fourteen elders, able brethren, connected with the Pittsburgh Ecclesia. There has never been any friction, not the slightest in this class, and if I thought this Committee would in any way bring any trouble into this class or to any of its elders, I would not permit my name to be associated with it for a moment.

We have several groups who are doing service to the Lord and to His brethren. We have various groups who are doing service for the Lord. We have had very refreshing service through the Pastoral Bible Institute in Brooklyn, and we hope that service will continue and increase, to bring us joy and encouragement. Then there is Dr. Tones of Chicago. He is doing another service; and there is Brother Saphore, who is also doing something; and then our dear Brother John Kuehn, who is in touch with thousands of friends and class secretaries and who also helped send out programs and letters to friends and helped to make this convention a success. I hope, I sincerely hope, that some day we will all, as one unit, lift up our voices in His service, and that the only name we shall be known by will be the People of the Lord.

I called together the Board of Elders of our ecclesia, and we considered the matter of appointing these four members; and after much consideration I have named the following: Brothers J. T. Johnson, George S. Kendall, E. W. Keib, and James Jordan. Will these brethren stand up so the friends can see who they are? Now I want this convention to approve this selection. Now if any or all of these brethren are not desirable for any reason whatsoever, I want you to say so.

(By vote, the Convention unanimously approved the selection.)

We do not know what our work will be, not even what the first step is, but when we see it we will take it, and then we will take the next step when it comes, and so we will make progress.

THE SPIRITUAL LEADINGS OF ST. PAUL

Discourse by Brother A. I. Ritchie, of Chicago, Illinois

SAUL OF TARSUS had practically all the aids toward a godly Jewish life that were attainable by any young Hebrew: Circumcised the eighth day, of the stock of Israel (the only nation "known" of God), of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee (consecrated to God's service -- also the son of one), concerning zeal, persecuting the church, touching the righteousness which in the law, blameless, born a free Roman citizen, maintaining a conscience void of offense toward God and man, finely educated in the famous Tarsus schools-- the equal of those of Athens or Alexandria -- brought up according to the perfect manner of the Jews in Jerusalem at the feet of the noted Gamaliel, so that he could honestly say: "If any man thinketh he hath whereof he might trust in the flesh, I more." Perhaps only Jesus in his fleshly perfection, royal descent and divine fatherhood, had greater advantages; while Saul with his wealth, citizenship, education, entree among the ruling class and membership and standing among the Pharisees, and as a coming ruler, had other advantages.



Resting his whole hope of life and future exaltation and felicity upon the Mosaic covenant, with its rich promises to that nation, he sought to merit its promises through the keeping of ALL its law; but discovered a contrary law working within him, that when he would do good evil was present with him, and the things he would not do, those he did; and he sadly came to realize that the just, right and spiritual law which promised him life thus became unto him a law of death; and there was no help in him. Then, following the example of other good men, he turned to the credal Talmudic interpretations and traditions, and profited in the Jews' religion above many his equals, being exceeding zealous of the traditions of his fathers. These commandments of men and traditions made void the written Word of God, and helped to render more dense the fleshly veil that was upon the heart of all Jews when they read Moses; so that these theologically trained Jews were less able to recognize the purposes of God than were the common people who lacked such learning.

Shortly before Saul's birth Jesus was born the Son of God and of a virgin of the royal Davidic line, in Bethlehem; and was adopted by Joseph, also of the Davidic line, when he married Mary his mother. Wise men from the east, divinely informed and guided to his birthplace by a "star" came to see and do homage to the world Messiah. Herod, king of the Jews at that time, tried to kill the child Jesus, but warned by God in a dream his parents fled with him into Egypt, where they remained until all danger was past and returned to live in Nazareth, in Galilee. All Jews were in expectation of the Messiah, and the impending events were to make manifest the thoughts of many hearts, causing the fall and rising again of many in Israel, with resultant joy to those who should stand when he appeared. The leading Jews kept informed of all that happened. Nothing of account transpired for many years.

This Messianic hope raised a surge of missionary zeal among Jewish sects, compassing sea and land to make proselytes (who were worse off than before), to somehow prepare for a Jewish kingdom which was to rule the Gentile nations, including Rome. Much study was made of the

Scriptures, many memorizing all of them; but since they were sealed and many prophecies as then impossible of interpretation, students turned for help to the traditions of the Talmud, which being only human commandments and learning made void the written Word: as creeds al-ways do.

John the Baptist conducted a remarkable ministry for about six months, preaching repentance of sins and trespasses against the Mosaic covenant, and administering baptiser -- immersion -- in Jordan for remission of such sins. Multitudes followed him in a sudden reform surge which seemed to sweep the nation. When questioned by a deputation of scribes and Pharisees he denied that he was the Messiah, or that prophet, or Elijah, and said he was only a voice crying in the wilderness making way for the Lord. He said that a mightier one was coming after him, who would baptize with the holy spirit and with fire. Probably sensing their hostility to his presuming to teach the people, outside their organizations, he called them a generation of vipers, asking them who warned them to flee from the wrath to come, and warning them not to expect special consideration from their Abrahamic descent, for God could, if necessary, raise up seed to Abraham from stones. Thus assured that John, followed by simple common people, was not dangerous to their plans, they returned to Jerusalem, more than ever confirmed in their own counsels for building a great Jewish nation.

About the dawn of John's ministry Jesus began his in a small way in the little rural town of Capernaum, choosing for his immediate followers four fishermen, a tax collector and seven others from among the common ignorant people. The purity of his life, his majestic bearing, his astonishing grasp of the deeper meaning of the Scriptures immediately attracted multitudes, and also the close attention of the ruling classes, including the scribes and Pharisees. The closing prophecy of their Scriptures told that before the great and terrible day of God would come He would send Elijah to do another great reform work. Since the Messiah was so generally expected it, it was wisdom to scrutinize every reform movement to see if Elijah might not have come; and if so, naturally, he would be expected to join one of their sects and work with them. Though Jesus did not co-operate with them, the common people heard him gladly; because he taught with authority, with words of grace, telling of the love of God, and the nearness of the kingdom, into which even publicans and sinners could enter. He proclaimed to be the Son of God, and substantiated his claim by doing many miracles which the rulers could not discredit successfully: such as turning water into wine, feeding more than 5,000 with five loaves, calming a storm on the sea, walking on the surface of the sea, reading the innermost thoughts of others, and specially in continuous miracles of healing all manner of diseases, and even raising the dead. He said he imparted his own vitality to cure others, thus bearing their infirmities, and spending his own strength to bless and comfort others. He taught constantly in parables which the people enjoyed; and the Pharisees were grieved that he taught the people. The facts that he thus taught, ignoring their teaching authority and titles, added to his performing many of his healings on the sabbath holy day, confirmed them in the decision that could not be either Elijah or the Messiah. On many occasions they opposed him but he always silenced them by showing that their traditions had led them from the Scriptures, which he said testified of Him. Hopelessly demonized persons were delivered from their control merely by Jesus' word; and strangely the demons recognized him as a great one with authority, but he forbade them to give witness of it. So the Pharisees claimed that he did his miracles by Beelzebub, Jesus severely reproved them for speaking illy of a good work, and told them they were in grave danger of committing the unpardonable sin against light and knowledge.

Replying to their criticism of his healing on the sabbath, he told them the Son of man was Lord of the sabbath; and at various times told them that he was greater than Jonah, Solomon or the temple; that he proceeded forth and came from God, his Father, whom they said was their God; that he was older than Abraham. These things were hard to understand in view of his aloofness and works on the sabbath, and gave devout Pharisees a difficult problem to solve. Because of their confidence in the traditions they were blinded to Jesus' teachings, which his apostles accepted by faith. Doubtless Saul wished that he had lived in the times of his fathers, when such baffling questions pressed for his decisions; but he was later told that he was a chosen vessel unto God from his mother's womb; and since God "knoweth what things we have need of" and will supply them, He was thus bringing into Saul's experience the things needful, though Saul would probably have much desired to escape them. So with us all; when we learn to love God and become His, called according to His purpose, all things work together for our good though we usually cannot discern the good until long afterwards.

Jesus' manifest holiness coupled with his matchless teaching -- never man spake like this man -- and his many miracles of healing, at cost of his own vitality, considered in the light of the many prophecies and types which he fulfilled -- over 100 -- should have been sufficient to satisfy devout Jews; especially in view of the avaricious, narrow, hypocritical, ambitious, vain and narrow lives of many of their leaders, and enabled them to follow him. They asked him for a special sign, ignoring the fact that signs were constantly being given them, and he said the only sign they would get would be Jonah's three days in the fish, foreshadowing His own death and three days in the earth; after which he would be raised to life. Moses' giving Israel "bread from heaven to eat" He told them merely typed Himself, who was the real Manna from heaven, His flesh, which he gave for the life of the world.

Before the Passover feast he made a triumphal entry into Jerusalem, and was acclaimed as the Son of David who was to be their king. If he succeeded in turning the people to himself the rulers' plans of a kingdom would be ruined, and the high priest advised that it was "expedient that one man perish that the whole nation perish not." Being high priest that year, he spake this not of himself; but gave the last prophecy of the Jewish dispensation, that one man -- Jesus -- would die for that nation to save it from perishing. To their glad surprise one of Jesus' disciples -- Judas -- came to the priest and bargained to be-tray Him into their power for a small sum. The bargain was made with the express stipulation that it must not occur until after the feast, for fear of a riot of the multitude, who greatly admired Jesus. But the night before the passover, after Jesus and his disciples had eaten their passover, Jesus knowing it all told Judas, "What thou doest, do quickly," thus overturning the priest's precaution. Thus the priest found Jesus in his power shortly after midnight and hastily called together the Sanhedrin and other leading Jews to quickly dispose of him before the multitude could learn of his arrest. Suborned false witnesses against him did not agree, and in desperation the high priest adjured him by the living God to say whether he was the Son of the Highest. He said he was, and that hereafter they would see Him coming in the clouds and great power. They adjudged him guilty of blasphemy and worthy of death, and at once began to abuse him shamefully. He was soon hurried to several other courts, ending before Pilate, who found no fault in him and tried to release him. But the Jews were not to be cheated out of their advantage and stirred up the crowd to demand his crucifixion, threatening Pilate with report to Rome. He yielded to them and sent Jesus to His crucifixion at nine o'clock. At noon darkness covered the city until three, when at the moment of Jesus' death an earthquake occurred and the heavy veil of the temple was rent in twain

from the TOP to the bottom. Prominent Jews who stood near, were not so sure of things and said, "Let him come down from the cross and we will believe;" "He saved others, himself he cannot save." The multitude went home in awed silence. But there was one great stumbling stone to be disposed of. They asked and posted a guard of soldiers at the tomb to prevent Jesus' disciples from stealing his body, and then proclaiming that he was alive, as he had said he would arise on the third day.

On Sunday morning before daylight angels appeared and rolled back the stone, and opened the tomb, frightening the soldiers into a swoon. When they recovered they ran and told the Jews what had happened, and they bribed the soldiers to say that they fell asleep and the tomb was opened.

Nothing of a public nature happened for nearly two months, when on the day of Pentecost the remaining eleven apostles, with over one hundred other followers, proclaimed in many languages to the multitudes from all countries that Jesus was alive, had appeared to his followers privately, and had ascended to heaven to God's right hand; appointed by Him to be a Prince and a Savior to all Jews, including even those who had demanded his crucifixion. Thousands believed and joined the new church. The apostles began to perform similar miracles to those of Jesus, and the church grew rapidly. The Jews were unable to stop the movement. It was boldly published that the Jewish leaders were responsible for Jesus' death, but that it was so prophesied, and that "there was none other name under heaven whereby man could be saved."

Saul and others, trained in disputations, undertook to debate with Christians, and were confuted by a mere deacon, Stephen, whose spirit and wisdom they were unable to match. Then they suborned false witnesses who laid charges against him before the council. The high priest asked him if these things were true. All in the council looking at him saw his face "as it were the face of an angel," notwithstanding the false charges. Then he replied, giving a brief review of Jewish history from Abraham, showing how the Jewish people nearly always opposed God's messengers. He showed that though they rejected Moses at first God sent him back to be their deliverer under the guidance of the "angel of His presence," who led them to Canaan; and reminded them that Moses prophesied that God would raise up a greater prophet whom all would be compelled to hear on pain of death. When he told them these things, which were true, they gnashed upon him in rage; and he, looking up toward heaven, saw heaven open and Jesus standing on the right hand of God. They rushed upon him and cast him out of the city and stoned him to death; his last words being, "Lord lay not this sin to their charge; and Lord Jesus, receive my spirit." A young man kept the clothes of the executioners; his name was Saul. Saul needed such a witness, even though it had to be given before the council at the cost of the life of the witness. He probably saw how the falsehoods left Stephen looking angelic, while the truths caused uncontrollable and murderous rage in the council. Why the difference?

Still Saul was not convinced and he began a savage persecution of the church; always meeting that same Christian spirit. As he would think over all the points to be decided, one great objection still persisted: none of the rulers had seen Jesus since his death, and perhaps his followers might be in error. As he rode for a week to Damascus to continue the persecution, he had plenty of time and solitude to mentally review the whole matter, and no doubt grew tired of his role of persecutor: no one loves a bigoted man. Tomorrow he must begin again the now distasteful work. If only he could see Jesus, if indeed He had arisen, that would settle the whole matter. Suddenly a brilliant light

above the brightness of the sun shone about them and Saul fell stunned to the earth. He heard a voice, "Saul, Saul, Why persecutest thou me?" Saul asked, "Who art thou, Lord?" The reply came, "I am Jesus whom thou persecuted. But arise, go into the city, and it shall be told thee what is appointed for thee to do." When he arose he was blind, and knew not whether he would ever again see, but that mattered little compared with the mental and spiritual illumination and repose that now filled his soul since he had seen the risen Jesus, though in his glorified divine body, and all his doubts were now settled, and he had fully passed from the fetters and fogs of tradition.

On the third day Ananias was told by the Lord to go to Saul. When he demurred the Lord said Saul was a chosen vessel unto Him, and He would show Saul what things he must suffer for His name's sake, and that he would bear His name before governors and kings and the Gentiles. Ananias went and bid Saul arise and be baptized for his sins; and as he did scales fell from his eyes and his sight was partially restored. Saul was not disobedient to the heavenly vision but at once began to proclaim Jesus as the very Son of God and the long looked for Messiah. After a brief witness he retired into Arabia for three years' study and meditation, during which time his study of the written Word was enlightened by the holy spirit with wonderful revelations of the deep things of God. He then discerned the meaning of all the sacrifices of the law; how they pointed forward to the great Ransom death of Jesus canceling the death penalty in due time for the whole race, and the sin offering, canceling penalties for inherited sin weaknesses, referring to the great hidden mystery of the ages, of the consecrated followers of Jesus during the Gospel Age being counted in as mystical members of the "body of the Christ," Jesus the Head of the great sin offering for the world in general, and that God's kingdom of blessing could not come until that class was all developed and glorified. Small wonder that he wrote many times of the wonderful graces and love of God, and of being so filled with gratitude that he counted all his persecutions and afflictions and sufferings attendant upon proclaiming this wonderful message as "light affliction, which were only for a moment, working out a far more exceeding and eternal weight of glory." Such adversity did not indicate lack of love of God, but "in all these things we are more than conquerors through Him that loved us and gave his life for us." Though bonds and afflictions awaited him he was willing to endure them, and even death for the love of Jesus, who had brought such joy and hope into his life. This love for God and Jesus, and the Mystery of the Truth, swelled into a consuming zeal that overflowed toward all who obtained the same hope, and even extended to all mankind, and especially to his own race, from whom most of his bitter experiences came. He saw so clearly that "wrath to the uttermost was due to come upon them" for their national sin in rejecting and killing their Messiah, and did come at the destruction of Jerusalem when the nation was almost exterminated largely because they would not abandon their faulty creed traditions, which misled them into expecting miraculous deliverance at that time. He writes that, like Moses, he would be willing to die for them if that would deliver them. But even yet the Talmud, containing many good things, but absolutely void of the true spirit of divine prophecy, blinds Jews to the processes of God, until now impending great events will sweep both it and Christian traditions and creeds so out of the way that all will be ready for the rapid outworking of God's real Plan of the Ages in another greater trouble and over throw of world governments and the setting up upon their ruins of God's kingdom, which will rapidly prove to be the desire of all nations.

As the burdens of his wide ministry, associated with persecutions and disloyalty wore out his strength his love increased, even though those he most served deserted him and the cause. Many years were spent unjustly in prison. From there he wrote wonderful letters of advice, doctrine and

comfort to the classes formed. At last under the sentence of death he could say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them that love His appearing." For we know that if the earthly house of this tabernacle be dissolved, we have a building not made with hands, eternal in the heavens.

God hath wrought us for this selfsame thing. This class are the Sons of God, brethren of Jesus, begotten by the same Father to be joint heirs with him. If we suffer with Him we shall reign with Him, and be joint heirs with him in an inheritance such as "eye hath not seen, nor ear heard, neither bath entered into the heart of man." New Creatures in Christ. Like him in the resurrection, in the image of God: old things forever passed away, forever with the Lord.

O that I might at once go up!
No more on this side Jordan stop,
But now the land possess!
There dwells the Lord, our righteousness,
He'll keep his own in perfect peace
And everlasting rest.

Nov. 2 -- 8:00 P. M.

Brother Wilson: Tonight we have with us a brother who has two names. Formerly he was on the Watch Tower radio broadcast where he was known as "Brother Frank" -- he took the part of "Frank" in the Frank & Ernest Dialogues -- Brother W. N. Woodworth, of Rutherford, New Jersey. He is going to talk on the subject: "The Truth and What It Means To Us."

I am going to let you in on a little secret. During the convention he has been telling me about his experiences in the last few months and we were trying to work an extra session into the program for him to tell his experiences, but we are riming behind now. However, he has kindly consented in the course of his remarks to work some of his experiences into the talk and to give you the benefit of it. Brethren, I am glad to present Brother W. N. Woodworth, who will speak to us upon the subject:

THE TRUTH AND WHAT IT MEANS TO US

Discourse by Brother W. N. Woodworth, of Rutherford, N. J.

There is no doubt, beloved, but that every one of us agrees that this convention has been one of the grandest experiences of our lives; but, on the other hand I wonder how many of us have taken the trouble to analyze the situation sufficiently to know just why we are here, and why our blessings



have been so manifold. I sometimes think we miss the richest blessings of the narrow way by failing to stop occasionally to review the fundamentals of our Christian life, and why our pathway leads us into this or that experience. For the most part I fear we are all too busy with the little matters of the present and fail to properly consider the larger and by far the more important facts relative to the truth, and why we are in the truth. And so tonight, friends, while we are rejoicing in the rich blessings the truth has brought to us in this convention let us for a little while turn our minds backward to the circumstances which in the Lord's providences have been responsible for us attending the convention. I do not mean the little things that worked either for or against us having the necessary money, time or health to come here. These details of the Lord's leadings are, of course, interesting but for the present I want you to consider with me some of the underlying reasons why we are here. In other words, I want you to come with me and view a larger picture, one which if properly appreciated has in it the power to stir every fiber of our being into praise to Jehovah and His

blessed Son, our Redeemer. So friends, focus if you will your mental vision with mine while we look back over life to a time before we knew the truth. In that hazy background we see little else except uncertain shadows -- ah, yes, back there life was indeed a gloomy uncertainty. We longed to know the meaning of it all. In our perplexity, and many times distress, we cried unto the Lord in sentiments expressed in the words written by a Catholic Cardinal who no doubt felt the density of the same darkness when he penned the words of that well known hymn, "Lead kindly light amidst the encircling gloom; the night is dark and I am far from home, lead thou me on."

Yes, friends, that's the background, but as we scan the picture we notice that the hazy background seems quickly to disappear and in its place comes a veritable flood of light, and as we look upon the picture now it seems indeed to be the brightest spot of the entire panorama. What great experience of our lives we ask is thus marked by such dazzling brightness?

Think back for a moment, dear friends, and ask your-selves what great event it is in your life that seems thus far to eclipse all others so far as your relationship to God is concerned. I believe it will require very little reflection on your part before you will agree with me that the one time of your entire life that stands out above all others, the one time when it seemed that you had been lifted right off the earth entirely and made to dwell in some castle of the air, is the time you got the truth. Ah, yes, that was the time of all times to us, and while scenes of life may change, and trials of the

passing years bring wrinkles to our face and "silver threads among the gold;" yea, though after making our calling and election sure and entering into the presence of our king there is no doubt in my mind but that we will still look back to that time of all times and over and over again praise Jehovah for it.

But why, you ask, should that be such an outstanding experience in our lives? For the reason, dear friends, that it marks the time when we had the first real evidence that God had taken us into His confidence and had revealed to us some of the inner workings of His mind. In doing this Jehovah marked us as among those he considered His friends, ones whom he desired to adopt into His family. And besides this our coming into the truth marked the time when we were transformed out of the kingdom of darkness into the kingdom of God's dear son. In other words, it was the great turning point in our lives. Prior to that we were serving and worshiping we knew not what, but since then we are in the light, "old things have passed away and behold all things have become new."

Yes, friends, we came into the truth. Remember how we used to talk about it? Ah, yes, that was a wonderful time. But now let us examine that picture a little more critically: Yes, we remember coming into the truth, but what was it that convinced us we had the truth? Friends, this is one part of the picture that many of us have allowed to fade, and because of this we are falling to enjoy the richness of Divine blessings that were ours when first we knew the Lord. Yes, I again ask, what was it that convinced us we HAD REAT.LY COME INTO the truth? Was it the fact that a great time of trouble was coming in 1914? No. Was it that probably the saints would all be taken home in 1914? No. Nearly all of us are still here, yet the truth is the same as ever. Was it the fact there is no eternal torment? No, because many of us had already had doubts about that, and there are thousands in the world who know that the Bible does not teach it, yet they do not have the truth. Was it the hundred and one things about the harvest; the parables; the chronology; the covenants; the types and shadows, and what not? No, friends. Although all these matters helped to make the truth more interesting to us, yet these were not the things that changed our entire outlook on life, that made us sing "Sweet prospects, sweet birds and sweet flowers have all gained new sweetness to me."

Focus your vision a little more sharply and you will have no difficulty in seeing in the picture the thing which you still recognize as that which makes the truth the truth. Ah, beloved, how long we had stumbled on in the dark while we watched our friends, our relatives, perhaps even our fathers, mothers, sisters, brothers, go down into death without accepting Christ. If this were not true in our own family we knew that millions of others were going down into Godless graves. We rebelled against the thought that they would be eternally tortured, but we dared not entertain any hope for them. Besides this we saw the unequal conditions of life, many times had we known the wicked to prosper while the righteous suffered All this and much more had confused us until our hearts cried unto the Lord for light. And THEN THE LIGHT CAME! It was the truth!

And now, my friends, what was the truth that stirred us so? Was it not the fact that:

1st -- The great ransom sacrifice of Jesus Christ was the satisfaction for the sins of the whole world and guaranteed an opportunity for everlasting life to every human being that ever lived; and,

2nd -- That the benefits of the ransom would be made available for all the people through the establishment of the Kingdom of God on earth and a restoration of this earth so that mankind might enjoy the everlasting life purchased for them. Yes, right here on the earth, mind you; that was it. Remember how we felt like shouting these glad tidings from the housetops? **RESTITUTION FOR THE ENTIRE WORLD -- GUARANTEED BY THE RANSOM -- THAT WAS THE TRUTH.** Galatians 3:8.

Of course I am not unmindful of the fact that we also received a clearer knowledge of what it meant to go to heaven; in fact the entire Bible seemed like a new book to us, but it was the great fact of God's Kingdom for the restoration of mankind to life on earth as the legitimate result of the ransom that cleared up all the other points for us.

It had not been so wonderful to think of going to heaven merely for the novelty of walking on golden streets, or playing heroes, or watching our relatives roast in hell. But when we learned about the Kingdom work, and that the Church was called to be joint-heirs with Jesus in that work, then the hope of the church became a real hope. Friends, let me tell you this: Take restitution out of the plan of God and it would leave us in the dark today as much so as are the Hottentots of darkest Africa. Yet, in spite of this, we are prone to narrow our vision down to insignificant things which neither enhance or appreciation of God or help us on toward the Kingdom.

But we must take another look at the picture. It is getting a little nearer now hence more easily seen. Receiving the truth with appreciation it led us to a full consecration to God, which was merely an agreement on our part to do Jehovah's will. We understood that the will of Jehovah for us was revealed in the Bible and so we looked upon the Bible as a contract up to which we had agreed to live. And now, friends, right here is where the most important part of our subject enters into the picture. We have seen by looking in the picture what really constituted our coming into the truth; we have seen that it was not the aligning of ourselves with this or that earthly institution, but really the opening up of our minds to behold the great purpose of God for human redemption. And now what does that truth mean to us?

As we scan the picture of way back there when we came into the truth, we see that it led us to consecration, but did we then, and have we since, had a clear appreciation of what God's will is for us, and if so have we been doing that will?

This is the question, beloved, which I desire to have a heart to heart talk with you about tonight.

Taking for granted that we have all done the best we could in the past, where do we now find ourselves in the picture?

Remember, friends, that while we are viewing a picture of our own lives, God is doing His part in the painting of that picture. It was He who brought that great flood of light to us -- the light that dispelled the clouds of darkness and doubt. But what are we doing with that light today?

When we first beheld it we prostrated ourselves before the Lord and said. "What wilt thou have me to do?" Are we still in that attitude, or are we allowing the selfishness of our own desires to stand in the way of the light and thus obscure the beauty of the picture? All of us, I trust, will answer that we are as keenly interested in doing the Father's will now as when first we got the truth. But some may say we have been confused as to what the Lord requires of us; it is a matter difficult to decide. Well if this be true, friends, what could profit us more than to examine our contract? Surely the Lord would not give us the truth and then leave us in doubt as to what to do with it.

If I should put the question to this audience as to what is the most important thing for a Christian I doubt not but that I would receive a great variety of answers; answers which would perhaps mean about the same thing, yet on the whole but partly express the truth of God's Word. There is no one passage of the Bible that in it-self sums up the duty of a Christian. It is only as we take into consideration the entire testimony on this subject that we really find our true position in the great picture.

One of you may answer that the will of God is our sanctification, yet we would still be left to discover the meaning of sanctification.

Quickly some one responds and tells us that sanctification means a setting apart to a holy purpose. And yet we must find out what that holy purpose is to which we are to be set apart.

Another will answer that the most important thing for a Christian is to have the Christ life formed in them. That's a good answer; but, my friend, will you please explain to us what the Bible represents as the Christ-life?

Another will tell us that we must develop the fruits and graces of the holy Spirit. But what are the fruits and graces of the holy Spirit?

Ah, ha, answers another, the fruits and graces of the holy spirit are joy, peace, patience, faith, brotherly kindness and love. That's fine, but what kind of joy, what kind of peace, what kind of patience, what kind of faith?

A doctor who performs a dangerous operation must exercise much patience in the careful handling of his instruments, but such patience surely is not one of the fruits of the holy Spirit.

Let us agree that all the answers are correct, yet we must also agree that in them we find very little real information. We must again go to the Bible and see if there isn't a key, so to speak, that will unlock the meaning of these various expressions. Perhaps the most comprehensive of the answers is that we must develop the Christ life. Paul said, you remember, that he travailed in birth again for the church until "Christ be formed in them."

So now let us ask ourselves a question that will bring us face to face with the real issue: "What is the Christ life?" Clearly does the Bible indicate that the Christian's is to follow in the footsteps of Christ, so let us find out the kind of life He lived. What was His chief concern at all times? WITH WHAT DID HE BUSY HIMSELF? If we get that question settled in our minds we have a touchstone upon which we can measure our understanding of every other passage of scripture relative to our responsibility toward God.

In the 61st chapter of Isaiah is a prophecy which Jesus applied to Himself in which it is clearly shown that His life was to be used in making proclamation of the truth concerning the glad tidings of the kingdom. And, beloved, there is no indication that Jesus spent any amount of time doing otherwise. Even His works of healing and raising the dead were in illustration of the great benefits coming to the people as a result of the establishment of the Kingdom. This was the chief concern of Jesus' life, first, last and always. THIS WAS THE CHRIST LIFE, a life of service for the glory of His Father and the good of His fellows. Jesus in fact was the greatest servant of all times; He came to be a servant and his service was that of the truth, and He was faithful unto death.

In case you may have fearful forebodings as to what I am leading up to let me say right here that I have no apology to offer for the plain statements of God's words. If some have selfishly used the Bible to promote a service that is not pleasing to the Lord, it is no reason why we should hesitate to enter into that which the Bible so clearly indicates to be God's will for us. So now, dear friends, having located the key with which to unlock some of the other statements of the Bible, let us use it and find what the results will be.

Take the scripture concerning our sanctification, our setting apart to a holy service. If Jesus was anointed to preach the glad tidings, and we are to follow in His steps, then it must be that our holy service consists in the service of the truth. And does not the prophet tell us that this work is committed unto the righteous, to those who have clean hands and pure hearts. It is indeed a holy work, and herein lies the incentive to true purity in thought, word and deed.

Hear what the Apostle Paul tells us on this point in 2 Corinthians 6:1-10 -- In the closing verses of the chapter, preceding this one, the Apostle tells us that we are Ambassadors for Christ, and that we have committed unto us the word of reconciliation. In the first verse of chapter 6 (2 Corinthians 6:1) he reminds us that we are "workers together with God," a great favor which we should not treat lightly or receive in vain. In 2 Corinthians 6:3 he admonishes us not to give offense in anything that the "ministry be not blamed."

Herein, friends, lies the reason for all the scriptural admonitions to purity and righteous living -- "that the ministry be not blamed." The ministry of the Truth is the important thing, all other efforts must be in order that the "ministry be not blamed."

Hearken to the further detail of his instructions in this respect: "In all things approving ourselves as the ministers of God -- in much patience." Ah, yes, this is the kind of patience a Christian must have, the patience that will enable him to continue faithfully in the ministry of the truth: "In afflictions, in necessities, in distress". No, not the necessity, the distress, or the afflictions that are experienced in the slums of a great city, but those which come as a result of our ministries.

Next he mentions stripes, imprisonments, watchings and fastings. And then, "By pureness, by knowledge, by long-suffering, by kindness, by the holy spirit, by love unfeigned." From this we see the real necessity for purity, the real necessity for knowledge, for the guidance of the holy spirit, and the true manifestation of love -- it's in the work of the ministry. In 2 Corinthians 6:7 Paul points out that this is the real use of the armor of righteousness. In 2 Corinthians 6:9 he assures us that it is thus that we die and yet live, showing that our burial with Christ into his death is by virtue of the fact that we follow in his steps as faithful ministers of the truth, and we live anew in Him because we have entered into this new life work of being His Ambassadors. "And while poor," the apostle says, "yet we make many rich." Here is a measure of our reward, a foretaste of the blessing that will be ours in the Kingdom work of the future when our ministries of the present will be eclipsed by the still greater service of restitution for all mankind.

The Apostle Peter informs us that if these things, these Christian graces, be in us and abound they result in activity -- if we do these things we cannot be idle, and so an entrance shall he ministered unto us into the kingdom. Now turn to Philippians 2:14-16, and there you will find out that in order to blameless as the sons of God all things must be done without murmurings and disputings, that the word of life may be properly held out to a people among whom we shine as lights.

In 2 Peter 2:9 the Apostle tells us plainly that the only purpose of our being brought into the light of truth is that we might let it shine and thus "show forth the praises of Him who called us out of darkness into his marvelous light." In case you think I have overstated the facts in connection with this text let me read to you the words of our dear Brother Russell relative to the same passage. This quotation is a part of an article which appears in a recent issue of the Herald of Christ's Kingdom. In reprinting the article the editorial committee of the "Herald" tell us they sought to select something from the pen of Brother Russell that would meet the peculiar requirements of this present time of testing. Before this Convention, beloved, I wish to congratulate the Editorial Committee of the "Herald" upon selecting such an article as the one from which I am about to quote. It would, of course, be difficult to find any article written by Brother Russell in which he did not stress the importance of our faithful ministry of the truth, but in this one he seems to be especially inspired with the importance of our responsibility, as ministers of the glad tidings. In part he says:

"Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If, indeed, we have received the light and have consecrated ourselves fully to God, let us ask ourselves: What am I doing to show forth the praises of Him who bath called me out of darkness? Am I going forth to my neighbors far and near? Am I busy from day to day in seeking to vindicate the Divine Character, and to make known God's righteous ways? Am I economizing time and means and so arranging my temporal affairs as to give as much time as possible to the work? And then am I diligently studying to make myself thoroughly familiar with the Truth so that I may indeed be a living epistle known and read of all men within the circle of my influence -- a workman that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus --
All my being's ransomed powers;
All my thoughts and words, and doings,
All my days and all my hours?"

"If so, then we are just narrow-minded enough to say: This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into His marvelous light."

Thus, dear friends, did Brother Russell admonish us. And did he act in harmony with this? He did. Seeing the great light he devoted his entire fortune and the remainder of his life that you and I might know the truth, and hence be here at this Convention. We say we are here in memory of Brother Russell, yet if we return to our homes without having within us a burning desire to be active in making known the glad message of the kingdom, our coming here will be but a waste of time, and our claims of love and respect for Brother Russell will be but an empty boast.

Do not misunderstand me, beloved, I am not minimizing the importance of all the various graces of Christian Character. These things take on a real importance when we fully recognize the significance of our calling into joint-heirship with Christ in the Kingdom work, but the development of true Christian character is impossible unless we go about it in the right way. As well may we try to jump in the ocean without getting wet as to undertake the development of the Christ life without being active in the service of the Truth. Yet on the other hand, our service of the truth cannot be acceptable to God unless we are mindful of the necessity of all those sweet graces and fruits of the holy Spirit as the background of our ministry. To attempt either one without the other can result in naught else but a lop-sided Christian, and finally an entire loss of the truth.

Now, dear friends, let us look at that picture again. In it we find ourselves the Ambassadors of Christ, holding forth the Word of life -- the Gospel. With this proper appreciation of our privileges we discover that every time we have the opportunity of speaking the truth to others we are again refreshed by it ourselves. Thus that coming-into-the-truth-thrill is renewed again and again. Talk about joy, beloved, there is no joy on earth to compare with the joy that is ours when we can find even one soul that will listen as we tell them of God's great Plan. But how long must we keep up this work? you may ask.

In answer to this question let me say that there is nothing in the Bible to indicate that the time will ever come when it would not be pleasing to God to make known the glad tidings. If we have been placed here as His witnesses then it must be that we are to continue on until death, and so the Apostle tells us, "Be thou faithful unto death and I will give thee a crown of life."

And now, friends, having reviewed briefly the past and present of our relationship toward God let us take just one glance with the Apostle into the future and see if there we can find ourselves in the picture. Turn with me to the 20th chapter of Revelation and there see the Apostle John pull aside the parting veil that we may scan the picture as it appears in completion. And, mind you, he even tells us whom he sees in the picture. Beloved, as we take this glimpse of those who finally reign with Christ let us ask ourselves seriously the question, "Do I tally with the description of those who

have made their calling and election sure?" The Apostle knew we would be anxious about this matter and so, for our information, he says: "And I John saw the souls of them that were be-headed FOR THE WITNESS OF JESUS AND THE WORD OF GOD, and they lived and reigned with Christ a thousand years." What more can I say than this. Those who gain the kingdom are those who lay down their lives as witnesses for Jesus and the truth. So clearly does the Apostle describe the future realities of the picture all we can do is to ask ourselves the question, Will I be there?

But how can I make known the glad message? you may ask. An investigation conducted by Brother Russell in the New York district many years ago revealed the fact that by far the larger number of those who come into the truth are reached through personal contact with their friends, or neighbors, or relatives. This shows that the most important method of preaching the truth is one that is within reach of all of us. We can all be active in our own community, and avail ourselves of every opportunity to show forth the praises of God among our friends. We are not called to interest people in some particular organization, or the work of some organization, but simply to tell them the Truth. You have the truth stored up in your own mind, you have neighbors who will be glad to hear about it, hence use the opportunity and rejoice in it. It may be that in the Lord's providence He will show us the way for a more general work -- some way, so to speak, whereby you may be helped to discover those in your community who have the hearing ear. If so, be ready to support that work and cooperate with it. Above all, pray for the Lord's blessing upon the ministry of His Truth, that His people may be guided in doing the things which will be pleasing to Him.

What will be the result? Friends, the most important result is that we will prove our loyalty to God and to His beloved Son. The results in respect to those to whom we minister is merely incidental. But this I will say: there are more open minds for the truth today than there have ever been before. The people are willing to think now, and they want to know. It is our privilege to tell them.

Yes, beloved, we have the truth -- that which shows us clearly the destiny of men and of nations. It is given to us that we may be its representatives. To us this means that we have a responsibility in making it known to others now, and if faithful in this we will share in the still greater work of blessing all the families of the earth in the Kingdom.

MY PERSONAL EXPERIENCES

And now for those experiences about which Brother Wilson told you. In reality they are not so much different than many of you have had, except perhaps they have had more to do with the Society headquarters. For several years I had been connected with the radio work at Brooklyn, and my part of the work brought me in such close touch with all the wonderful fundamentals of the truth that I could not help but see that the plain simplicity of the truth was being more and more ignored by the higher-ups. Many times I was told that I should make the dialogues more up to date. I tried time and time again to prepare a radio dialogue on some of the newer truths, so-called, but I found it impossible to present sufficient scriptural proof to justify talking about them before the public, and after all, beloved, the public is not interested in whether or not those who do not agree with a certain man are serving the devil or not. The more I sought to present the plain, beautiful truths that we learned when we first got the truth, the more wonderful the truth really was to me, and the less interest I had in all the various guesses of man. More and more I realized I was out of place -- something like the colored man who decided that while he was in the right church, yet he

was in the wrong pew. All Christians are in the Church of Christ, the only true Church, but many times men try to bind us down to their ideas of truth, and then we find it necessary to move, and never before has it been more necessary than now, to take a stand for liberty -- the liberty wherewith Christ makes us free.

I always believe in looking before I make a move, so I went to see some of my old friends -- friends of years ago -- friends who had ceased to walk along in the "Channel." I wanted to find out if they were still in the Truth. I had been told that every one who left the Society soon went out of the truth. But then we have been told many things. Some have told us that to read the Scripture Studies once a year would keep us in the Truth, yet many who told us this are now saying that if we read the Scripture Studies we are sure to go out of the Truth. So you see, friends, it isn't wise to depend too much on what we are told. As for me, I think it is a wonderful thing to keep reading the Scripture Studies. From these we received a knowledge of the truth, and this truth is as good and as precious today as it ever was.

Well, to make a long story short, about six weeks after I had made my visit to the friends of the Pastoral Bible Institute (for this is where I made my investigation), the President of the Society received a letter from some one, I don't know who (if I knew who it was I would write a letter of thanks to the person), saying that there were spies working right at Bethel who were going to the camp of the enemy and giving out information, and that I was one of these spies. Friends, the only kind of information I am interested in giving out is the information of the Kingdom; that is the only reason I was staying at Bethel -- I thought I had a better opportunity of giving out this information there than anywhere else. When the President received this letter he immediately sent for me and asked me if I really did do such a detestable thing. I told him I had made such a call, but when he insisted as to all the whys and wherefores of it I told him that what I did outside of Bethel was my own business and not his. I mention this, dear friends, that you might thank God the more for your freedom. Well, the President promptly told use that I could no longer remain at Bethel, and that he intended to expose me before the entire Bethel family. Imagine that if you can! Are we living in the dark ages, that an honest Christian must be "exposed" for seeking to know the will of God?

In order to shift the responsibility and possibly with the thought that I might weaken, a meeting was called of the entire board of directors, although one or two were not able to be present. Before this board I had the grand privilege of witnessing to the fact that God has not committed His truth to any man, or to any set of men. Friends, there are hundreds of organizations in the earth that claim a monopoly on the truth, but how silly these claims are. And is such a claim any less silly when made by one who is supposed to know better? Against this very thing we rebelled when we left Babylon, yet thousands of otherwise earnest Christians are permitting themselves to be fooled by it again. They are being fooled because this newest of ecclesiastical systems is called the Lord's Organization, instead of the Lord's Church. But regardless of name, the bondage is the same. You know as well as I do what happened when you tried, in our class, to have the new "truth" proved by the Bible. Friends, this same sentiment of, "Open your mouth and shut your eyes, and I'll give you something to make you wise," prevails at "headquarters" more than in any of the outside classes. I well remember one instance when a question came up for discussion -- a question on which the Watch Tower and the latest book had contradictory answer -- that not a single person in the entire Bethel family dared to comment, because no matter which way they answered, they would be out of harmony- with what the Judge had written. But I'm getting off my subject.

For more than an hour every possible effort was made to prove that I had gone to the Institute as a spy -- as if any one in the "Lord's Organization" would worry about spies! There were of course many things said at that meeting, but I will merely relate concerning the two main points on which I was asked to leave Bethel. I was told that I wouldn't be given the privilege of resigning, which reminded me of the words of the prophet, "Your brethren that hated you and that cast you out said, the Lord be glorified, but he shall appear to your joy and they shall be ashamed." One of the conditions upon which I could re-main at Bethel was this: I must concede that all the friends outside of the Society were dishonest and hypocrites. In other words, I must be willing to judge my brother. Several times the question was put to me as to my position in this matter and several times I affirmed the fact that the Lord alone is the judge of such matters. Because I refused to judge my brother, I was told that I was in a very dangerous position. How sad it is, dear brethren, that those who profess to serve a God who had made a loving provision whereby all the families of the earth are to be blessed, should find it necessary to transgress so far from the real spirit of Christianity as to be willing to judge and condemn all except, "Me and my wife, my son John and his wife." By my refusal to take such a stand I was myself classed as a traitor and a heretic. The Bethel family have been warned not to speak to me, and -- behold what irony -- to support this action the words of the Apostle Paul (Romans 16:17, 18) are quoted in which he tells us to "Mark those that cause divisions among us, contrary to the doctrines which we have learned, and avoid them." By all the rules of language, this text could apply to no one else except the Society, for the reason that the Society folks are the ones who have caused all the divisions; and they have caused them contrary to the doctrines which we have learned -- they have refused to tolerate the doctrines which we have learned and proven to be true, and cast out those who dared to stand for the truth. Very forcibly did the Judge remind me that I was not resigning but being put out. I ask you, therefore, Who caused this division?

Another article of the catechism to which I must sub-scribe in order to remain at Bethel was the one that holds up the Society as the one and only true church, or organization, and that all outside of this were of the devil's organization. I promptly told the judge and his board of directors that such a claim was an insult to God. I want you to know, friends, that I never was a "Channelite." I always looked up the Society merely as an instrument forwarding the Kingdom message -- nothing more -- and that's all tic founder intended it should be. It is only since those "flashes" have been coming from the "temple" that we discovered that the Society was the sole custodian of our spiritual food and general welfare. The idea of the Channel has been worked overtime. It is the same old trick of the devil presented in a new light; and so cunningly has Satan been in drilling the idea into the minds of the friends that it looms up in front of their mental vision as a great veil of superstition which entirely prevents them from using their reason, or even attempting to use it. Let some one in the class dare to ask a question which would seem to cast a doubt as to the correctness of the Watch Tower, and that one is at once looked upon with suspicion. Such, dear friends, is the Christ-like effect of the "Channel" doctrine.

Never even in the darkest period of the dark ages did the Catholic Church hold such a grip upon the minds of its subjects.

I am not condemning any of the dear brethren of the Society; I would like to see them all come into the truth again, just as I have done. In this respect I believe the harvest work has just begun. In this

respect I believe that the majority of the friends everywhere are very honest and sincere, and while now it may sound to them like sacrilege to hear me speak the way I am, yet later I am sure many of them will see their privilege of taking a stand for the real freedom of the truth. In the mean-time let's go on with the Kingdom work; and if others think that the world wants to know who the new man of sin is, or how long Satan remained unconscious when he bumped his head on a rock when he was cast out of heaven, well let them tell those things to the world, if they can find any one to listen. But as for us, let us present the plain simple message of the Kingdom, the message for which there is a famine in the land at the present time.

I suggest, dear friends, that we endeavor to be very kindly disposed toward our brethren in the I. B. S. A. The truth, you know, is the most wonderful thing in the world, and they still think that the truth came from the Society. But of course it didn't. The truth came from the Lord through His beloved Son, and the prophets and the apostles. And then, down here at the end of the age, the Lord used our dear Brother Russell to set it in order for us so that we could understand and appreciate it. Today the Society is trying to take the truth from us. And let me say this -- say it as one who has recently been freed from bondage -- that the rank and file of the friends over the country are unable to prove or even to understand the so-called truth that is being dished out to them. They try to think it is wonderful, because it is new and because it comes from the "Channel," but as for being able to grasp very much of it, they are unable to do so. How different it is with the real truth! How glad we are for every opportunity to set forth the proof of it, and how plain and clear it is. So may we continue to rejoice in this "Old, Old Story," and even,

"When in scenes of glory
We sing the new, new song,
'Twill be the old, old story
That we have loved so long."

Brother Wilson, Chairman: Now we are going to have just one more service, and this is a parting service, commonly known among real Bible Students as a Love Feast. We are going to sing a hymn, during which the brethren who have served this convention from this platform will align themselves here, across the front of the auditorium. We will sing the first verse of Hymn No. 232, and then we will ask Brother Woodworth to offer a brief prayer.

"O where are the reapers that garner in
The grains of wheat from the tares of sin?
With sickles of truth must the work be done,
And no one may rest till the harvest home.

"Few are the reapers; Lord we will join,
And share in the work of the Harvest time.
O who will not help to garner in
The grains of wheat from the tares of sin."

Prayer by Brother Woodworth.

THE PARTING LOVE FEAST SERVICE

Brother Wilson. Dear friends, we have come to our parting service, conducted this year as we did last year, by having all the speakers who appeared on the program take their respective places along the platform, and then Brother Williams will outline how the friends are to move forward, shaking hands with the brethren in a parting service, and while we all sing together that familiar hymn, "God be with you 'til we meet again." If you don't want to go after you have shaken hands with the brethren, you can come in again the back way. But we all want to shake hands with the brethren who have served so efficiently and brought so much comfort to our hearts.

(The following brethren lined up in front of the platform):

Conrad Kuehn, P. L. Read, - - Gates, L I. Margeson, C. P. Bridges, W. N. Woodworth, L. Zink, E. D. Sexton, L. W. Jones, G. S. Kendall, A. I. Ritchie, J. T. D. Pyles, Walter Sargent, A. M. Saphore, W. M. W"isdorn, H. E. Hollister, Benj. Boulter. (Brothers Nybeck, J. G. Kuehn, L F. Hoskins, W. C. Christian and J. C. Clark had to leave the Convention before this service.)

"God Be With You 'Till We Meet Again"

CLOSING OF THE SECOND 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;
Smith death's threatening wave before you,
God be with you till we meet again.

THE PATH OF THE JUST

After Thoughts by Brother J. G. Kuehn

THE path of the just is a path from dishonor to glory, from weakness to power, from immortality to immortality. As we have borne the image of the earthy, we shall also bear the image of the heavenly. We shall all be changed in a moment, in the twinkling of an eye, at the last trump.

Looking back over the pages of history, at the hand of prophecy, front the days of the outpouring of the Holy Spirit, we find that the Master's promise, "Lo, I am with you alway even unto the end of the age," has been fulfilled. We find that during the period of the harvest He has made us to sit down to meat and that He came forth to serve us and has fed us on the finest of wheat. It is still a cause for rejoicing and for the giving of thanks, and binds us to Him with cords of love. Surely, "looking back we praise the way God has led us day by day."

Because Jesus has promised never to forsake us, and God has promised that He would do nothing "but He revealeth His secrets unto His servants, the prophets," we can face the dark clouds, which are now more and more gathering over all the world, with confidence and rejoicing. The dark clouds which are now and have been gathering for more than a year over all the world and are causing men's hearts to fail with forebodings of the future, do not disturb us. We know that our deliverance draweth nigh, and we long to tell the world that soon the reign of sin and sorrow will have ended and that the Kingdom of Righteousness will be established in all the earth forever.

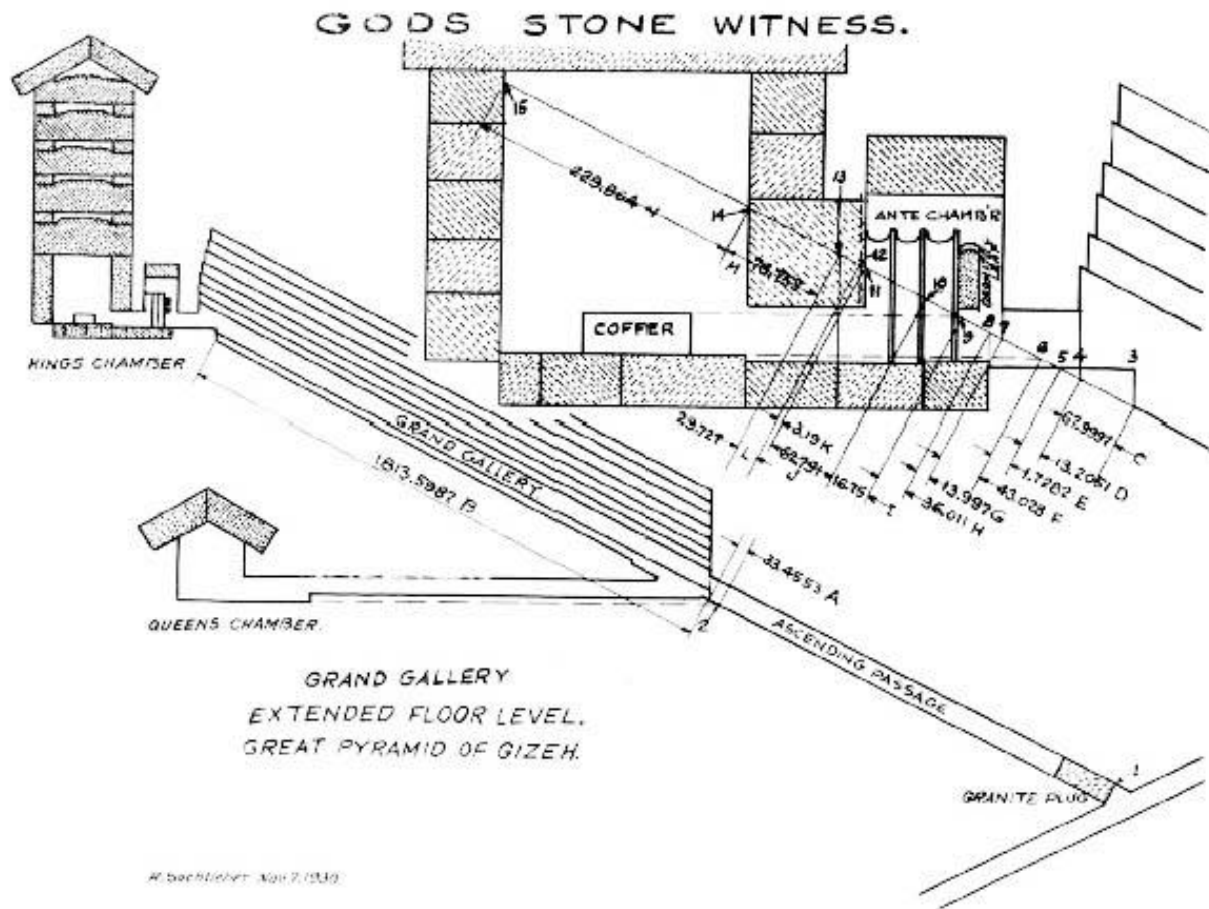
As in every time of need God's providential care has been over His Church, so today. We are kept as it were in the hollow of His hand and His wings cover us.

In a special way He is comforting us with an added comfort, with a message which He prepared long centuries ago, long before His covenant with Abraham, long before Abraham was born. Let no one be deceived. Let no one disdain this message. Let no one bring dishonor upon God by disregarding His wonderful corroboration of the Divine Plan of the Ages laid down in the Great Pyramid. Let us not lightly pass by this monument to God's foreknowledge, a monument to His love and marvelous power, in which He is doing all things after the counsel of His own will. Let no one say that the message of the pyramid is a message for the world only. God is not now dealing with the world. He has set aside the age to come for that work. The world will not need this witness as much then as we need it now. The things written aforetime were written for our instruction. True it is, that both the Bible and the pyramid will be opened up to the world in the next age, but it is also true that they are not for the world now. The Bible is now a sealed book to all but the saints and the pyramid is either a mystery or a stumbling block to all but the watchers.

To assist in the study of the time features of the pyramid, accompanying chart has been prepared. It shows the path of the just, beginning with Jesus, born under the Law, continues with the Church along the floor line of the Grand Gallery to the Great Step. From this point the floor line is reckoned as extended and carried right through the Great Step, on upward through the Ante Chamber, then through the solid masonry to the north wall of the King's Chamber, and ends at the south wall of that Chamber, its farthest limit.

The chart gives the measurement along this line at points where other lines or levels intersect it as follows:

- Point 2. The extended floor line of the Queen's Chamber.
- Point 3. The face of the Great Step.
- Point 4. The vertical line of the south wall of the Grand Gallery.
- Point 5. The floor level of the First Low Passage.
- Point 6. The extended floor level of the King's Chamber.
- Point 7. The vertical line of the north wall of the Ante Chamber.
- Point 8. The vertical line of the north edge of the raised floor stone in the Ante Chamber.
- Point 9. The extended line of the top of the Coffin.
- Point 10. The south edge of the raised floor stone in the Ante Chamber.
- Point 11. The south wall of the Ante Chamber.
- Point 12. The depth of the grooves in the south wall of the Ante Chamber.
- Point 13. The vertical line of the floor joint in the second Low Passage.
- Point 14. The north wall of the King's Chamber.
- Point 15. The south wall of the King's Chamber.



This method of measuring along the extended floor lines of the chambers and passages is not new. Its correctness has been established by the fact that we get the 1914 date at the subterranean chamber by extending the floor line of the descending passage (See Edgar Vol. 2, p. 188) even as we get the 1914 date at the south wall of the Grand Gallery (See Edgar Vol. 2, page 70). The same principle applies in arriving at the proper measurement of the first ascending passage. To get the full length of Israel's favor it is required that the Granite Plug be measured as if it were extended its full length. (See Studies Vol. III, p. C346.)

Chronology is seemingly not a feature of the horizontal passages of the pyramid. A brother points out that they seem specially to serve to indicate duration rather than chronology, but that they also serve other purposes. Now let us call to mind that the elate of the birth of the Babe at Bethlehem is shown in the pyramid by extending the floor line of the Queen's Chamber to the First Ascending Passage; Jesus born under the Law, yet separate from sinners. (See Edgar Vol 2, p. 110).

Since the Queen's Chamber is on the plane of human perfection (Studies Vol III, pp. C369-C376), and therefore the extended floor line of that Chamber indicates the Lord's birth on the human plane at the point of intersection with the First Ascending Passage, Point 2, it is suggested that the King's Chamber, on the higher plane, represents the plane of spirit nature, and that therefore the extended floor line of that Chamber to Point 6 would indicate the birth of the Church as spirit beings on the spirit plane. The distance from Point 2 to Point 6 is 1929.987 inches, which, reduced to years and days, indicates December 25, 1930.

Again it is suggested that the date just mentioned may not be the date for the marriage of the Lamb, but that in harmony with the ancient Jewish marriage custom under which the betrothed Jewish virgin was separated from her own people and for a time, about a year, lived in the home of her friend, may picture a corresponding experience of the completed church.

It is further suggested that Deuteronomy 24:5 where it is stated that a man taking a new wife should not go to war or be burdened with any business for a year, may have a bearing in the case of the Church, and that the marriage of the Lamb would not take place until about a year after the December 25, 1930, date. Computing the distance from Point 4 to Point 12, at the grooves in the south wall of the Ante Chamber, on the scale of a month to an inch, the date December 10-11, 1931, is indicated as the time set for the marriage of the Lamb.

The study of the extended floor line of the Grand Gallery is full of interest. For instance, the marriage supper of the Lamb, and the change of the Great Company, are pointed out as due at Point 13, the joint of the two granite floor stones in the Second Low Passage. The marriage supper is followed by the going forth of the Lamb and the armies of Heaven to rule the nations with a rod of iron, and the treading of the winepress of the fierceness of the wrath of Almighty God, until all things are subdued and everlasting peace is established; when the song of the angels will have been fulfilled, "Glory to God in the highest, and peace on earth, good will to men."

Brethren, let us not be listless in these stirring times. Let us encourage one another to study, to watch, and to pray. The time is at hand. He who so abundantly blessed the faithful watchers in their

earnest seeking to know the date of the Bridegroom's coming in 1914 and again in 1928, has asked us not to become weary.

By His grace we will honor His name and do what He asks us to do; we will search, we will watch, and we will pray. In due time we shall know and shall not be taken unawares. Yes, come Lord Jesus! Amen.

FACE TO FACE

Face to face with Christ my Savior,
Face to face -- what will it be?
When with rapture I behold Him,
Jesus Christ who died for me.

Only faintly now I see Him,
With the darkling veil between,
But a blessed day is coming,
When His glory shall be seen.

What rejoicing in His presence,
When are banished grief and pain:
When the crooked ways are straightened ,
And the dark things shall be plain.

Face to face! oh blissful moment!
Face to face -- to see and know;
Face to face with my Redeemer,
Jesus Christ who loved me so.

Chorus

Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by!
-- Selected.

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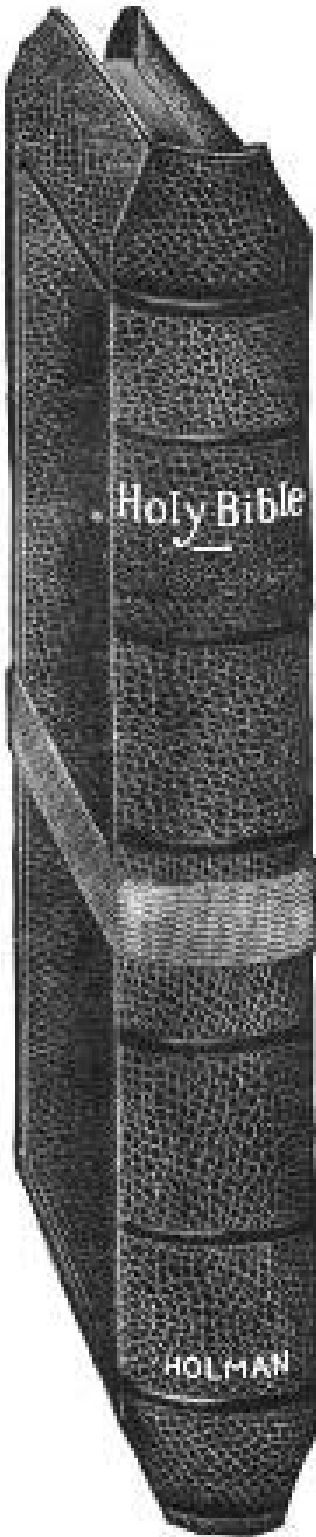
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I RECEIVE so many requests from friends scattered throughout the country to secure for them various things to help them in their work of spreading the "glad tidings," that I have been conducting this Agency whereby I can be of more assistance to them, and I hereby announce that I will be pleased to assist you in 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"	1.00	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 1/4 x 7 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.

EXTRA COPIES OF THIS 1930 "SOUVENIR CONVENTION REPORT"

More and more friends are getting free from bondage and enjoying greater Christian Liberty and Fellowship; therefore,

EXTRA COPIES OF THIS 1930 "SOUVENIR CONVENTION REPORT"

I have had sufficient extra copies of this fine Souvenir Report printed, and can supply them at \$1.25 per copy. Many friends are ordering extra copies, not only to help the work along, but also so that they may have on hand some extra copies to loan or give to those who are from time to time coming out into greater Christian Liberty and Fellowship. Your co-operation in disposing of these Reports will be appreciated.

1920 "SOUVENIR CONVENTION REPORT"

I still have several hundred copies of that Report on hand, and in order to get the into the hands of friends who have not received a copy, or who may later get free from any bondage in which they may now be, I offer the rest of these Reports, as long as they last, at 60c per copy, or \$6 per dozen. Order what you can use as a circulating loan, or to give to those not financially able to purchase.

BIBLES

Bibles at Special Rates. If you need a Bible for yourself, or for a gift for a birthday or Christmas, write and I will send you a list of some special values.

See announcement on page 120 of a SPECIAL BIBLE.

Zion's Glad Songs

Many inquiries have come in for ZION'S GLAD SONGS, by Brother M. L. McPhail. I have therefore made arrangements for the publication of another edition of these fine songs, providing there are enough orders to warrant going to the expense of publishing them.

Religious people as a rule like to have variety in their songs, and use one book for one service and another book for another service. I therefore recommend ZION'S GLAD SONGS as a sequel to the HYMNS OF DAWN. Many of you are familiar with these fine songs, but to refresh your minds as to their character, and the reason for publishing them, I quote herewith from the Preface of the book, as follows:

To the Dear Friends of the Truth:

"Whatsoever ye do, do all to the glory of God." -- 1 Corinthians 11:31.

Our motives in compiling and issuing ZION'S GLAD SONGS complete have been the glory of God and the spiritual upbuilding of His people.

In sending out this work, it is hoped that the selections included therein will be found to contain "meat in due season to the household of faith."

In compiling this book the author has had in mind the times in which we are living, and the troubles, trials and discouragement, with which the Saints are and will be encompassed; and he has therefore introduced such songs as will be specially suitable to those conditions; songs, which, he believes, will be instrumental in God's hands in encouraging, strengthening, upbuilding and establishing the Lord's dear people -- thus helping them to surmount all difficulties to which they will be subject.

If ZION'S Glad Songs Complete be instrumental in accomplishing the things mentioned, the Author will feel well repaid for his labor in connection with the book.

Your brother and fellow-servant,
M. L. McPHAIL.

PRICES: Single copies, 75c; 12 copies to one address, 70c each; 25 copies, 65c each; 50 copies, 60c each, and 100 copies, 55c call. Postpaid to any part of the world.

Kindly let me know as soon as possible, and if enough orders are received, we will issue another edition immediately. If enough orders are not received, any money paid on their account will be refunded.

Jerusalem and the Jew

Every Bible Student is, or should be, interested in the Jew, because of being God's chosen nation and who, as Paul said: "Hath much advantage everyway, but especially because to him were committed the oracles of God." The Bible is full of prophecies concerning the Jew and the important place he plays in God's program; many prophecies concerning him have been fulfilled, others are being fulfilled right now before our very eyes, and others are to be fulfilled in the future.

L. Sale-Harrison, who has given great study to this question, has written four special booklets which show how wonderfully Biblical prophecies are being fulfilled in present-day happenings:

The League of Nations: The Future of Europe, and the Resurrection of the Old Roman Empire. Price, 25 cents. The Coming Great Northern Confederacy; or the Future of Russia. Price, 20 cents.

The Anglo-Saxon Nation; or Is Great Britain Israel? Price, 20 cents.

The Remarkable Jew: His Wonderful Future; God's Great Timepiece. Price, 50 cents.

The Set of Four will be sent post free for \$1.00.

These books answer many perplexing questions that men are asking. "The League of Nations" deals with the future of Europe and the Resurrection of the Old Roman Empire, as portrayed in the Word of God. "The Coming Great Northern Confederacy or the Future of Russia" describes in vivid detail the startling prophecies of the approaching Russo-German alliance. "The Anglo-Saxon Nation" answers the British-Israel question, shows how the Anglo-Saxon's future is portrayed in Holy Writ, and describes Britain's relation to the Jew. "The Remarkable Jew," which is full of fascinating facts pertaining to present world-happenings.

I have personally found these four books very interesting and helpful, throwing a flood of light upon the question of Jerusalem and the Jew. I recommend them to you.



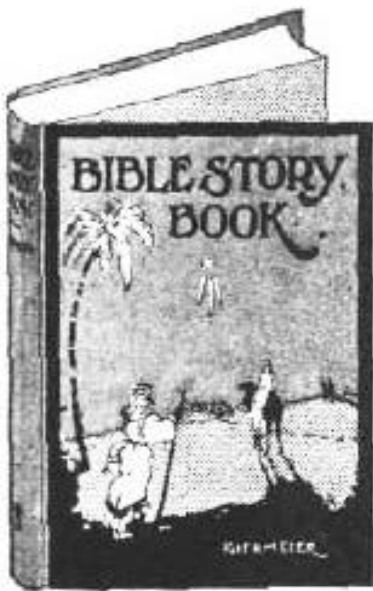
Egermeier's Bible Story Book

Hardly enough can be said to impress the value of this book. It has rightly been called "The Background of a Better Life." The best parents realize the importance of training the moral side of their children and gathering; into their homes such hooks as will easily lend themselves, in an interesting manner, to this important task.

A NEW STORY EACH NIGHT FOR 233 NIGHTS There 233 unequalled stories of Bible characters that young and old alike read and reread over and over again.

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15 full-page colored pictures and nearly 200 other illustrations is another indication of the tremendous value offered by this book alone.



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It contains just the kind of stories that parents want for kindling a desire in the youth to love God and reverence his Word. The book is strictly up-to-date in that the author is thoroughly schooled and trained in the art of modern story-telling.

The entire Bible is put into language the child can understand.

The thought-life that is early trained to respect and reverence God's Word becomes a powerful factor in the formation of Christian character. Hence the importance of arresting the attention of children with stories from the Sacred Book. From these stories they may glean their first knowledge of the relationship which exists between God and man-, broken by sin but reestablished by faith in the sacrificial offering of Jesus Christ.

STYLE A -- The "Reader's" Edition

contains the 233 fascinating Bible stories that create a love for God and the Bible and make the characters of the Bible seem to be actually living over again the important events in their lives. Illustrated as mentioned above. 609 pages.

Durably bound in cloth with a colored cover picture and a colored jacket to shield the book. Price, \$2.00,

STYLE B -- The Home-Study Edition

contains the same stories and beautiful pictures as Style A and has in addition 48 pages of test questions dealing, with every story in the book in its order. Very educational. Besides this we have recently added 16 pages of interesting and helpful facts about the Bible. This style has 64 pages of additional helps and has a striking Oriental design on cover. Cloth bound, 673 pages. Price, \$2.75.

STYLE C -- The Kraft Deluxe Library Edition

Contents are same as Style B, Home-Study Edition. But the binding! We call it Kraft Deluxe. It looks better than leather and is practically indestructible. A rich Oriental design along with the title is heavily embossed on cover. Gold tinted by air-brush. Comes wrapped in tissue and with special mailing carton. 673 pages. Price, \$3.75.

Testimonials of the Convention and the Convention Report

We have, during the past year, received many, many interesting letters from friends scattered all over this old globe, telling how much good they have received from the Souvenir Report of last year. Each one of you who purchased one or more of the Reports last year, helped to make it possible to send those blessings to these dear friends scattered abroad. I know you will be interested in reading some of these. I wish I could publish all of them, but they are too many. These speak for themselves, and tell of the joy and pleasure and profit that was brought by means of the Report to those dear friends. All the discourses were enjoyed, some making special mention of one, and others of some other discourse. To some the Report seemed almost like a resurrection, because the pictures contained therein of the speakers, and the discourses reported seemed to again bring to life those friends of days gone by, of whom they had lost track, and in many instances were thought dead.

Bible Students Committee, England:

"We have favorable words from the friends in this country respecting the Report, and trust it may do a good work in stimulating and refreshing them by its messages, both of all that we have to remember, and of the great hope which is ours. We can well understand that you yourself found the task of its compilation a pleasant and encouraging one."

A Sister in New York:

"We were so glad to get our copy of the Report, and are so pleased with it. It was like old times to read it, and gave one a real thrill. I've heard only appreciation of it on every hand.

"If we could all get busy in helping and serving the brethren, as we used to, how much happier we would be. I am sure we are praying for more and more opportunities. I am sending a copy of the Report to my mother, and some others, who are as yet not enjoying our freedom and liberty.

"I feel these Reports will do good wherever they go."

A Sister in 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 day we, too, shall know."

Word from Sacramento, California:

"Many thanks for the Convention Reports, which were received recently. I cannot begin to tell you what a blessing they have been to us.

"I began to read, as suggested, singing the hymns and reading the references, and noting the faces of many of the dear ones, whom I had not heard from for several years; it seemed almost like being there. You have surely done a good work in putting them out, and the dear friends here are enjoying them so much. In fact, we are taking up some of the discourses at our Sunday meeting, and studying the references.

"Surely the sheep have been scattered, but the words of our blessed Savior are precious to us when we remember that He said, 'I am the good Shepherd and know my sheep, and am known of mine.' May the Lord continue to bless you in the good work."

One from Orlando, Florida:

"Sister and I will now be able to attend this Pittsburgh Convention right in our own home. It will tell us whether or not this group of the Lord's people are 'walking in the light that shines more and more unto the perfect day.'

"It is one of the marvels of this time that almost any-thing can by measures and pictures and other means be transported almost anywhere, to be examined and studied for the truths it may reveal."

A Message from Richmond, Va.:

"The three Reports which I ordered from you arrived in good shape, and I am writing at this time to express to you my heartfelt appreciation and gratitude for your labor of love in preparing them and making it possible for so many isolated and shut-in saints to share the blessings of that wonderful feast spread there in Pittsburgh.

"A dear Brother bought five of the Reports and gave me three to distribute among 'shut-ins,' so I am very happy that I, too, have the privilege of passing the blessings on to at least six friends who could not be there.

"One of my Reports is being loaned to a circle, who are unable to purchase. I wish I were able to buy more. (This is a splendid idea for serving the brethren).

"God bless you, dear Brother, and keep you very near and dear to Him is my prayer."

An Isolated Brother in England:

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

"Praying the Lord will richly bless you in your labor of love. With much Christian love, Your Brother by His Grace."

Very Deaf and Physically Disabled, England:

"It is like old times to hear of a Convention Book, and I was thrilled in reading the names of so many brethren who in time past gave to us of the 'meat in due season,' through the printed word in Convention addresses. I am glad and happy that the dear Lord is permitting such a gathering again, and I trust you each and all realize His blessing and presence with you.

"I am isolated from fellowship by being very deaf and by physical inability to attend the ecclesia, but our loving heavenly Father makes up for it all, for I can still see to read, and He gives me grace for every trial, and all sufficient strength. I can truly say, 'I feel like singing all the time, my heart with joy is ringing.' (I am over 81 years of age), and 'All the Way My Savior Leads Me.' Praise the Lord."

Word from far away Australia:

"I have received the two copies of the Convention Report you sent me, and I must say in reply that, we are delighted with them. It is wonderful how God is revealing Himself to His watching people, and it is also wonderful the great Champions He is raising up over there among you good people, to spread the glad tidings of great joy which shall be to all people. I consider the addresses by the Brethren expressed in the Reports are very edifying. The spirit of the Lord is, no doubt, with you all. It must have been refreshing to those assembled to hear the discourses. For my part, I enjoyed every discourse, and I can read them over and over again.

Word from Darlington, Pa.:

"I am enjoying the Memorial Convention Report, as I could not be present until the third day, and was delighted on hearing there would be a Report, having had others of previous years. I have read it from cover to cover, and I appreciate the spirit of Love shown all the way through. I have enjoyed the Truth for 24 years, though many years before I had accepted Jesus as my personal Savior. Yours by His grace."

From Oneida Castle, N. Y.:

"I received my copy of the Report of the Convention at Pittsburgh, and it has been a great source of enjoyment. What a blessing that Convention was -- greatly so to those who could attend, and yet to those who were not permitted but in thoughts and love were with all."

Duquesne, Pa., was represented:

"There has been with me a real repeating of those three days of Reunion among the Brethren here in this section last fall. If I had not been present and knew of the actual scenes and seasons of spiritual fellowship there would doubtless come a question as to whether your zeal had not gotten some of the better of your knowledge. I fear this may happen with some who read, for so faithfully have you drawn the picture as to be hardly appreciated and accepted by some who have not in years enjoyed such a season among the Lord's people. Yes, it seems you very faithfully covered the whole field of spiritual and intellectual fellowship. In this, it was surely a Godsend, to such as were unable to be present, and much the same for us who were there and joined in with others of 'like precious faith'."

Victoria, Canada, heard from:

"I have received the Convention Reports, and the friends of the Class here are having a great feast reading the various discourses."

Pittsburgh writes:

"Last evening I went through the Reports very carefully. I want to congratulate you upon the fine arrangement in reporting the Convention, and surely feel that the Report will be of great assistance to thousands of friends scattered throughout the world."

Indiana heard from:

"The Reports came. My husband and I are enjoying them. They bring back so many of the old friends."

Here is one from Chicago:

An old Brother writes: "Pardon my delay for not writing you before this, for that beautiful work on the Report, of the doings in Pittsburgh. It certainly raises the mind and thoughts to higher elevations, weans them away from things of the earth to the things that pertain to our eternal welfare. The Brethren who met there must have enjoyed the different services wonderfully."

The above words of appreciation are but a few of the many which we have received from all parts of the world, but the few we have published tell of the good the Convention and the Convention Reports do. If I were to publish all the testimonials received, they would of them-selves make quite a book; these, however, are from different sections of the world, for we are all one in the spirit of the Lord.

Before we close this part of this Announcement, we will tell you of two very special instances where the Report was the means of helping others:

"SAY IT WITH PICTURES"

Prepare now for a series of intensely interesting programs
We offer you a collection of

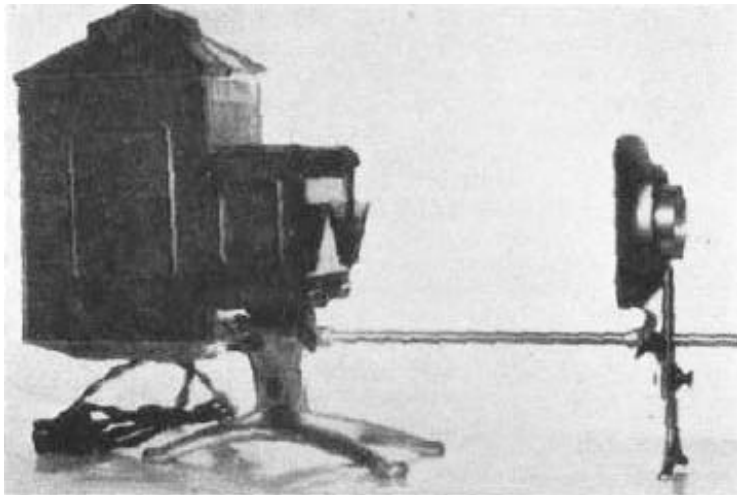
500 STEREOPTICON SLIDES FOR ILLUSTRATED LECTURES OF THE PHOTO-DRAMA EXTENSION LYCEUM

THESE SLIDES DEAL WITH THE FORMATION OF THE HEAVENS AND EARTH PREPARATORY FOR MAN**CREATION OF MAN**THE GARDEN OF EDEN EXPERIENCE.**THE TEMPTATION AND FALL OF MAN**THE EXPULSION FROM EDEN INTO THE UNPREPARED EARTH**THE FLOOD **THE PERIOD OF ABRAHAM, ISAAC AND JACOB**THE JEWISH DISPENSATION**THE BIRTH OF CHRIST**THE EARLY CHRISTIAN CHURCH **THE DARK AGES**THE PRESENT SIGNS OF THE TIMES**PROPHECIES OF THE FUTURE.

Here it is!

A New Standard Stereopticon

THE "IDEAL" SPERBERG POTABLE STEREOPTICON



It is "ideal" for glass slides -- high-grade, simple, efficient and low priced.

It is Model 6D, the latest model "Ideal Sperberg Stereopticon," which has just been perfected, and we are amongst the first to put it on the market.

It is scientifically built by a specialist of years of experience in manufacturing Stereopticons and Motion Picture Projectors.

The tendency of the age is toward simplicity and efficiency, and these are shown in the improvements incorporated in the Model 6D, Ideal Sperberg Stereopticon Projector.

It has all the latest improvements: tilting base, elevating front standard, a special patent "semi-dissolving" slide changer, 500 watt lamp, miniscus lens, fine finish. All complete with cord and plug in neat carrying case.

Eighty-five per cent of our knowledge is received through the eye. A thing seen leaves a more definite, detailed impression than any possible description.

The Model 6D is the Projector par excellence for educational work. The operator can point out special features on the slide with a pencil, and it will appear in focus on the screen.

In this remarkable Stereopticon are combined the best of material, expert workmanship, professional lenses, simplicity of operation, perfect alignment of lamp and lenses, which combine to make the Model 6D "Ideal" Sperberg Stereopticon the "Ideal" in fact as well as in name.

We are in a position to make the Truth friends a specially low introductory price. Write for particulars.

PEOPLE WANT PICTURES.

Why not take advantage of this fact and "strike while the iron is hot." Secure one of these remarkable Stereopticons, which we will either sell or rent, and with our list of over 500 Sacred Slides you can build up a wonderfully interesting Illustrated Lecture around any part of the Bible.

Combine MUSIC with the Slides and you will find that this greatly enhances the value of the Lectures. They will not only draw the crowd, but will interest them, hold their attention, and cause them to come back again and again.

Write for our list of Sacred Slides, WHICH CAN BE HAD ON EITHER A RENTAL OR PURCHASE BASIS.

Our Slides are different, in that at the bottom of each Slide there is neatly lettered the Title of the Slide.

The pastor of the Lutheran Church at Benson, Minn., sends in for his second order of Slides and states:

"These are the best slides I have ever used."

A LARGE SUPPLY OF SACRED FILMS

We are in position to supply many of the Photo Drama of Creation Films, also the Mena Films and many others.

Wonderful Programs with either films or slides, or both, can be worked up according to the following topics.

A PARTIAL LIST OF UNITS

Unit No. 1

CREATION BEFORE ADAM

This traces Creation from Star Nebula to the time for the peopling of the Earth.

Unit No. 2

CREATION OF ADAM AND EVE; OR THE FIRST MARRIAGE

Vividly depicts before our very eyes the Creation of Adam from the dust of the ground. Later, the Creation of Eve from Adam's rib -- their marriage, temptation, fall, expulsion, Paradise Lost.

Unit No. 3

OUTSIDE EDEN; OR PARADISE LOST

Battling with thorns and thistles and earning their bread by the sweat of brow, while learning the lesson of the exceeding sinfulness of sin.

Unit No. 4

CAIN AND ABEL; OR THE FIRST MARTYR

Cain's early jealousy, hatred, murder. Satan apparently successful in destroying the "Seed."

Unit No. 5

WHILE THE ARK WAS BUILDING

A wonderful illustration of Noah's faith, in contrast to the unbelief of the scoffers. "As it was in the days of Noah, SO shall it be in the days of the Son of Man" -- said Jesus.

Unit No. 6

THE FLOOD OR WORLD DELUGE

Scoffers meet their doom amid thrilling scenes of the greatest flood that ever visited this earth.

Unit No. 7

THE TRAIL OF THE SERPENT

Satanic efforts to destroy the "seed of the woman" -- in Canaan, Egypt, Judea.

Unit No. 8

GOD'S OATH-BOUND COVENANT

God's choice of Abraham, "Father of the faithful" -- concluding with "the supreme test" in the sacrifice of his only son Isaac.

Unit No. 9

ABRAHAM AND ISAAC

Abraham proves his loyalty to Jehovah.

Unit No. 10
JOSEPH AND HIS BRETHREN

That which seemed like a calamity in connection with Joseph worked out for his own good and that of his brethren and father and of God.

Unit No. 11
MOSES

As the baby, the boy, the man.

Unit No. 12
MOSES THE DELIVERER

Moses and Aaron before Pharaoh. Very dramatic, while they demanded of the powerful Ruler that he let their people go.

Unit No. 13
MOSES INSTRUCTING ELDERS

Instructing the Elders with regard to killing Passover Lamb, and preparing for the supper.

Unit No. 14
THE PASSOVER

Realistic illustration of that wonderful event which typified Christ, the Great Passover Lamb of God.

Unit No. 15
DEATH OF FIRST BORN

From slave to ruler, the death angel smites the first-born -- no Egyptian home escapes. A terrible penalty in defiance of God.

Unit No. 16
THE EXODUS

In triumph, two million slaves, with flocks and treasures given them by the Egyptians, leave Egypt after four hundred years of servitude.

Unit No. 17
CROSSING THE RED SEA

By a great miracle the waters of the Red Sea part, while the hordes of Israelites pass over in safety -
- Pharaoh and his army of pursuers perish.

The Israelites, led by Miriam, Moses' sister, because of God's wonderful deliverance join in a Song of Triumph.

Unit No. 18
KING SAUL AND THE WITCH OF ENDOR

King Saul, having lost favor with God, and being warned of defeat in the coming battle, contrary to God, seeks advice from the Witch of Endor.

Unit No. 19
ELISHA RAISES SHUNAMITE'S SON

A remarkable illustration of how, in the next age, God's servants will raise the dead, and of how the many who now "cast their bread upon the waters," will then be rewarded, as was this poor Shunamite woman, who has shown kindness to God's servant, the Prophet.

Unit No. 20
THE PRINCE OF PEACE

A remarkable presentation of Jesus, the "Prince of Peace," being a unique presentation of the Life of Christ from cradle to the cross, the Resurrection and Ascension. The Christ of Griffith's Intolerance is the Christ in this picture.

Unit No. 21
THE ANNUNCIATION

Then the greatest event in the history of the world. Few realize the gossip and scorn heaped upon Mary, and of how she was "forsaken by all, except her God."

Unit No. 22
THE SHEPHERDS AND WISE MEN

It was to them that the Choir of Heaven sang, "Glory to God in the highest, and on earth, peace and good-will toward men." They were further favored by being the first ones to see the "Babe of Bethlehem."

Unit No. 23
JESUS THE BOY

A wonderful illustration of the devotion of a boy to his parents, and "he grew in wisdom and stature and in favor with both God and man."

Unit No. 24
JESUS THE MAN

His Baptism -- Temptations in the Mount -- His Transfiguration.

Unit No. 25
THE FIRST MIRACLE

The wedding in Cana of Galilee -- Jesus turns the water into wine.

Unit No. 26

JESUS RAISES JAIRUS' DAUGHTER

A foretaste of the glories of Christ's coming Kingdom when all fathers and mothers will have their children returned to them from death, the land of the enemy.

Unit No. 27

JESUS' TRIUMPHAL ENTRY

Jesus rides with great acclaim over the road strewn with flowers and palm branches while the song rises, "Hosanna to the Son of David."

Unit No. 28

THE MEMORIAL SUPPER

Here is a beautiful picture of Jesus instituting the Memorial of His Death, to be observed, instead of the Passover Lamb, until He returns at His Second Advent.

Unit No. 29

GETHSEMANAE

Here Jesus is seen fighting the battle of all battles in His life, but comes off victorious, ready and willing to finish His course, even though it meant the shameful cross.

Unit No. 30

JESUS UNJUSTLY CONDEMNED

After three trials before the Jews and three trials before the Gentiles, and notwithstanding Pilate said three times, "I find no fault in Him," yet Jesus was led away to be crucified between two thieves.

Unit No. 31

ON CALVARY'S BROW

Here on the very day the Passover Lamb was being killed, Jesus, "The Lamb of God," "gave Himself a ransom for ALL," dying between two thieves, "the Just for the Unjust," that we and the whole world might go free from the Adamic penalty.

Unit No. 32

JESUS' BURIAL

Fulfilling prophecy to the smallest detail, Jesus "made his grave with the rich," for he was buried in the tomb of Joseph of Aramathea, a tomb in which man had never lain.

Unit No. 33

THE RESURRECTION; OR SIGN OF JONAH

The only sign which Jesus would give the Pharisees was that, "As Jonah was three days and three nights in the belly of the whale, SO must the Son of Man be in the heart of the earth three days and three nights." Fulfilling this to the very letter proved the authenticity of His claims to being the Son of God.

Unit No. 34

JESUS' APPEARANCES AFTER RESURRECTION

Because the disciples of Jesus were still natural men, it was necessary that it should be humanly demonstrated to them that He had been resurrected; hence, the various appearances -- to Mary, as the Gardener; to Peter and John enroute to Emaus; to the Disciples while fishing; to the Disciples in the upper room; to Thomas; and lastly, to Saul of Tarsus.

Unit No. 35

THE ASCENSION

We find the final proof that Jesus was the Messiah, in His ascension into heaven, the holy of holies, not made with hands, but into heaven itself, there to appear in the presence of God for us.

Unit No. 36

THE FIRST CHRISTIAN MARTYR

Stephen, a deacon in the early church, has the distinction of being the first Christian martyr, laying down his life in defense of the Truth for which his Master, Jesus, had but recently gone before him.

Unit No. 37

EARLY CHRISTIANS IN COLISEUM AT ROME

Marcellus, in Nero's arena, saves the lives of many Christians, because of previously having made friends with a wild lion, now in captivity and sent into the arena to torture and kill the Christians.

Unit No. 38

HEROES OF FAITH

Illustration of the terrible pastime of Nero, burning Christians at the stake.

Unit No. 39

HEATHEN OF JAPAN NEED CHRIST'S KINGDOM

Interesting scenes of Japanese children in the streets and at school, dressed in their peculiar oriental clothes and funny shoes.

Unit No. 40

HEATHEN OF CHINA NEED CHRIST'S KINGDOM

See the Chinese laborer eating rice with chopsticks, then try to do it at home. Peculiar funeral of a poor Chinese. Contrast with funeral of a rich grandee.

Unit No. 41

HEATHEN OF INDIA NEED CHRIST'S KINGDOM

Scenes along the Ganges, or so-called "holy river." Bathers -- sun-worshippers -- temples -- burning their dead -- sacred monkeys -- sacred ox.

Unit No. 42

HEATHEN OF CIVILIZED LANDS NEED CHRIST'S KINGDOM

Mardi Gras crowds -- Modern Temples -- Christ Rejected and Despised -- Daniel in the Critic's Den.

Unit No. 43

Great running to and fro -- Knowledge increased -- Modern methods of cultivation.

Unit No. 44

THE GREAT TIME OF TROUBLE

The I. W. W. and other crowds, culminating in the Battle of Armageddon.

Unit No. 45

HALLELUJAH CHORUS AND AGES TO COME

An allegorical illustration of the blessings to come to mankind in the next age, under Christ's righteous kingdom. Healing the sick. Restoring sight to the blind, curing consumption, curing leprosy, causing the lame to walk and run. Awakenning the dead.

Seven Days Debates on Bible Propositions

By M. U. Johnson and Harvey O. Chastain, in Orleans, Indiana.

- (I). What is Man, Mortal or Immortal?
- (II). Probation Beyond the Grave.
- (III). Nature and Extent of the Atonement.
- (IV). The Punishment of the Finally Incurably Wicked.

The Disputants

M. U. Johnson, of Salem, Ind., identified with "The Bible Students," is a man of literary attainments, University training and Scholarship. He is known in many states and recognized as a profound student of the Bible and demonstrated in several debates that he is able and honorable and a Christian gentleman.

As a platform speaker he is a mighty power. The directness and simplicity of his message coupled with his evident unlimited faith of the absolute truth of what he says is an almost irresistible power.

The personality of the man and the charm of the message you will treasure up in memory.

Elder Harvey O. Chastain, of Poali, Ind., is identified with the "Primitive Baptist Church," in the Blue River Association, and accepted by this association as a worthy representative of Primitive Baptist doctrines and practices, and selected for this debate as their representative. This his ability and standing is recognized and approved.

Pledged to Honorable Courtesy

These men, professed Christian gentlemen, while morally bound to honorable controversy as a pledge to the public in advance, they have signed articles of agreement pledging themselves that these debates will be free of the too often gross personalities, ridicule, sarcasm, etc., that destroy the usefulness of honorable controversy. These men are thus pledged in advance to present their understanding of the teaching of the Bible on the various propositions that the people may be instructed.

Propositions for Debate Nov. 24 to 30 Inclusive

Prop. 1. The scriptures clearly teach that man (Adam) was created a mortal being wholly (that is, he was not created immortal in any sense -- not even in soul or spirit.)

M. U. Johnson, affirms.
Harvey O. Chastain, denies.

Prop. 2. The scriptures clearly teach that there will be probation. (An opportunity to choose life) for some beyond the grave.

M. U. Johnson, affirms.
Harvey O. Chastain, denies.

Prop. 3. The scriptures clearly teach that Jesus Christ made a complete atonement. (Redeemed, reconciliation, propitiation, expiation) on the cross for the elect exclusively, and eternal bliss (not in time) is certain for all whom he died.

Harvey O. Chastain, affirms.

M. LT. Johnson, denies.

Prop. 4. The scriptures clearly teach that the final punishment of the incorrigibly wicked will be titter annihilation (that is, they will cease to exist as sentient beings, incapable of joy or torment.)

M. U. Johnson, affirms.

Harvey O. Chastain, denies.

Rules and Regulations

This debate shall be held for seven consecutive days, at 10 a. m., and 1:30 p. m., and continue each day at same hours.

Each debater shall choose one Moderator each and they shall choose a third to preside and keep order. The rules of Hedges Logic shall govern the speakers, who hereby agree to the Golden Rule.

No new matter shall be introduced in a final negative speech. The speeches shall be limited to thirty minutes each.

There shall be two sessions each day of two hours each at 10 a. m., and 1:30 p. m. There shall be two days each devoted to propositions, 1, 3 and 4, and one day to proposition 2.

The scriptures of the Old and New Testaments shall be the standard of evidence in these debates, and all other evidence shall stand upon its merits only.

Each disputant may select a man to do all or any part of the debating.

Signed:

M. U. JOHNSON,

HARVEY O. CHASTAIN.

A verbatim Report will be made of these Remarkable Debates. It will be in book form, as the Debates will make quite a book. The price will be \$1.00 per copy and Dr. L. W. Jones of the Sacred Service Bureau will receive orders for it.

A Special Circular, descriptive of the Debates, will be enclosed with this Report, but if you mislay that you can be guided by the above information.

NAMES AND ADDRESSES

Co-operation in sending out the Convention Report:

You can have a part in sending out this Convention Report and thus spreading the good things enjoyed at the Convention by sending me as large a list as possible of the names and addresses of any friends you may know in any part of the world. I will send notices of the Convention Report to them. You may thus be the means of many getting a blessing who, otherwise, might never know of it.

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.

How to Remit

Please remit by Money Order or Bank Draft. If by personal check, add 10c for collection charges. Friends in other countries will please remit by Foreign Money Order or International Money Order, NOT by British Postal Notes, as these are not negotiable in this country and it is always necessary to send them back, which means additional expense to all.

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 of communications to

DR. L. W. JONES,
Sacred Service Bureau,
1020 Central Ave.,
Wilmette, Ill., U.S.A.

Printed in U. S. A.