

**FOURTH
ANNUAL REUNION
CONVENTION REPORT**
PUBLISHED BY
THE CONVENTION COMMITTEE

Pittsburgh, Pa. October 1932

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610 Arch Street
Pittsburgh, Penna.
Price 25 Cents

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Introductory Remarks

The many friends who had been looking forward to this convention for the past year and praying for it specially for several weeks, found no disappointment on their arrival at the old Bible House on Arch Street; for, even before entering the meeting hall, at the head of those stairs that are now so familiar to many, they were met by the genuine smiles and warm handclasps of both brothers and sisters of the Pittsburgh Ecclesia, at whose special

invitation they were gathering. Then, turning to the left down the hallway to the little ante-room: in the rear, other sincere smiles and outstretched hands met the conventioners as a token of that fellowship which can exist only among kindred Christian minds.

That the "depression," or rather that great time of trouble" held no terrors for any assembled here was evident. That these times, however, are having a sobering effect upon all was also apparent, as proof of the fact that the great responsibility placed upon us by our one Master, Jesus Christ, is being humbly accepted. On the faces of all was written JOY, sometimes despite a tinge of sadness, that bespoke a serenity that is begotten of a full surrender of self to the will of God.

The Pittsburgh brethren had, in every way possible, cooperated to make this convention one that will linger long in the minds of all who attended.

The Chairman of the day, Brother James C. Jordan, of Pittsburgh, called the convention to order shortly after the appointed hour, by asking for hymn No. 85, and then continuing with the use of Hymn No. 101. Brother Bridges, of Lynn, Mass., was asked to lead in prayer. Then Brother Jordan delivered a brief address of welcome, as follows:



Brother James C. Jordan

BROTHER JORDAN'S ADDRESS OF WELCOME

Greetings, dear brethren, in the name of our Lord and Savior Jesus Christ, and in the name of Jehovah God whom we are privileged to address as our Father," through the merit of Him who bought us with His own precious blood, and who has opened to us the way to life and immortality.

The brethren in Pittsburgh rejoice in that liberty wherewith Christ has made us free, and also in the fact that it is that same condition of mind and heart which has brought you here to meet with us in this Fourth Annual Reunion Convention in Pittsburgh. We rejoice in the fact that we have been privileged to know "The Truth" and

to come to a fuller appreciation of God's Word of Truth, by the teachings of that faithful servant of God, our late and beloved Pastor, C. T. Russell.

So then, we of the Church of Christ at Pittsburgh greet you, fellow-members of the Church of Christ from every city, state, or country -- wherever you hail from -- and who have come here to assemble in this blessed convention at our invitation. It is our desire to serve you, and thus to follow the example of our Master. We wish to remember His injunction, "Let him that would be greatest among you be the servant of all." We know that it is the will of God that we should meet in this spirit of service to one another, in the name of our Lord and Savior Jesus Christ.

Our text for the first day of the Convention seems very appropriate: "Let us 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." -- Hebrews 10:23-25.

Now the first injunction is, "Let us hold fast the profession of our faith without wavering." Surely it is your unwavering faith that has brought you here; and it is this that leads us to expect the Lord's special blessing on this convention and that we may be built up and greatly strengthened in our faith by the various discourses, testimonies, prayers, and songs; and by the fellowship of this gathering, of the Lord's people. We are living in a time of extreme trial -- not only upon the Church, but upon the hearts of all men. And we find many hearts wavering -- not only in the world but also among the Lord's own people.

Let us therefore look to the next statement in our text: "He is faithful that promised." What does that mean to you? To me? To the world? This promise was not given to the world, but to the Church -- to you and to me. Have we forgotten that "He who is for us is greater than all they who are against us"; that "He is able to deliver us"; that "unto Him is known the end from the beginning"; that "we should do good to all men . . . especially unto the household of faith"? Surely we should be encouraged by such promises, as well as by the experiences of our Christian life; and, following the Lord's injunction, we should also seek to bring encouragement to the world, by our efforts to "do good unto all men."

And did you note the next suggestion of our text: "Let us consider one another to provoke unto love and good works"? Surely the lack of consideration of others is one of the greatest sources of evil among men. How many evil thoughts, evil deeds, evil acts are the result of one's being provoked or angered by lack of consideration! How many hurt, feelings, how much discouragement and sorrow, are the result of lack of consideration!

We are to "provoke unto love and good works." The word provoke usually suggests the thought of injury, but our Lord's use of the word here was just the opposite to that. And can we, after such advice from Him, neglect to follow it? If we do we are showing ourselves unworthy of our call, unworthy of our Master, and unfit for a place in the Kingdom. We know that we should take this suggestion to our hearts, and strive never to give just cause for offence one to another, but encourage and help build each other up in the faith and in the character likeness of our Master -- that we all may become more like our God and Father, who is love.

Now let us look to the conclusion of today's text: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the inure us we see the day approaching!" We have heard the statement made by some who profess to be of the Lord's people, that they would Meet only with those who see the truth just the saint way that they do; and that even if there were but one such person, they would meet with that one, rather than with an ecclesia of brethren who do not see eye to eye. Surely this attitude of mind is not suggested by our text. We realize that we cannot all see eye to eye on every detail. But the fundamentals of truth are simple, easy to understand, and are made plain in God's Word; and we can be generally united in our faith on these fundamentals. Meanwhile we, who have the spirit of Christ, should be willing to allow liberty to all in the non-essentials.

In this charitable spirit we should follow the course outlined in our text: "not forsaking the assembling of ourselves together, as the manner of some is," in coming together in reunion conventions such as this one, and in all our meetings to study God's Word or to hear it explained; and to claim His promises therein contained. We should be glad at all times to fellowship with all members of the Body of Christ, and unitedly to send up our prayers of supplication and thankfulness to the heavenly throne of grace. And we should avail ourselves of all opportunities to exhort one another, and all the more so as we see "the day approaching."

It is in this spirit that I again extend to you all, the sincere greetings of the Church at Pittsburgh. We wish to be of service to you, dear brethren; so call upon us for that service -- upon any of the members of this class, its board of elders and deacons, and the various committees -- we all are anxious to make you feel welcome.

11: 00 A. M. Bro. B. Boulter, of Plainfield, N. J., who needed little introduction, then delivered the following interesting address, after first calling for hymn No. 200, with the remark: "Perhaps we should first have a stirring 'war' song." As is probably known by many, Bro. Boulter, before seeing the light of Present Truth, was an ardent "salvationist", being an officer in that "army" organization.

The Good Fight of Faith

By Brother B. Boulter

YOU will find my text in I Corinthians 9:24-27: "Know ye not that they which run in a race run all, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep my body under and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."

Our good fight of faith consists in a considerable measure of our defense of the Word of God, which includes also our defense of the character of God. This will mean our willingness to stand for the truth at any cost and against any number of assailants -- against the creeds and theories of men, which misrepresent the good tidings of great joy which, the Lord and the Apostles have announced, and which shall, thank God, be unto all people.

In Deuteronomy 8:3 we find: "Man doth not live by bread alone, bat by every word that proceedeth out of the mouth of the Lord doth Man live." Then in Isaiah 8:20 we have: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." God's people love the law and the testimony divinely: revealed to them. They love to feed on the Word themselves and they love to give forth the message to other hungry hearts. They must see that it is not man's wisdom that is proclaimed, "for", said the Apostle, "we preach not ourselves, but Jesus Christ the Lord." This is, indeed, our great theme. Because we have freely received of his grace and truth, therefore we delight to freely give; we rejoice to proclaim on every possible occasion the words of life that have been so freely given to us.

Foes of the Christian

There are two hostile influences abroad, namely, infidelity on the one hand, and superstition on the other. The former denies that God has spoken to us in His Word; the latter admits that He has spoken, but denies that we can understand what He says, save by the interpretation of the Church. Now, while there are many that recoil in horror from the impiety of infidelity, they do not see that superstition just as completely deprives them of the Scriptures. If God cannot make us understand what He says -- if He cannot give us time assurance that it is He Himself that speaks to us, we are in no wise better off than if He had not spoken at all. Has God given us a revelation? Infidelity says, "No." Superstition says, "Yes, but you cannot understand it without human authority." So both these things unite to deprive men of the knowledge of the truth.

But there are some who have risen above infidelity and superstition. They stand in the sunshine, and they are convinced that the sun shines. They have not retired into a vault or a tunnel, but stand where the clear light can pour its golden radiance along their pathway. Infidelity and superstition have no part in this light; they belong to the powers of darkness; they are 'ere long to pass away from the earth for ever, and the pure, precious light of the knowledge of God is to flood the world from pole to pole.

It is those who pre drawing the power of divine grace and knowledge -- even the peerless light of the Most High -- into their lives, that are called upon to fight the good fight of faith, to lay hold on eternal life. They are to fight on their own behalf and on behalf of the brethren. The prize of the High Calling is not for the easy-going Christian. The fight is under an unseen leader against an unseen foe, for an unseen crown of life. It is a daily and hourly battle, and there is no laying down our arms until the final victory is achieved and the Master himself calls upon us to enter into our reward.

Truth Defined

Let us look closely into this good fight of faith and see clearly what it implies. Noah Webster defines faith as "Inward acceptance of a personality as real and trustworthy, of an idea as true and obligatory, or of a thing as beneficial; as, faith in God, faith in one's friend, faith in the moral law." Credulity is a very different thing from faith, and Webster defines it as, "a disposition to believe on slight or uncertain evidence." While the Christian should have nothing to do with credulity, he should have everything to do with faith, for his entire experience lies along the pathway of faith from the time that he accepts Christ as his great leader and takes the light of faith into his life.

In Hebrews 11:1 the Apostle Paul speaks of faith, in these words (I read from Weymouth's translation): "Now faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see. This expresses the matter very finely. It shows how faith can get in its work under conditions of great difficulty, how it can lead us on when the night is dark and when the voices of the storm fill the ear with sounds of turmoil and elemental warfare, how it can spread a table for us in the desert sands, how it can open rifts in the clouds and show the gold lining behind, how it can draw aside the veil of the Most Holy place, and reveal to us the shining Mercy Seat and the cherubim with wings of gold breathing peace divine from the pure and sinless realms of God.

Think of a host of 600,000 men in a waste wilderness, where there was not a blade of grass, not a drop of water, not a visible source of subsistence. How were they to be fed? The answer is, God was there. Their clothing? Their various needs? God was there. All their wants were supplied from an unfailing source. Their leader reminded the people of this wonderful fact in the words: "The Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years thy God hath been with thee: thou hast lacked nothing. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. (Deuteronomy 2:7; Deuteronomy 8:4) The Apostle says that these things were ensamples for us (1 Corinthians 10:11) They furnish a lesson that should ever remain with us. As God took care of the Israelites, even so He can and will take care of us. We know from experience how well we can trust Him, so it is with quiet, rejoicing confidence that we continue to serve Him and to "fight the good fight of faith."

In order to fight this good fight, we need, of course, to have on the Christian's armor. Weymouth translated Ephesians 6:1:3 thus: "Therefore put on the complete armor of God, so that you may be able to stand your ground in the day of battle; and, having fought to the end, to remain victors on the field." Paul proved himself a victor, and at the close of his life, he could say with full assurance, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is

laid up for me a crown of righteousness, which the Lord the righteous judge will give Inc at that day, and no: to me only but to all them that love his appearing."

A Full Assurance of Faith

Paul had kept the faith, and the faith had kept him. Behind his faith was a good substratum of knowledge. He could say, "I KNOW whom I have believed." There was no guess work with him. He took no chances on speculation, his faith was well founded and well grounded. He took care to build on the solid rock and not upon the shifting sands. He had a vital faith in the Redeemer's sacrifice, faith in its application on behalf of the prospective members of his "bride" class, giving these the standing of justification; faith in the mighty promises of God's Word, faith in divine power to keep him to the end, and faith in his future glorious inheritance. Thus he was enabled to overcome the world, to deliver those hammer-blows of discipline against his flesh, to faithfully and unflinchingly preach the Gospel, to remain true to his calling and his sacred commission, as he stood forth in the ranks, under the great Captain of his salvation.

In connection with the subject of faith there is something very fine in the words of Moses which he spoke to the people, as recorded in Deuteronomy 1:19-22: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh Barnett. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold the Lord thy God doth set the land before thee: go up and possess it, as the Lord God of thy fathers bath said unto thee; fear not, neither be discouraged. And ye came near unto me, every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go, and into what cities we shall come."

In the exhortation given to the people by their great leader there was not a single word said about spies; neither was there a suggestion of doubt. The conquest set before them was a conquest of faith. Considering all the mighty world that God had done for them, they should have risen up to the occasion; they should have gone in at once and possessed the land. Think of the trials and toils they would have saved themselves. The land to which God had called them had been pictured in glowing terms, as a "land of brooks of water, of mountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it."

There's a great land before us which we must take by faith. We need not fear the giants, for they shall fall before the might of our victorious Captain. We need not bother our heads about spies. By fighting the good fight of faith we shall come into this land with victory perched upon our banners. The fight will call us to service. It will call us to wield the sword of the spirit, which is the Word of God. It will mean proclaiming the great Gospel message, the good tidings of great joy. It will call us to battle for the principles of the Truth, for the faith once delivered to the saints. It will lead us from victory to victory over the flesh, over tendencies to discouragement, over any disposition to withdraw from such a glorious campaign. How soon shall we enter the land? We do not know; but we do know that it is not now very far away. In all the surpassing loveliness of its celestial character it shines before the eyes of our mental vision. But we are not quite there yet. There is still some more fighting to do, still some meeting of the giants, still some opportunity to prove our

faithfulness, our loyalty, our love. Under the leading of our Captain, who knows every trial of the way, because He walked the thorny path himself, shall we not prove ourselves possessed of the qualities He desires? Shall we not fight on and on, -- with songs of joy upon our lips, with crystallized determination in our hearts, with minds set upon the goal -- this good fight of faith, this blessed fight of faith, and thus doing, lay hold upon eternal life?

First Testimony Meeting

1:30 P. M. The Praise and Testimony meeting was opened by the singing of hymn No. 1.15. Bro. Cameron, of Dayton, asked the Lord's blessing on the meeting. The Chairman then asked Bro. Faulkner, of Dayton, to take charge of the meeting.

Bro. Faulkner: These brethren up here at Pitts-burgh hardly give a brother time to get his breath. We just got in town, and here we are at it already. We are gathered now for a little praise and testimony meeting, and I am sure all of us will have a chance to testify if we don't make our testimonies too long. I suggest that we use for our text: "How good and how pleasant it is for brethren to dwell together in unity." Now, in giving your testimony, since there are so many here from various States of the Union, I suggest that you give us your name and that of the city and state you come from.

Bro. Arnold, of Dayton, O.

I am always glad to speak a word for my Master. The first testimony I ever gave in my life, although I had been a minister for eight or ten years, was in this very room, either 43 or 44 years ago. And that was not the last one. I have given a good name here in these 43 or 44 years, and they have always been to the effect that I love the Lord, I love the Truth, with all my mind, and with all my heart and soul. I feel I can never, never thank my Heavenly Father sufficiently for what He has done for Bro. Arnold.

Bro. Hopkins, of Cincinnati, O.

This is my testimony: I never knew what it was not to be a Christian. My testimony to God started more than 43 years back, but it is only within the past five years that I have been associated with a body of brothers and sisters like this. The association that I was in before I came among you was composed of more tares than wheat; but when I got with these Bible Students I found a body of truly consecrated brothers and sisters; and you don't know how I appreciate being associated with you! I want to render thanks to the heavenly Father for the way He has led me.

Bro. Blinn, of Cincinnati.

I have been 31 years in the Truth. When we don't know "how pleasant and how good it is for brethren to dwell together in unity," it is because we don't feed on the food set on the Lord's table. The only way to know what is good is to taste of the food. There are about 12 of us from Cincinnati here in person, and the remainder of about 43 or 50 are here in spirit. Wednesday, in our prayer and testimony meeting, by unanimous vote, the love and greetings from all those who could not attend were sent to all the brethren here.

Sister Dunlap, of Darlington, Pa.

Only the, brothers have been testifying thus far. The sisters love the Truth too; and I want to say that I am thankful to the Lord to be with you and to enjoy fellowship with you here today.

Sister Saphore, of New York City.

I am indeed happy to be here. The thought came to me just now of how, in 1916. I think it was, we were with some of the dear brethren in Bro. Faulkner's home, and also in dear Bro. Arnold's, at Dayton; and it wasn't long after that that we came out of the Society. I am glad these dear brethren had the desire to help other brethren. I am glad to know that even now there are many who have the same desire to help brethren to stand for the Truth, and by the Truth, and by the Lord. I am glad I have the knowledge of the Divine Plan of the Ages, and all that it means. I am glad that someone took the pains to pass it on to me; and I am here today because of the one whom the Lord, in His providence, used to point the way to this precious Present Truth. That is what has brought us together here. I desire your prayers that I may continue to try to find those who are seeking honestly to know the Lord and His Truth.

Bro. Ellis, of Cincinnati.

It is hard for me to sit quiet when there is a testimony meeting. I don't know why it is, but when my feelings are deeply stirred the fountain of tears is very close to the surface. It isn't always pleasant for us to make a display of what people consider weakness; but I do desire to reiterate my love for the Lord and for His Truth, as we learned it from our dear Bro. Russell. When I first came to the class it seemed like coming to my own; and as I stand here today and look around, there isn't a soul that isn't clear to me, because of the common faith that we have.

This place where we are assembled has been a kind of hallowed one in my heart; I have desired to come here just because it was, as we might say, the cradle for Present Truth. It was here in this old Bible house that Bro. Russell himself lived and preached. It was in this building that he wrote many of those articles that have made us "strong in the Lord, and in the power of His might." It is my privilege sometimes to address the brethren; but I never can give anything that might be called original, for it seems that every thought on every subject has been covered by our dear Bro. Russell.

A brother from Buffalo, N. Y.

I bring you the loving greetings from the class at Buffalo. A testimony is something I very seldom give. I can't say, with Bro. Arnold, that I was privileged ever to give a testimony in this building; but I can say that in the last 20 years I have given many a testimony, the foundation for which I got within the walls of this building. Nobody knows, except some of us who have passed through the experiences that we have passed through, what it means to SAY that we have THE TRUTH. It is one thing to SAY we have the Truth, and another thing to really HAVE it! I am thankful that I am privileged to be here. The place seems sacred to one who loves the Truth. I ask an interest in your prayers to the intent that I may be faithful.

Bro. Herde, of Washington, D. C.

I bring to the friends the greetings and the love of the friends who meet in Washington. It is a small class -- only about 15 of us -- but these friends, like lots of others, are trying to stand fast in the love of Jesus. They would like to be here with us now. There are only four of us who have that privilege at this time, and we are glad to be here. To myself and Sr. Herde this is very much like coming home. A great many of you knew that I spent some years here, and with the friends at Duquesne, and nearby towns; and so I am glad to be back and see so many of our old friends again.

I think that at the present time we probably have a more accurate valuation of the Truth, and of our dear Bro. Russell and his work, than ever before. I sometimes used to think, when he was with us and when, we knew him so well, that perhaps we were too close to the man to fully appreciate what he was doing, while he was laying; down his life for the Master and for the Lord's people. His influence has probably been more far-reaching than that of any other Christian since the days of the Apostle Paul. I am grateful that in the Lord's providence I have been able to see the truths he taught; and I want to hold fast to the "sure word" of promise, as I look forward to the still greater things to come.

Bro. Williams, of Duquesne, Pa.

While Bro. Herde was speaking, I thought about the close association we have had in this building. I came into the Truth about the year 1894, and there hasn't been a day from then until now that I haven't enjoyed the Truth and the Truth friends. Wherever they are I want to be. There is no doubt that we do not know, because of our close association with Pastor Russell, how great a Christian he really was.

I read in the Literary Digest the other day about the findings of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, which had been sent to foreign lands to find out why their mission work isn't progressing. They brought back the report that "Christianity must no longer quarrel with the other major religions of the East. It must make cause with them against a common foe -- the materialism of which Marx, Lenin, and Russell are the archpriests. It must no longer make appeal for heaven through fear of hell. it must pro-mote heaven here on earth instead of deferring hope beyond the grave." So we can begin to see how great that work was that was done, and how it has traveled around the earth. To you brethren gathered here, I want to say that we give you the keys of our hearts; so if there is anything you want, call upon the brethren of Pittsburgh and vicinity.

Bro. Kendall, of Washington, Pa.

I have waited upon the visitors, and now I'll take the opportunity myself to testify to the Lord. I want to tell you how much I appreciate the fact that we are having these Reunion Conventions. I have been thinking about this one, and praying for it for a long time. We want brethren to come here laden with the spirit, for if you don't bring plenty of that along you are going to lose out.

Now, friends, about Pastor Russell: We realize that he had a great work to do. He came in the period called "the harvest." His work was in connection with the "sealing" of the saints in their foreheads. Now we realize that there is one thing that enables us to have the unity of the spirit -- and that is the fact that we have "fellowship in the mystery." Many of the friends are trying to encourage the study of the Bible and the Divine Plan of the Ages. Good! Everything else is but a side-line. For thirty years we sat and listened to the man who taught us that Divine Plan; and as you listened to him tell in perfect order of the "mystery hid from ages and generations", what happened to you? There came a light into your life and a real objective. There was the sealing work of God on each of us who can truthfully say, "I have Christ in me, the hope of glory."

I tell you, friends, that is something that no man can take away from you. There is nothing that can separate you from the love of Christ -- except yourself. In my time I have sometimes thought that everything was going overboard, like over there in Niagara Falls; too then, instead of going to the class, I have gone down in my old cellar and got out my Bible and Tabernacle Shadows and sat back in the corner there and read. I had never seen such heavenly Visions in all my life. I never have had a more glorious experience. And the Lord showed me what He wanted me to do. So remember, friends, there is nothing that can separate you from God if you are properly united to Him. May we here take a stand for God and for His Truth. Let us realize what our mission is, and show forth the Lord's spirit on earth.

Sister Mitchell, of Brooklyn, N. Y.

I think I told when I was at the convention two years ago that the first Truth person I ever saw was Bro. Russell. I met him at the door of the office downstairs in this building, one Saturday night, thirty years ago. And the first sermon on the Truth I ever heard was by Bro. Russell, and the text is still in my mind -- 2 Peter 1:11. I thank the Lord for having given this text such special emphasis through it's having been used by him on that occasion.

When the song was announced awhile ago, "O to be Nothing," I felt that the past experiences should cause us to dwell upon the meaning of those words. The tests that come to us prove whether or not we are really desirous of being nothing, and of being emptied of self. I believe more and more that this is the test that is now up-on the Lord's people -- whether we do really surrender ourselves, our wills, our dispositions, as individuals, and are willing to be used by the Lord. I am glad that I believe there are a great many in the Truth who are in this attitude of mind, and that their own wills avail them nothing. I desire to be an empty vessel, fit for the Master's use.

Bro. Poe, of the Cincinnati class.

I feel like saying amen to every testimony I have heard. Each one has been the expression of the thoughts in my own heart. My cup is tilled to running over, and I thank the Heavenly Father for the privilege of being here. As we were singing the hymn awhile ago, I was thinking of the great blessings that had come to us through the "breaking" of Bro. Russell, and the great privilege we have of following in his footsteps and of being "emptied" so that in some measure we might be used in declaring this good message. How thankful I am to have a little part in such a wonderful work!

2:45 P.M. Opening song No. 201, after which Bro. and Sr. John Nelson savored the friends with a duet. "All The Way My Savior Leads Me."

Chairman: -- Friends, this brings us to the second discourse of our convention. We are pleased to have with us one of our Canadian brethren, Bro. Walter Sargeant, who is going to address you on the subject, Melodies of Love." (See next page)

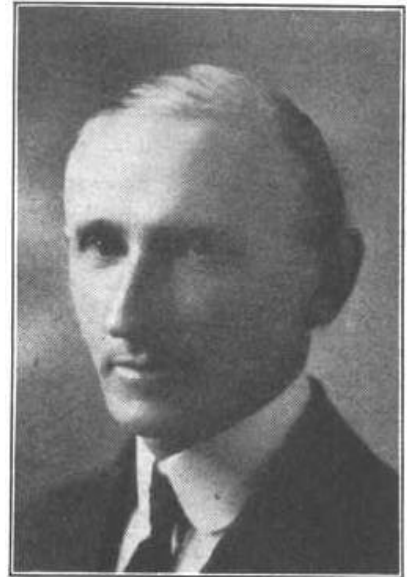
"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake! awake!
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh.

Melodies Of Love

By Brother Walter Sargeant

There are, as a rule, two melodies that are especially pleasing to lovers of nature. One these is the melody of he waters, and the other is the melody of the birds. The first is symbolically referred to in the 19th chapter of Revelation as "the voice of many waters", and the second, in the 1st chapter of the Songs of Solomon as the time of the singing of birds." Of these two is my theme.

There is a wonderful music in "the waters. As one stands on the shore of the vast Atlantic, he sometimes fancies he hears the sound of great cathedral organs, yes, and even harpers harping with their harps. On a day of calmness, when the winds arc lulled to rest, can be seen and heard the mighty rollers breaking up along the coast. The rollers are there because the sea is so broad and so deep. And always they sing the one refrain to the hearing ear, -- "God is infinite; His ways are vast and deep." Perchance we retire early at the close of the day, and there, resting on our couch in the sweet air of the summer evening, we listen to the vesper hymn of the great, far-expanding ocean, as its crested breakers play over the sands for miles and miles: -- "God is infinite, His ways are vast and deep, God's ways are vast, yea, vast and deep -- vast and deep, -- vast -- and -- deep." And thus to the music of the ocean waves we are lulled away into the land of sleep.



Next day there is a change. The winds are unleashed. They sent, riotous display of their might over the liquid realms, the bosom of which is soon lifted up into ten-thousand foamy billows, ready for the work of destruction. It is a wild day, and it will be a wild night. In due time the night comes on, and we picture to ourselves the ships as they ply to and fro. Ah, there is a sailing craft passing a dangerous bit of coast. Site has been wounded in the blast, and the winds are blowing her toward the rocks. There is but one hope. The anchor is thrown out: It goes far down, and takes hold. The fate of all on board depends on that anchor. Will it drag, or remain secure? It does the latter, and next morning the good ship rides safely into the home port.

Then we think of a greater ship and a greater voyage, and we say to ourselves:

Will your anchor hold mid the storms of life,
When the clouds unfurl their wings of strife,
When the strong planks lift and the cables strain,
Will your anchor drift, or firm remain?
And jubliantly conies forth the reply:

We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the rock which cannot move,
Grounded firm and deep in the Father's love.

"Which hope we have as an anchor to the soul sure and steadfast, and which entereth into that within the veil."

And while we have this hope, we know that all is well -- so long as our hope is anchored there. We wouldn't want it anchored anywhere else. We are glad it is not established or grounded in any earthly head, in any human organization, in any fallible "channel." We rejoice to know that the Truth has brought us into direct relationship with our heavenly Father through His Son, Christ Jesus. More and more we realize that our standing with God is a direct, personal thing, and with great joy we can say: "The Lord is my shepherd; I shall not want." He knows how to feed His flock, and He can guide us as well and as safely in the future as He has done in the past. And while we are under Him, we are not under one another. "The Word of God is not bound," as the Apostle says, and our consciences are not bound. As the sons of God, our free operations are not restricted by any human bands or bars. We are personally responsible for our stewardship to the Lord of the Harvest. "Where the spirit of the Lord is, there is liberty."

Let's Emulate the Songbirds

While we may not have the voice of the waters, we do, in the spring and summer seasons have the voice of the birds, how the feathered choirs do sing in the months of May and June. Early in the morning they pour forth the full-throated expressions of their joy in the boon of life. Who taught them to sing like this but God? and how better could they begin the day? We might well emulate their example and greet each new day with praises to God. When earth's great day dawns for mankind, there will be the voice of a singing bird in every heart, and the whole world will be filled with the Melodies of praise, and of love.

Among this singing birds, I think I love the robin best. This is because his song is: "Cheer up, cheer up; cheerily, cheerily, cheerily cheer up." He used to sing for us when we were boys, and now he sings for us in manhood's days. And, moreover, he sings right out of the heart of God's Word. We find his song in the words of Jesus: "Be of good cheer, for I have overcome the world", and in the words of the Apostle, "Rejoice, and again say, rejoice" Then there is the sung sparrow, a true harbinger of spring. He sings of the great springtime of the world. He tells us that this is near. His message is found in such words as: "When ye see these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh." He tells us that "the fig tree putteth forth her green leaves, and the flowers appear in the earth, and the time for the singing of birds has come." Then is heard the dove of peace, and his song is: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." Then the bluebird sings for us. His note is contained in 'those Divine promises which assure us of the Divine favor and blessing. He says: "I will never leave thee nor forsake thee." All things work together for good to them that love God." And, "Underneath are the everlasting arms." Then we have the oriole, the bobolink, and many other beautiful songbird promises all singing out from the Word of God, and giving us joy unspeakable and full of glory

As birds have their mating season, which is the springtime, so also do the singing-bird promises of God's Word. When we hear one of these sing, we look for the fulfillment of the promise or

prophecy, and when we find this, we find the mate. Thus the Old Testament writers spoke of the coming of Jesus. The New Testament writers tell us that he actually came, and suffered and died; so in these statements are found the mates of the prophetic song birds. How interesting it is to see the mates, which we shall always had if we look for them.

And God's song birds should turn us into song birds. The music of the Bible should put music in our hearts. God has called us to sing forth his praise and not to keep these melodies of love to ourselves. For us it is in a sense the morning time, a morning that has come in advance of the world's morning; hence it is a time to sing. We remember that the glorious company mentioned in Revelation 14 and 15 were singing a wonderful song. Their position indicates that they are highly favored of the Lord. They can look right through the glassy sea and behold what is taking place, and what the outcome will be. But they are not idle, they are singing. Their song is: "Great and marvelous are the works, Lord God Almighty. Just and true are the ways, thou King of saints. Who shall not lean thee, O Lord, did glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."

The Song of Love

Thus we see, God's singing birds sing of divine wisdom and love and truth. They do not get hold of some highly technical but comparatively unimportant point of doctrine and keep tuning their harps and threats on that until every one wishes they would stop. The song they sing is one that will blend in with the heart's music of the rest. They do not sing in such a way as to convey the impression that they deem themselves; holier than others, that they enjoy a higher spiritual experience than anyone else. The song is too kindly for that. It bears a strain of encouragement for all who love the Lord. "Great and marvelous are thy works, just and true are the ways." God's works are manifest in the church, and will, ere long, be manifest in the world. Think of his majestic work in developing the followers of Jesus, bringing out the image of Christ in each one. How we sing about this when we come together. We appreciate the way in which divine providence follows our course in life; and so we sing of God's abiding faithfulness in all our affairs.

And that is why we have conic to this convention -- to sing, and to hear others sing. Some will sing from the platform, others in their testimonies, but all our hearts will be singing in all the exercises and at all times during this season of joy. The great theme of our singing will be God's goodness and mercy, his love and his truth. This theme never becomes tiresome to us, it never wears out. It was the theme of the prophets of Israel, as well as the theme used by Jesus, be the apostles Paul, Peter, John and others who wrote for the edification of the church. It was the theme used by many of those who perished during the Dark Ages, though they knew not the truth as we know it.

The increased light and knowledge that have come to us call for increased singing. It is hard to sing in the dark, but light stimulates the power of song. When the trees put forth their green leaves, and the flowers appear in the earth we know that the time for the singing of birds has come. Have we not seen the green leaves and the flowers? And is it not the time to sing? Let us sing with the birds that sing so freely and joyously from the Word of God. Oh, those bright-plumaged, golden-hued promises, how they carol forth their messages of cheer to our hearts. How they buoy us up with the assurance, that all things are working for our good, and that soon earth's long night will be gone, and heaven's eternal day will shed its splendor throughout the world. Shall we not sing as we have

never sung before? shall we not send out the melodies of love, 'til our whole hearts and lives are filled with the harmonics of truth, with the music of an endless joy?

I heard the birds as they sang in tune,
Winter's past, 'tis the month of June.
Pour we forth our melody
For earth's great summer of jubilee.
Fruits of the Resurrection soon,
I heard the birds as they sang in tune.

I hear God's promises today
Singing, on in an endless lay.
Sweet and pure are the notes of peace,
Making joy in our hearts increase,
Robin and oriole and dove,
Undulations in songs of love.

Lord of the harmonies of song,
Help us to sing though the days seem long.
Flowers bloom in the op'ning year,
Time for the singing of birds is here.
Tune thou our hearts that our lives may prove
Filled with the Melodies of Love.

Risen With Christ

By Brother A. M. Saphore

"If ye then be risen with Christ, seek those things which are above." -- Colossians 1:13-17.

FIRST of all, we must believe that Jesus was risen, if we would exercise faith to the extent of believing that we could be risen with Christ. Those who do not believe that Jesus has been risen certainly can not exercise faith to believe that they are risen with Him.



Then to believe that Christ was risen it would be necessary to believe that He had died, for if Christ had not died it could not be expected that He would be risen from the dead. Therefore, those who exercise faith enough to believe that they are risen with Christ must first believe that "Jesus Christ, by the grace of God, tasted death for every man"; and next they would have to believe as expressed in 1 Corinthians 15:20: "But now is Christ risen from the dead, and become the first fruits of them that slept."

For what did Jesus die? Did he die to set a good example? Not so: He died that we might live!

The whole human race was condemned in Adam, and either Adam and the whole human family are to bear the penalty of death themselves and never live again, or, in God's arrangement, there would by necessity be one provided to take the sinners' place, one to become a ransom -- a corresponding price.

The philosophy of the ransom was understood by the Apostles and early Church, -- see Romans 5th Chapter. The clear conception of the philosophy of the Ransom was lost sight of following the death of the Apostles. After men (the Apostles) slept (in death), the enemy sowed tares (errors).

The Lord has not made the philosophy of the Ransom a test, as valuable as it was in the days of the Apostles and as precious and valuable as it is to us who have this knowledge through our Present Lord. We value these Truths, we do not make a test of fellowship on them but we are not to be silent when they are opposed. We fellowship others on the fact of the Ransom, but we fellowship with others about both the fact and the philosophy of the Ransom, and other subjects.

Even before the Harvest Truth came those who accepted Jesus as their personal Savior, and who consecrated to do the Will of God even unto death, as long as God would continue their being, were recognized by God as His Sons in the highest Sense of the term.

It is our duty to accept all whom God accepts and all whom Jesus accepts as members of His Body. While we should endeavor to see all the beauties of the Truth ourselves, and to assist others to be blessed by the same, we are not to disown them if they pass the properly required tests of accepting Jesus as their personal Savior and of a full consecration to do God's Will and live a life in harmony with this.

"The natural man receiveth not the things of the Spirit of God." (1 Corinthians 2:14) The natural man can understand the knowledge about the Truth but cannot understand the things of the Spirit. They can see in books or on charts that some are in the "court" and "holy" holy" and finally in the "Most Holy", but they do not see themselves as represented in those conditions.

These say they are "in the Truth", and they are often given responsible positions in the Ecclesias, even though they may have only a head knowledge of the doctrines of Truth. Only those who take steps in harmony with this knowledge are in line to understand the "deep things" of God. It is one thing to receive the knowledge, it is another thing to receive the things of the Spirit -- that "peace that passeth all human understanding."

We are to see ourselves as represented in the crucified Jesus and are to recognize his merit as imputed to cover all our unwilling imperfections.

We are invited to be dead with Christ, to be baptized into His death, by being dead to self will and its anus and ambitions. While we are to remain in this attitude of death we are also to have new hopes and aims and ambitions and these are to spring from, a new mind in harmony with the will of God and Christ.

Risen With Christ

We see our resurrection in Christ. All that He is we are striving to be. That mind of Christ operating in our body should cause us to do what Christ would do. Christ did perfectly in his perfect body. If He had our imperfect body he would do as perfectly as would be possible under that limitation. We think the mind of Christ should operate in our bodies in a quickening sense, though not as perfectly as in perfect flesh. We think it should operate fully upon the mind and upon the conscience and fully work in us the resurrected life which we see in Christ as our life "Risen with Christ." The new mind has not had the burden laid upon it to change the imperfect flesh. It is to do one hundred percent what is possible to do in this direction and is never to make allowance for any imperfection, but perfect endeavor is to be closely related to perfect trust in the already provided blood of Christ, our covering of unwilling blemishes.

Have you ever looked through a red glass at a red piece of cloth in the sunlight? What takes place? The red of the glass counteracts the red of the cloth, so that the red cloth looks white. Take the red glass; away and the cloth is as red as it was before. Was the cloth really white, had it been bleached or changed? Not at all! This would illustrate that "Though your sins be as scarlet", God sees you as white, clean, through the blood of Christ. But, if at any time the blood of Jesus is not acknowledged, if at any time we get from under the red blood, there is danger, for God, not seeing us through the blood, will see us in all our hideousness.

Some of the Lord's people had poor memories when they were young and needed the blood of Christ to cover this, but now they find that they have even poorer memories and that the body is less capable of doing what is desired. Their hope is not in what they have wrought in the body but what has been wrought in the new mind in spite of the unwilling defects which are covered by the blood.

Striving for Knowledge

After the holy Spirit came upon the apostles, don't you think that it was proper that they should understand the Truth in its purity, beauty and harmony? Certainly! So we have been endeavoring to help the consecrated to become properly educated along the lines, of the doctrine, as well as to show them that limitations in one's capacity to grasp these things will be made up through God's provision.

If we have a mind that can grasp these things I believe the Lord will expect such to find out, if they can, the precious pearls of knowledge to be had through a study of "The Plan of the Ages," Tabernacle Shadows and other helps which have been Provided. If one is inclined to study these helps -- Tabernacle, etc., they should not be discouraged by those who suggest that this is not necessary.

If we keep such Truths in our hearts as we can grasp, desiring to grasp all that the Lord has for us; if we live as though the body of sin had been done away with and that we are justified by faith and have entered into a contract to do God's will, being dead with Christ, we can then reckon ourselves as God reckons us, as though the sacrifice was finished and the new mind fully resurrected. The body we now have is the body of the New Mind and, to the extent of our ability, we should make it serve the New mind and the cause of righteousness.

When you are all tired out physically and it seems you cannot do another thing and the Lord shows you an opportunity to serve Him or His cause, your desire to do God's will permits the Spirit of God to quicken your mortal body for the glory of the Lord. After tiring service is performed the body is weary but you are so happy because you are living after the Spirit.

There is a victory of faith in believing that the blood of Jesus is continually imputed. The apostle says: "These things write I unto you. that you sin not" (1 John 2:1), that you try never to come short, that you live as though you were actually "Risen with Christ." The thought is that we should try never to come short, try perfectly to do perfectly. And in the same connection the apostle John says, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

I understand that the Christian life is a life of victory, but it is oft times victory of faith through failure of performance. It is often right here that the adversary says: "You should have arrived at the point where you do not come short." If we acknowledge the weakness and claim the precious blood through which we are viewed by our Heavenly Father, we have a victory of faith. Jesus said to Peter: "I have prayed for you that your faith fail not." He did not pray that Peter would not come short, but that his faith would carry him to Jesus in spite of his present weakness. Peter gained a victory of faith that was through his weakness but not because of his weakness.

The Lord accepts us in His Body as individuals, not as classes, but each class will be as spiritual as the majority of its individual attendance is spiritual. May we each add our individual part in both spirituality and loving service, done from the heart, and not to be seen of others.

We are to set our affection on things above. Circumstances, and our own frailty may, as it were, cause us to set our affection continually on things above. The Lord will look at that determination of our hearts and we will be accounted worthy of a complete resurrection with Christ in the glorious future because we were faithful in living the present life of faith "Risen with Christ." Amen.

The Attainment of Perfection

By Brother Horace Hollister

"Be ye therefore perfect, even as your Father in heaven is perfect." -- Matt. 5:48.

THIS unequivocal command of the Lord Jesus has caused many of His followers deep concern. Their difficulty and their dismay is expressed by the Apostle Paul: "I am carnal, sold under sin. . . . For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. . . . Wretched man that I am!"

From this dilemma someone has suggested a formula of escape. "Leave the seventh chapter of Romans", he says, "and enter the eighth!" This is all very well; but if in thus passing from one point of the Apostle's argument to another we assume that we have miraculously acquired perfection—the ability to do perfect works, or even to think perfectly -- we err; for the Apostle John declares: "If we say that we have no sin, we deceive ourselves, and thee truth is not in us."

Nevertheless the Lord's command to "be perfect" is frequently reiterated by the Apostles. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." "Leaving the first principles, let us press on unto perfection." "This also we pray for, even your perfecting."

How, then; shall we reconcile this repeated command to be perfect with our inability to attain perfection? The answer is, recognize that Jesus' command is a fiat of the Almighty, which places the responsibility of accomplishment upon Himself. The Revised Version makes this clearer: "Therefore ye shall be perfect." And through Isaiah the prophet, Jehovah says: "My word that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Apostles clearly saw that the attainment of perfection depended on the work of God Himself. "Who shall deliver me out of this body of death? I thank God through Jesus Christ our Lord," writes Paul. "Jesus, the author and perfecter of our faith." "The Father (chastens us) for our profit, that we may be partakers of His holiness." And Peter declares: "The God of all grace . . . shall Himself perfect, establish, strengthen you;" and he adds, "To him be the dominion" -- that is, to him ascribe the ability to accomplish this. Our natural mind eager query following this assurance, is: "How, Lord? how and when will you so transform me?"

It is not by accident that Peter precedes this glorious assurance with a solemn warning against Satan's active and powerful enmity toward those upon whom God Himself is operating for their perfecting. The Scriptures and the history of the Gospel Age together attest how many have gone astray in their seeking for perfection, through Satanic deception. Shall we briefly review some of these mistaken efforts?:

1. Perfection is not by way of good works. Jesus said: "Many will say to me in that day, Lord, Lord, . . . did we not by thy name do many mighty works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Furthermore, Jesus uttered a parable to guard against this error. It is found in Luke 17:7-10, and its teaching is summed up in the words: "Even so ye

also, when ye shall have done all the things that are commanded you, say, We are, unprofitable servants; we have done that which it was our duty to do."

2. Perfection is not by way of mystic contemplation or communion, to thus become "acquainted with God." However profitable meditation in God's law (Word) and on his works may be (Psalms 1 and 8) this exercise may easily drift into a state of dreamy exaltation apart from reason, or sense – a mental or "spiritual" state comparable to that induced by narcotic drugs. It does indeed make the devotee forget his troubles -- his sufferings -- but does the Lord want us to forget them? Jesus declined the pain-deadening draft of wine and myrrh before his crucifixion. "The cup that my Father hath given me to drink, shall not drink it?" It was the cup of suffering, and he drank it unflinchingly to the dregs.

If inactive and self-gratifying contemplation were the way to perfection, surely the Lord Jesus as the Logos should have been perfect in every sense of the word. It is written that he was "in the bosom of the Father," "daily his delight," from the beginning of His creative work -- "when as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world." Surely these unimaginable trillions of years of communion must have made the heavenly Son thoroughly acquainted with His Father; yet He was not "perfect" in the Scriptural sense, for it is written: "God . . . hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the ages.... But . . . it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Princely Leader of their salvation perfect through sufferings."

3. The foregoing Scriptural quotations also indicate that perfection does not come through "character-development." The only place in the New Testament where the word "character" appears is in Hebrews 1:3; here the Logos, before He came into the world as Jesus, is stated to have had or to have been the "Karakter" or "express image" of the Father's substance or essence. In spite of this, as we have seen, it was necessary that he be "made perfect through sufferings."

A perfect character would always act perfectly, because he would be a perfect likeness of God. He would have perfect Love to inspire his actions, perfect Wisdom to guide them, perfect Justice to regulate, and perfect Power to carry out the dictates of his Wisdom and Love; but Jesus, possessing all these qualities, yet needed perfecting. Can any human being, in present earthly circumstances, hope to attain to a perfect character and perfect performance? And if not, can we reasonably rely on what at best is imperfect "character development" to entitle us to joint-heirship with Jesus, the Christ?

We see, therefore, that the Church's perfecting must be commenced by him who has been perfected for this purpose -- the "Princely-Leader of our salvation", and finally accomplished by the Heavenly Father Himself. Let us first note two indispensable earthly agents of this work.

1. "When he (Christ) ascended on high, he led captivity captive, and gave gifts unto men . . . the apostles, and the prophets, and the evangelists, and the pastors and teachers ... for the perfecting of the saints ... till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man." No wonder the Apostle beseeches us to "give diligence to keep the unity of the spirit in the bond of peace," for only by so doing can we possibly learn the necessary lessons

"through that which every joint supplieth", to prepare us for the perfect unity of the Body beyond the veil.

Conversely he declares: "The works of the flesh are these: . . . enmities, jealousies, wraths, factions, divisions, parties, envyings, . . . of which I forewarn you that they who practice such things shall not inherit the Kingdom of God."

How can it be otherwise, when Jesus died "that he might also gather into one the children of God that are scattered abroad?" When that for which His followers are called is to become members of a Body whose unity is to be as perfect as that of the cells or members of a healthy human body?

2. The second indispensable earthly experience of the successful candidate for joint-heirship with Christ, is suffering with Him. This is a particular kind of suffering; it is a privilege, and the privilege is conferred, not assumed. "No man taketh this honor unto himself, but when he is called of God." It is a sacrificial suffering, and to successfully undergo it, the candidate must overcome the littleness, the laziness, the pride and the selfishness of the fallen human nature to a sufficient degree to be animated by the self-sacrificing mind of the High Priest -- Christ. Peter exhorts: "Forasmuch then as Christ suffered in the flesh, arm yourselves also with the same Mind; for he that hath suffered in the flesh hath ceased from sin." We can trace this priestly mind developing in Jesus: "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." "I am the good shepherd; the good shepherd layeth down his life for the sheep." And the Apostle points to His example, saying: "Hereby know we love, because He laid down his life for us: and we ought to lay down our lives for the brethren." "We are joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" -- because the glory arises only from the suffering. "Beloved . . . inasmuch as ye are partakers of Christ's sufferings, rejoice . . . and glorify God in this name . . . because the spirit of glory and the spirit of God resteth upon you . . . wherefore let them that suffer according to the will of God commit their souls in well-doing to a faithful Creator."

We cannot perform perfect works; we cannot develop perfect characters; but we can arm ourselves with the mind of Christ, and suffer with Him. We can set our faces toward righteousness, and learn to "hate the garment spotted by the flesh;" we can be "justified (made perfect) in the spirit," that is, in mind or intent. But still we fail far short of the glory of God. So, finally, we can and must "commit ourselves to a faithful Creator" -- to be re-created in perfection. .

A very literal and definitive rendering of the thrilling assurance with which Peter closes his first Epistle reads: "The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself completely adjust you (for your new existence), set you permanently (in the body as it pleases Him), and powerfully strengthen you (with the vigor of the Body). To him be the mastery in this matter, as in all others) unto the ages of the ages.... This is the true grace (gift) of God: stand ye fast therein."

Presumptuous indeed must be the one who does not realize at the end of his earthly course -- no matter how well run -- that he still needs much adjustment and powerful strengthening to be "made meet to be partaker of the inheritance of the saints in light." Two stupendous experiences await

each one who will be thus "established" -- permanently set -- in the Body "as it pleases Him", beyond the grave. They are the Resurrection and the Marriage.

In the resurrection we are promised "a body as it pleaseth Him." In that body God will revive and place only such records of our past as He wills. Thank God for the promise: "Their sins and their iniquities will I remember no more." "As far as the east is from the west, so far hath he removed our transgressions from us." "So also is the resurrection of the dead. Sown a natural body, in corruption . . . in dishonor . . . in weakness: it is raised a spirit body, in incorruption . . . in glory . . . in power." "He shall Himself perfect, establish, strengthen you."

And finally, there will be the Marriage, in heaven and on earth it will be proclaimed: "Let us rejoice and be exceeding glad, for the marriage of the Lamb is come, and his wife hath made herself ready." Not only is this the final "perfecting" or completing of the Bride, but also of the Bridegroom -- as he Himself intimates in Luke 13:32: "The third day I shall be perfected." Only in the terms sacred to this most tender and intimate of earthly relationships can the union of the heavenly Pair be 'approximately described. And coincident with their union is the amalgamation -- the fusing into one -- of the individual members composing the Bride. Paul, following his definition and urging of unity in the Church, in Ephesians 4, continues in the fifth chapter to describe it in the terms of earthly marriage, and concludes: "For this cause shall a man leave his father and his mother and shall cleave to his wife; and the twain shall become one flesh: This mystery is great, but I speak in regard of Christ and of the Church. One flesh" here; one spirit, one mystic body, beyond the veil. The Apostle intimates something of the closeness of this union -- approximated distantly here, consummated fully in the Marriage. He says: "God hath tempered the body together Whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." "For this cause I bow my knees unto the father . . . to the end that ye being rooted and grounded in love (in your earthly schooling), may be strong to apprehend (or, to lay hold upon) with all saints (in the coming Marriage) what is the breadth and length and height and depth and to know the love of Christ (as a Bride knows her. Bridegroom's), which passeth (the capacity of human) knowledge; that ye may be filled unto all the fullness of God."

This was what. Jesus also had prayed for: "That they may all be perfected into one, even as we are one." It will be a uniting of one hundred and forty-four thousand of the choicest spirits of nineteen hundred years of Christian experience! They will have a common possession of perfect memories, perfect appreciation of divine love and wisdom and justice, and perfect ability to convey a knowledge of their ripe experiences to each other.

What will be the result? That each member of that body will have available as though it were his own, all the knowledge and experience gained by all the members -- an aggregate of nearly a million-and-a-half years of individual experience, if the average of each member is ten years of consecrated life:

Truly "this mystery is great!" Ralph Waldo Emerson caught a glimpse of it, and wrote of it in these words:

"Be of good cheer brave spirit; steadfastly serve that low whisper thou hast served; for know, God hath a select family of sons now scattered wide thro' earth; and each alone, who are thy spiritual kindred, and each one by constant service to that inward law, is weaving the sublime proportions of a true monarch's soul. Beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth, these are their gifts, and Time who keeps God's word brings on the day to seal the marriage of these minds with thine, thine everlasting lovers. Ye shall be the salt of all the elements, world of the world."

"Now the God of peace, who brought again from the dead the great shepherd of the sheep in the blood of an eternal covenant, oven our Lord Jesus, make you perfect in every good thing to do his will, working in; us that which is well-pleasing in his sight, through Jesus Christ; to Whom be the glory for ever and ever. Amen."

Second Day -- Saturday, November 29

Synopsis of Second Testimony Meeting

10:00 A. M. Praise and Testimony Meeting, led by Bro. Horde, of Washington, D. C.

Bro. Johnson, of Duquesne, Pa. --

I have been praying that the Lord would bless this convention; that He would give a large measure of wisdom to all who came to address this convention, and a large measure of wisdom to all in attendance; and that the report of this convention may second this thought. I believe that this convention can do something for the brethren at large. Some, who are not privileged to meet as we are, hardly know what to do or where to go; and I believe we here can do something for that quite large company of our brothers and sisters who are "mourning in Zion." These are my desires, my wishes, and my hopes.

Sr. Cora Kuehn Sundbom., of Saginaw, Mich.

I am very happy to be with you friends this morning. I always feel selfish when I do not testify. I was thinking of the texts, "Hold fast that which thou., past," and, "I come quickly." During the song we just sang, "Sweet will the Meeting be," I thought that that will indeed be a sweet meeting beyond the veil. We think of it now especially in view of the recent passing of Bro. Arthur Streeter and Bro. Christian.

A Sister from Youngstown,

O. Dear friends, I cannot express the joy that is in my heart any better than by saying: "Rejoice in the Lord, O my Soul." I surely love the Truth; it is such a blessing. And I want to be a channel of blessing to others, and finish my course with rejoicing. I can't say more, dear friends, than that I am very, very happy to be among you.

Br. E. W. Keib
Chairman of the day.



Laying Up Treasure in Heaven

By Brother I. I. Margeson

"Lay not up for yourselves treasures upon earth, where moth and rust cloth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." -- Matthew 6:19, 20.

"IN THE "Sermon on the Mount," our Lord cautions against the hypocrisy of formalists. The discourse naturally passes to the entire dedication of the heart to God, from which all duties of the Christian should be performed.

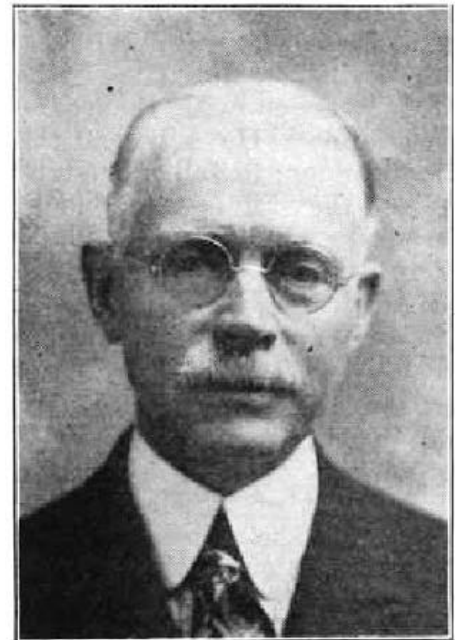
We are enjoined with regard to earthly treasures, and reminded of the impossibility of serving both God and mammon. "Lay not up for yourselves treasures upon earth."

Treasures of wealth among the ancients consisted largely of clothes, or changes of raiment; as well as of gold, silver, gems, land and oil. This fact will account for the Lord's use of the word moth. As we know, the moth is a small insect which finds its way into clothes and garments, and destroys them. The moth would destroy their apparel; the rust, their silver and gold. Thus all their treasures would waste away. These instructions by our Lord in His sermon on the Mount were given for all His disciples -- not only for those present with Him, but for all His children down through the age.

The prize for which the Christian runs is a heavenly prize; therefore we should be on our guard lest earthly treasures draw our hearts from the Heavenly prize. Our heart's treasure is that which we believe, that which the mind and affection dwells most pleasurably upon. Pleasure, delight, joy, comfort -- all people in the world have treasures; but their's being earthly is therefore perish-able. But it is not so with those treasures which are laid up in heaven for you and me.

The honors and privileges of our calling to be "the bride, the Lamb's wife," and joint-heir with Him in the heavenly kingdom, should make that the supreme treasure of every heart in which it is appreciated. In comparison with that, every Other treasure should seem (as it really is) insignificant. In this our day, perhaps as never before, all those who have the spirit of a sound mind are longing for treasures which will be secure -- a rock, upon which they may plant their feet.

"The Lord is nigh to those of a broken spirit and a contrite heart." His love and His precious promises are like the sweet balm of Gilead to those who are sad and disappointed in the struggle of life, amid who come to Him for rest and comfort. And many who have been storm-tossed upon life's ocean, discouraged and almost bereft of hope, have found that these very experiences were the means of leading them to the haven of "eternal refuge."



I. I. MARGESON

Love for Him, the Test

To have this heavenly treasure will not prevent love for others, in proportion they are good and pure; but We Would always hold other loves in sub-ordination, so that if it ever become a question of holding the affection of any or all of these at the sacrifice of the Lord's approval, we should be ready to decide at once for the Lord, and Him alone. He not only calls us to the honor of being His bride and joint-heir, but He tells us that He will test the faithfulness of our profession; and that those who love Him no more than houses, lands, and all else, and whose love will not stand the test of fiery trial, is not worthy of Him. (Matthew 10:37, 36) Surely this is not an unreasonable test, when the honor of the position He offers us is considered.

In proportion as we are faithful to our consecration, in rendering our sacrifice, denying self and following the Master's steps, we come to realize the heavenly treasure more and more clearly; and our hearts are set more and more upon it. Where our treasure is our heart will be. The all-important question is, What kind of treasures are accepted in that sure and safe depository, and how can we lay up treasures in heaven?

We have the assurance in the divine Word that everything that is pure, and holy, and good, is acceptable there. The chiefest of all treasures there, is the personal friendship and love of Christ – "the fairest among ten thousand, and the One altogether lovely." If we have gained this Treasure we have gained One that never changes, One whose love never grows cold, and from whom nothing can separate from His special love any of the Lord's elect, those who have found in Him their chief treasure. To us God hath made great and precious promises. He has called us by His grace, to be the bride of His only Son. We have the promise that if we are Christ's we shall become partakers of the divine nature -- even to sit with Him on His throne, and with Him to constitute a "royal priesthood," in whom all the families of the earth shall be blessed!

In 1 Peter 1:3, 4 we read: "According as His divine power hath given us all things pertaining unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." What wonder is it if we feel unworthy, knowing that in our imperfection there is no beauty in us that He should desire us! But then, as we reflect, we realize that we have the robe of Christ's righteousness, therefore we lay hold with exceeding joy and gratitude to these precious promises and press toward the mark of our high calling which is of God in Christ Jesus: humbly trusting that He who has begun the good work of grace in us will perfect it against that day when He would have us appear before Him "without spot, or wrinkle, or any such thing."

Precious Promises, Ours

The Lord says, "Ye shall be mine in that day, when I make up my jewels." Again we read, "thine eyes shall see the King in his beauty." Then we have His promise, "Lo, I am with you always, even unto the end of the age" -- with you in loving oversight and care. Hear again, as the Lord lifts up his voice in prayer to His Father and our Father: "Father, I will that they also, whom thou hast given me, be with me: where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world."

Precious words! Let us con them over and over again, 'beloved of the Lord, that we may press on with renewed vigor until our eyes shall see the "King in his beauty." We see there are treasures in heaven of riches and glory, and pleasures at God's right hand; so it is for us to take and lay up our treasures from these treasures, the only true treasures. It is for us to give all diligence in striving to gain this immortal life through Christ, and to look upon all earthly treasures as not to be compared with our heavenly treasures. God has treasures there for those who "come off conquerors" and make their calling and election sure. Where the treasure is, there the heart is; there the love and affection is; there the desires, the purpose and intent.

Other treasures which we lay up with these treasures of heaven, are those marks of just approval and distinction, among all who are good and holy; which result from our zeal and faithfulness to the Lord, and our patient endurance of tribulation in His service in this present life. While an "exceeding and eternal weight of glory" is to be the inheritance of all the elect body of Christ who arc now laying up treasures in heaven, yet the Apostle Paul intimates that this treasure may be augmented by special zeal and faithfulness under the special trials of the present time. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "While we look not at the things which arc seen, but at the things which are not seen; for the timings which are seen are temporal, but the things which are not seen arc eternal." -- 2 Corinthians 4:17-18.

Treasures of mind and character we shall also find laid up in heaven; for nothing that is good and true, and worthy of preservation shall be lost to those who have committed their investments to the keeping of the Lord. We can trust Him to keep them safe for us. These are incorruptible treasures, which neither the lapse of time nor any circumstance will he permitted to wrest from us. Oh, how precious will be the heavenly treasures when we view them in the light of the new dispensation, as glorious realities, uncorrupted, and incorruptible! Who can estimate the value of these heavenly treasures? Their value is past our present powers of reckoning. But let us keep our eyes upon them, let our hearts glory in them; and "Let as touch lightly the things of this earth, esteeming them only of trifling worth."

The Influence of the Heavenly Treasures Upon the Present Life

In this view of the heavenly treasures we can sec what a marked influence such an exalted hope and ambition must have on us in the present life.

(1) It helps its to realize that the Lord, whose present and final commendation we so earnestly desire, is taking special notice of even the most trivial affairs of our daily life, and of our conduct in reference to them, as Well as When we pass through the great billows of temptation and trial that seem disposed at times to overwhelm us.

(2) It helps us to realize that the future approval of even our present enemies is a treasure worth the seeking. By and by your present particular opponent may be converted from the errors of his way; and when he shall look back and call to mind the patient endurance, the faithfulness and kindness of the one formerly despised and persecuted, his persecuting spirit may turn to mourning and repentance. This the apostle seems to have in mind, or intimates, in these words: "Having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they by

your good works, which they shall behold, may glorify God in the day of visitation." And this love, the reward of righteousness, will be part of your treasure in the future.

Then, dear brothers and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where moth and rust cannot corrupt, and where thieves cannot break through and steal. If we faint not by the way, but, with pilgrim staff in hand, press along the heavenly road, we were long shall reach the goal of our hopes. As the sun sinks at the close of each day, and as the evening shadows gather around us, how sweet for us to remember, "I'm one day nearer home!"

Memorial Services at Pastor Russell's Grave

3:00 Memorial Service, held at Pastor Russell's grave. Bro. Keib presided. Hymn No. 273 was sung, followed by prayer by Bro. Bridges; then by hymn No. 188, and prayer by Bro. Margeson; then hymn No. 202, and prayer by Bro. Kendall; and then the closing song, No. 1.

The Convention Symposium

3:15 P. M. Symposium on the Christian's Armor.

The discourses comprising the Symposium, follow:

"THE GIRDLE"

By Brother Horace K. Blinn

This passage in Paul's letter to the Ephesian church is probably one of the most familiar texts in the New Testament, and has had many a sermon preached from it. The apostle prefaces his admonition by the statement that "our conflict is not with blood and flesh, but against the spiritual hosts of evil," and then says, "on this account" (because of the higher nature and terrible powers of our enemy), it is absolutely necessary that we do not leave off a single piece of the armor which our Heavenly Father has provided for each one of his soldiers in this life and death struggle. Otherwise he will not be able to stand but will fall in the battle.

Paul was a great logician. He might first have said that we should have our feet shod properly; or, first, that we must put on the breastplate; or some of the other parts of the armor. But the fact that he tells the Christian that the first thing to do is to see that his spiritual loins -- his vital spiritual existence -- are surely protected from death at the hands of the Adversary, that; he must be "girt about with the truth," surely informs us that unless we are actually fortified with the truth, we may fight over so courageously and skillfully only to find in the end that we have been "beating the air." and will go down to defeat.

What is it to fasten around us this Girdle of Truth? And has each one of us seen to it that he has actually fastened it on? These are very important questions which we must not sidestep.

While of course the "girdle" worn by the high priest in the tabernacle symbolized servitude, yet it would seem that in this picture of a warring soldier it must symbolize much more than service alone. True, the Christian's life should be, and indeed is, a life of service; and the future mission of the elect Church is also surely that of service to the world of mankind -- the whole Gospel Age is for the purpose of preparing for that future service. However, it is clear that this particular scripture is meant for our special information and help in this particularly "evil day", when the Church militant is facing its greatest and final battle, before victory comes; and that we may be thus enabled to pass unscathed through "the fiery trial" which is now upon the people of God.

When we are hard pressed by the foe -- when he, in this our very day is appearing as an angel of light, and when, if possible, he will deceive even the elect; when he quotes scripture after scripture to, as it were, "sugar coat" his poisonous darts -- when all these conditions surround us, what is there that alone can keep us from being led astray? What will prevent us from mistaking a will-o-the-wisp for its star from heaven? Only an accurate knowledge of the truth can and will do that. The Apostle Peter tells us how necessary it is to be established, to be rooted and grounded in "present truth," in order that we may not fall in the battle.

To be "girt about with the truth" surely means more than to be as we frequently say, in the truth; it means that the truth is in us; that our vital spiritual life is sustained by not only a casual knowledge of the truth but by an accurate knowledge of it. We must once for all have definitely proved it to be the truth. And we must have made it our own -- our very own. It must be manifest in our daily lives. It must have been so unalterably accepted that we will not be tricked into loosening up the buckle of our girdle and thus expose our vital parts -- our spiritual life -- to the fiery darts of the Adversary.

It would seem as though all the accumulated cunning and viciousness of the Devil is focused upon the Church in this our day. But the Lord and His apostles have amply provided protection and due warning.

This is an "Evil Day"

The "fire of the day" (our day; I believe it means) undoubtedly shall try each individual prospective member of the Lord's body as they never before have been tried. It is vitally necessary that each one not only gird himself about with the truth, but that he also examine the fastenings of the girdle frequently. "Examine yourselves whether ye be in the faith; prove your own selves," says the apostle. See that your girdle is secure. We must so love the truth, and depend upon it, that it will be the conscious means of our victory. When we are hard pressed by the foe, when his spies appear as wolves in sheep's clothing, when hearts grow faint and hope is at a low ebb, then it is important to see that our girdle of the truth is in place and securely fastened, Do not let the enemy spy tell you that a different kind of girdle will serve and protect you better, or that you need a different kind of buckle. "Hold fast that thou host; let no man take thy crown." Don't loosen your girdle or you will be vanquished.

The enemy's agents will try to tell you that your girdle is "out of date"; or, perhaps, that you have it on upside down"; or, almost anything may be said to induce you to loosen truth's protecting hold around you. Brethren, we are not looking for new truths on which to base our faith-structure. We stand on those old truths "once delivered unto the saints" by the Lord and his apostles. Therefore, the longer we fight this "good fight of faith" the more we appreciate and rely upon this "girdle" of truth.

We must expect that by continued fighting and watchfulness we shall acquire a better understanding of the truth; that its bright light will penetrate deeper and shine clearer along the path of our journey. We are assured that "the path of the just" shall shine increasingly bright as the days go by, and as we keep our lamps not only trimmed but burning.

Even as the first concern of every ancient warrior was to see that his girdle was securely in place, so we now that for us it is of the utmost importance not only to "prove" but to "reprove" the things we believe. Though we may have studied "The Divine Plan of the Ages" once, or even a dozen times, yet the next time we restudy it the more wonderful and strengthening does its sound, convincing truths become to both mind and heart. In this way we may become more and more "rooted and grounded" in the truth. No wind of "false doctrine" is likely to shake or disturb one who is thoroughly established in present truth. It is the truth that makes us free. It is the spirit of the truth that, guides us into all truth -- into the complete unfolding of the basic doctrines of God's Word. To have "the spirit of the truth" is to have the "spirit of Christ." To have the truth in us is to have Christ in us.

Truth is like Gibraltar -- it cannot be moved or altered. We may change, but it changeth never. We can do nothing against it, but we all can do something for it. If we have not the truth, our fighting is in vain; our hopes are but delusions; our faith-structure cannot stand against the storms of this evil day; and the Devil will overcome us -- we will fall on the battlefield. The "way of the truth will be evil spoken of," but truth, like hope, maketh not ashamed.

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.

THE BREAST PLATE OF RIGHTEOUSNESS

By Brother H. E. Deitrich

Justification, or a righteous character, is brought about by the truth. The Breastplate is a piece of defensive armor for the breast, protecting the most vital parts of the body -- the heart and lungs. In fighting duels it is the heart that the duelist tries to pierce. What could be greater protection to a Christian than a righteous character which is so pure that even our enemies could not truthfully speak evil against us?

That we have no righteousness of our own we all agree. "Our righteousness is as filthy rags," says the prophet. Our dear Brother Paul speaks of his lack of perfection, in Romans 1:18, 19, saying:

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not; for the good that I would do I find not, but the evil which I would not, that I do."

In Romans 5:1 we read: "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ; y whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" -- that is, in His glorious character. We attain this character by study and meditation, as suggested by Paul in Romans 12:2 -- "And be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God."

Also, in 2 Corinthians 3:15, we are told: "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the some image, from glory to glory, even as by the spirit of the Lord." A full transformation into this likeness of character to our heavenly Father should be the constant effect of every true child of God.

Our main object, therefore, in studying God's Word and His character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and cooperation with is. As the apostle says, in 1 Thessalonians 4:3 -- "This is the will of God, even your sanctification." This refers to our full setting apart or consecration of our mind and heart, entirely to the Lord, that he may complete the good work of transforming us into His own glorious likeness by the operation of His spirit, through His Word, and thus fit us for the enjoyment of His abounding grace Liteh ages to come.

Transformed Into the Same Image

"With open face" would signify that without any intervening vail of prejudice, or fear, or superstition, and with simplicity of heart and mind. Thus we may behold the glory (the glorious character) of the Lord; and if faithful in this we shall become like Him.

There is a legend of a boy who lived in a village where the people were very poor. And it was said that at a certain time a good man, a great benefactor, would return and bless all the people; and that he would look like the great stone face that curiously stood out, on the nearby mountain side. Years passed by but finally the time arrived for him to come, and many imposters appeared and claimed to be him; but none looked like the great stone face on the mountain. Finally one of the judges saw a young man who lived in the village, and noticed that he was the very image of the great stone face. Upon inquiry of him it was learned that from a little boy to manhood he had gone every day and looked at the great stone face, and had longed for the time when that good man would come and bless them. He had studied that face so earnestly that he had gradually become transformed into its very likeness.

We, too, if faithful in studying God's glorious character, will become like Him. But "beloved, it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see him as He is; and every man that hath this hope in him purifieth himself, even as He is pure." -- 1 John 3:2, 3.

If I have on the breastplate of righteousness I will grow more like Christ, more self-possessed, more meek and gentle, More disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will gradually disappear, and my new find will assert its presence and power. -- Philippians 4: 4-0.

Brother Faulkner, of Dayton, Ohio, substituted for Brother Julian T. Gray on the subject, "The Sandals." A copy of his talk failed to reach us in time for publication.

"THE SHIELD OF FAITH"

By Brother C. A. Sundbom

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. " -- Ephesians 6:16.

WHEN the apostle says "above all," he does not mean that faith is the most important of all Christian fruits; for elsewhere he tells us that love is greater than faith or hope. But faith is above all, in the sense that we must have it at all times, from the beginning to the end of our Christian course; for most of our important Christian experiences deal with the unseen.

Our text, however, deals more particularly with faith as a piece of defensive armor. Faith is a "shield" of protection from the many influences which would sever our relationship to God. When we are going through some difficult experience, the fiery dart of doubt will often strike at us, suggesting to our minds, "I guess God isn't taking any interest in me any more." But the shield of faith will protect us, making us say to ourselves: "Remember how the Lord has taken care of you before; He will not forsake you now, says His Word." And our faith will enable us to actually take Him at His Word.

The shield of faith will quench the "fiery darts" of evil suggestions or suspicions concerning our brethren. Faith says: "God's Word tells us plainly that God is working in His people, and that He accepts the heart intentions, which none but He can read. There must be good in them that we cannot see." This belief, or faith, will save us from bitterness and enable us to really love all of His people.

These are only a few examples of the value of faith's armor. The shield of faith protects us from all "fiery darts", because it enables us to really believe and trust in God's promises regardless of any condition in which we may find ourselves. "Faith can firmly trust Him, come what may."

When the apostle says: "take the shield of faith," he is telling us to develop or cultivate faith. That constitutes taking the shield. And certainly we shall need all of the faith we can possibly develop to stand in this "evil day." When Jesus gave His disciples the command to forgive a person "seventy times seven," or practically without limit (providing they repent), the disciples responded, "Lard, increase our faith." We likewise should pray for an increase in faith -- and the Lord will send us experiences which will do this very work in us. But we must do our part too.

All Things Work Together For Our Good

When trying experiences come, we can look at them from either of two standpoints: (1) We might say: "It is very unfortunate that things went this way; it is too bad!" In this case our faith would not be increased at all, would it. (2) Or, we may say in' our hearts: "This experience must in some way be for my good; for otherwise God, who has always taken care of me in the past, wouldn't have permitted it to happen." If we try sincerely to maintain this latter attitude during every experience, our faith will be continually increased.

Always remember how God delivered us in times past. When some trials are upon us, it may seem as if there is no possible escape without disaster. But how different it usually appears a few months or years later! We then can see that it was for our good. Truly "there hath no temptation taken you but that ... ye may be able to bear." We must always try sincerely to trust and believe all of God's promises. If we do this, our faith will surely be developed; but if we do not follow this course we are in great danger of failing because of the sin of unbelief, just as most of the Israelites did in the wilderness. The apostle makes this very clear in the third chapter of Hebrews, Furthermore, in 1 Corinthians 10:11, he tells us that these sinning Israelites would be types of the many Christians who fail because of unbelief in God's promises.

It is helpful to always cultivate the habit of looking for the good in our brethren. Truly, "he that seeketh, findeth." If we look for faults we will surely find them; but if we look for good we will find it, too. A certain fraternal order uses the motto: "The faults of our brothers we write upon the sands, but their virtues upon the tablets of love and memory." This would be helpful for all Christians to follow. The unwilling failures of the brethren are covered by the merit of Jesus, not being imputed to them; so why should we remember them? Always "esteem other better than yourself," and thus we will learn to really love all the brethren. It is very helpful to our faith in God to really love the brethren, and to realize that He is actually working in them. -- 1 John 4:20.

The word "quench," as used in our text, gives us another helpful thought. If a blacksmith thrusts a large piece of red hot iron into a little water, the water will evaporate without hardly diminishing the heat. But if the body of water is large, the iron is cooled almost immediately. Similarly, if our faith is little, a fiery dart of doubt will not be extinguished by it; but if faith is large, the dart will do little injury, for the doubt will be "quenched." Let us therefore seek to develop much faith, that we may be able to stand in this evil day. "This is the victory that overcometh the world, even your faith."

"THE HELMET OF SALVATION"

By Brother W. N. Poe

MY TOPIC suggests to our minds something that must be put on and worn by those who are to be saved. The helmet was the part of the ancient accoutrements of war which protected the human head from injury. The head is the seat of the intellect, the directing organ of the human body; and may be compared to the commander of an army. The new mind, like a commander, must acquire knowledge, must learn the rules of our warfare and become expert in the use of the Christian's armor, if our body members -- the tongue, hands, feet, etc. -- are to be kept under proper discipline.

The helmet would seem to symbolize that part of our mental equipment which shields us from the onslaughts of our enemies, both seen and unseen; therefore, it may be said to consist of a clear understanding of God's plan of the ages, also a knowledge of the trial of the Church in the past and a conviction that we are now in the "evil day." A battle is raging within our minds: "Fleshly lusts which war against the soul," the outcome of which depends upon our faithfulness in wearing the armor.

If we are to be victorious in this conflict, the new mind must be a persistent enemy of the flesh -- crucifying not only our wicked human tendencies, but also our legitimate human cravings. Spiritual development is very much like a balloon ascension, which depends upon the amount of gas it carries and the loosing of its anchor ropes. By obeying the injunction, "Be ye filled with the spirit," we throw overboard the ballast of human-mindedness -- pride, love of earthly position, wealth, good name, and the friendship of the world -- which causes the new mind to soar into the stratosphere of God's love, where there is joy unspeakable.

Faith Must Be Tested

The tests that have come to God's people throughout the Gospel Age have not varied a great deal. human nature is about the same everywhere in this fallen world; hence history, with few variations, has been just one repetition after another. Human selfishness, when permitted to go to seed, always produces the same evil fruitage.

Brother Paul stated that the "Mystery of Iniquity" had already begun to work in his day. That spirit, when permitted to run its course, produced the Papacy. The same spirit since, has been productive of many daughters; differing from the mother only in name and dress. The Revelator, speaking of the 144,000 who shall have the Father's name written in their foreheads, said: "These are they who were not defiled with women" -- Ecclesiastical institutions. -- Revelation 11:4.

Paul, addressing the Church, said: "We wrestle not (only) against flesh and blood, but against powers, against rulers of the darkness of this world, against spiritual wickedness in high places"; and, sensing the need of divine aid, he exhorts, "Take unto you the whole armor of God that ye may be able to withstand in the evil day." -- Ephesians 6:12, 13.

This scripture like many others, no doubt, was intended to have a general application to every member of the body of Christ, as well as a particular application to those who are privileged to live during the closing scenes of the Gospel Age.

That the age would close with a fiery experience for both the Church and the world, there can be no question. Our Lord, speaking of this time, said: "When the Son of man cometh, shall he find faith on the earth?" Paul, writing to Timothy, said: "In the last days perilous times shall come ... evil men and seducers shall wax worse and worse, deceiving and being deceived." And as a protection against such evils he exhorts: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." -- Luke 18:8; 2 Timothy 3:1-13.

"It Shall Not Come Nigh Thee"

The Psalmist, speaking prophetically of those who dwell in the secret place of the Most High, wrote: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

Understanding these things, brethren, should we, who already feel the cold blasts of the coming winter's storm, grow weary and faint in sight of the goal? Not at all! Rather it should cause us to re-examine ourselves to see if we have well buckled on the divinely provided armor; and having done this, let us stand, fully assured that our heavenly Father "is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." - 1 Corinthians 10:13.

The Master, providing encouragement for those who would be living at His second appearing, said: "Blessed are those servants whom the Lord when he cometh, shall find watching. Verily I say unto you that he shall gird himself and make them to sit down to meat, and will come forth and serve them"; and assured us that there would be a "faithful and wise steward, whom the Lord shall make ruler over his household, to give them . . . meat in due season." -- Luke 13:37, 41, 42.

Many evidences testify of our Lord's presence. We have found him of whom our Lord spoke, have partaken of the divinely provided food, and have experienced the foretold blessedness; hence we may say without fear of contradiction that there is nothing so soul-satisfying, no helmet so danger-proof, and no mental equipment so safe with which to weather the storms of this "evil day," as the good message found in the six volumes of Scripture Studies; which by God's grace came to us through him, whose passing into glory we are commemorating in this Convention.

"THE SWORD"

By Brother J. Dawson

THESE are the days, in which the Apostle Paul admonishes every faithful Christian to put on the whole armor of God. Every part of the armor is necessary and every soldier of Jesus Christ realizes that we are living in the evil day referred to by the Apostle. (Ephesians 6:13) We see on earth today distress of nations, men's hearts failing them for fear and the present social, political, religious and financial situations on the verge of a complete collapse. Statesmen of every nation recognize that a great catastrophe is at the door of civilization and are bewildered to know how to cope with the perplexing national and international controversies that confront them. The nations believe that the only way for national preservation is by the sword and hence preparedness is the subject of the day. (Matthew 2:1; Luke 21) Let us remember, dear brethren, that while we see the nations in distress,

judgment begins at the house of God and the Lord gives a special and timely, warning so that we may be prepared. To be forewarned is to be forearmed, and hence our lesson on the armor of the Christian. Particularly we desire at this time to consider the sword.

First let us ask, have we enlisted in the Lord's army? Have we met the requirements? Have we entered into a covenant to do God's will? Have we the witness of the Spirit? Have we put on the whole armor and are we now engaged in the warfare. If we can answer these questions in the affirmative then we are members of the Lord's army or organization. The fight is the good fight of faith, and we only stand as conquerors as we triumph by obedience to and use of the sword of the spirit, the word of God. - 2 Timothy 2:2-4.

The sword, which is the word of God, is quick and powerful and sharper than any two-edged sword. (Hebrews 4:12) In the Lord's army we have a Captain who has been made perfect through suffering and therefore we rally around the commands of a perfect Captain of our Salvation. (Hebrews 2:10) The object of our Lord's first advent was to bear witness to the truth and give his life a ransom for many. (John 15:37; Matthew 20:28) On our Captain's side, we know no defeat. One with Christ is a majority. How happy we are that we do not fight in our own strength. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts." -- Zechariah 4: 6; Ephesians 6:10.

The time is here when the Lord's people should seek to use the sword aright. One has to be very careful in handling a two-edged sword. It is likely to injure the user as well as his opponent and therefore the user of the sword of the spirit must be careful how- he applies the Word. He should not condemn others with the Word if he, does the very same things that he condemns others for. We should all take the beam out of our own eye before we take it out of our brother's. In using the sword let us seek to use it effectively. In this picture of the soldier with the sword it seems to represent a special work to do. The sword is the word of God and it is not left for any private interpretation. The prophet long ago said. "He that hath my sword, let him speak my word faithfully." (Jeremiah 23:28) The Captain sent forth his Apostles, then the seventy, and his last order to his disciples was to go and preach the gospel to all the nations, saying: "Lo I am with you always, even unto the end of the world." Shall we at this date refuse to use the sword and go forth in obedience to the Captain and preach the gospel? Obedience is the test upon the servants of God and they readily respond when they hear his voice. Many of the Lord's people have felt it necessary to obey some other leader or leaders in the ranks and follow the instructions they issued, and many have made shipwreck of their faith. Some have claimed that if any do not obey earthly leaders, they are not in the truth. The true soldier of the Cross knows no other leader but the Captain of his salvation and is glad to heed his instructions. The voice of the true Shepherd the sheep hear, and another they will not follow.

Many present well remember the fact that a few years ago a book was published and any who could not conscientiously agree with its interpretations were cut off from the classes and all privileges of service. They were considered enemies and were ostracized. This book was considered to be the point of the sword by our ablest speakers and traveling brethren. It was said to contain hard-cutting truth and to have as its mission a slaying work. It surely was used to injure many of the Lord's "little ones." Those who sponsored the book believed it to be the last word on the interpretation of Revelation and that in it the mystery was completely finished. The so-called point of the sword has

now become so dull that it finds its place among the antiques. It is interesting to us to note that the very persons who condemned their brethren for not accepting it now reject its interpretations and renounce and ostracize all those who do not do likewise and follow them. Human speculations are certain of defeat.

A very interesting picture is given us in Revelation, showing the Lord in glory and ready for battle against the forces of unrighteousness, and out of his mouth goes a sharp sword. The forty-sixth Psalm tells of the time when Jehovah utters his voice against the unrighteous systems of earth, and doubtless the active agent used in the fulfillment of this Psalm will be the same as mentioned in the nineteenth chapter of Revelation. The sharp sword that goes out of his mouth would represent the judgments written, or the Truth, the word of God, against all unrighteousness and evil doers. The message the Lord's people have today is a rebuke to evil-doers and often these are slain as evil-doers and become fellow-soldiers in the army of the Lord. How happy we shall be when we can slay the whole world with the truth in the sense of bringing men under its power, and those who are now ignorant of God's ways will number among the billions to be restored to divine favor under the righteous reign of the King of Kings and Lord of Lords. "The word of our God shall stand forever", "For his truth abideth throughout all generations." (Isaiah 40:8; Psalm 100) May we all prove obedient and faithful soldiers and seek to please our God in all things who has chosen us to be soldiers that ultimately we may be with the Captain of our Salvation and have an active part in blessing all.

Business Meeting -- Committee Report

Bro. Wilson:

Now, brethren, this session is called for a business meeting. It is your business meeting, not mine; and I think, in the conduct of this business meeting, which will last for about a half hour, this convention should select a permanent chairman. May we have a nomination?

(Bro. Wilson explained that Bros. Hoskins, Reed and Blackburn had been asked to serve on the program, but they were unable to do so.)

Bro. I. I. Margeson:

I nominate Bro. Bridges.

Bro. Horace Hollister:

I second the motion. Motion carried.

Bro. Bridges:

I am very glad, friends, that I have been privileged to serve. I believe that today is the day that is more marked than any day in the closing of the age and that there are things taking place today that are of great importance. It seems to me this is the time that we should consider these things in order to further the Lord's work, and this meeting has been called for this purpose. A year ago there was a business meeting here, and some committees were chosen; and we are going to ask now for the report of one of these, the Radio Committee, of New York.

Bro. W. N. Woodworth then read a report of the achievements of the Radio Committee during the past year, which thrilled the entire convention, as it showed how Jehovah God has so wonderfully prospered the endeavors of this Committee. The report follows:

IN HARMONY with the vote of the Convention assembled in this auditorium one year ago the RADIO COMMITTEE of the ASSOCIATED BIBLE STUDENTS is pleased at this time to submit a report of its general activities for the year just past. It will be remembered by many of the friends that the work of the Central Committee of Pittsburgh was placed in the hands of the RADIO COMMITTEE as a trial venture for one year.

Concerning this work, we wish to say that it was our privilege to print and fill the several orders for the "Do You Know" tracts which the Pittsburgh Central Committee had received. Other details of the Pittsburgh Committee work were also taken care of; hut, generally speaking, that work became so merged into the work of the RADIO COMMITTEE that it appears as one and the same effort.

As requested by the vote of the convention here one year ago, the RADIO COMMITTEE communicated with the classes throughout the country and offered to them the opportunity, if they so desired, to appoint one of their number to act in the capacity of an Advisory Member to the

RADIO COMMITTEE. Appreciating the general fear of the friends that they might again be led into some kind of spiritual bondage, we did not urge this matter very strongly; but we, assured all the classes that we would be glad to cooperate with and serve them as best we could, whether they did or did not appoint one of their members to represent them on the Advisory Board; and we have consistently followed this policy.

A number of classes, including most of the larger ones, have notified the Committee of their selection of a member to serve on the Advisory Board; but even a larger number, especially of the smaller classes, have cooperated heartily with us without appointing any Advisory Member. We believe that the Advisory Board acting as counselor's to the Committee is a very satisfactory arrangement for the carrying on of a general cooperative effort, and we also believe that it will be entered into more fully as the friends become assured that it does not involve them in any kind of bondage.

The Convention of a year ago also requested the RADIO COMMITTEE to ascertain the possibility and desirability of a larger, and perhaps a longer, General Convention for the year 1932. The friends throughout the country were communicated with in this regard. After considerable correspondence back and forth the Committee was led to the belief that in view of the general hard times prevailing throughout the entire country perhaps the time had not yet come for a very large General Convention of Bible Students such as many of the friends had hoped would be possible for this year, hence no such convention was arranged for.

But believing that conventions, both large and small, are doing much to reunite the friends in fellowship, love and service, and wishing therefore to encourage the convention spirit as much as possible, the Radio Committee prepared a special Witness Bulletin to be used for advertising local Reunion Conventions. These Bulletins, while not widely advertised, have been used by a number of the churches throughout the country.

The classes at Cincinnati, Ohio; Minneapolis, Minn.; Seattle, Wash.; Los Angeles, Calif.; Washington, D. C.; Baltimore, Md., etc., have used these Bulletin programs to very good effect. The New York Church also would have used them for its recent Convention, but for the fact that essentially the same article appeared in THE DAWN Magazine about the time of that Convention, and they felt that it would reach most of the brethren through that medium. The RADIO COMMITTEE can assure all the friends that the sentiments, of Christian liberty expressed in that Convention Bulletin and in THE DAWN Magazine are most certainly the sentiments of the New York Church of Associated Bible Students.

The broadcasting of the Truth by radio has not been as extensive as far as we would like to have had it. This has been due largely to the general lack of funds among the friends. A few classes, however, have used the electrical transcriptions which the Committee has prepared; and plans now are under way which we hope will materially increase this branch of the work in the near future.

The distribution of free tracts has steadily increased throughout the year. At the time of the preparation of this report the exact figures are not available; but we can safely estimate that considerably more than a quarter of a million free tracts have been; printed and distributed from our office during the year.

About 15,000 copies of the second Witness Bulletin also were printed and circulated. The result of this effort has been very gratifying indeed. In cities where independent classes already were in existence the result was not so noticeable, although a great many classes have reported an increase in members as a result of these Witness Bulletins. But the main result seems to have been in territories where no free classes had been organized. Several entirely new classes were brought into being by this effort, one of them numbering as many as 40 members.

In the New York district the Committee had the privilege of assisting in the arrangements for a number of local conventions, besides supplying speakers for both class meetings and public lectures.

Beginning in 1931, the Committee's work was carried on from a basement provided without cost by one of the New York brethren; but early this year it was seen that the steady increase of the work would make it necessary soon to find more adequate quarters. Then a building and printing plant at 251 Washington St., Brooklyn, came to our notice in a very unexpected way; and in the Lord's providence it, was placed at our disposal in July. A lease was taken at an unusually reasonable rental, and we proceeded to occupy it.

This property includes not only ample space for our present office needs, but also a fairly good sized printing plant, as well as seventeen living rooms which have been turned into a home for the workers. The whole property has been named the "BIBLE HOUSE", in memory of the work that was started many years ago here in Pittsburgh, in this very building where we are now meeting. The Truth that then went forth from this Pittsburgh address is the same Truth that is now going forth from 251 Washington St., Brooklyn. Let us all, dear brethren, humbly acknowledge the Lord's loving kindness in thus providing us with such a clear knowledge of His great plan in this end of the age, and the opportunity of publishing it for others to hear.

Inasmuch as the leasing of a building and plant of this magnitude, and the taking on of the responsibility of operating it, would have involved the New York Church in more liability than would seem to be proper for any Ecclesia to assume, the Board of Elders of the congregation recommended that it would be better if a number of the brethren would form a simple business organization to shoulder the business responsibility involved.

Accordingly a majority of the Radio Committee, and four other brethren, pooled their resources and together organized what is known as the DAWN PUBLISHERS, which assumed the lease, etc. But the DAWN PUBLISHERS have nothing whatever to do with the policy of the Radio Committee; rather it is merely a printing company which serves the RADIO COMMITTEE at cost.

As already mentioned, a majority of the Brethren composing the DAWN PUBLISHERS are members of the RADIO COMMITTEE. The other brethren were invited to share in this responsibility, because of their keen interest in the Lord's work and their willingness to assist it in every way possible. These brethren have thus far personally borne practically all the extra expense involved in the enlarging of the Committee's facilities for service to the ecclesias generally. They all have felt that a great need existed for some means of providing an adequate supply of literature

for the ever in-creasing number of free classes of Bible Students; and they were willing and glad to make this considerable personal sacrifice to help the work to get underway.

In addition to what the brethren have done in providing the building and plant at 251 Washing-ton St., Brooklyn, N. Y., we wish also to mention that many other friends have shown great zeal and devotion to the Lord in much self-sacrificing labor in renovating and preparing the new Bible House for occupancy and service. But now that work is done, and the offices and rooms are in suitable condition for our needs.

Furthermore, the Lord has provided us with willing workers, some who are experienced printers and others who are qualified to handle other parts of the work; all of whom are gladly volunteering their services. The family begins each day with prayer and songs of praise, and the spirit of love prevails. And so His work continues to go on.

In the Lord's providence, and in harmony with the suggestions of many brethren throughout the country, it seemed opportune that we should this fall enlarge the Radio Echo to a magazine. This has been done, and the name of the new publication is THE DAWN.

THE DAWN is now published twice each month, instead of every week as was the Radio Echo. The first edition of each month is the magazine, which will contain 32 or more pages in an attractive, colored cover. The second edition each month is a four page tract of the same size as the Radio Echo, and reprints of this will be supplied for volunteer purposes as heretofore.

We are receiving many encouraging letters concerning the enlarged activity represented in THE DAWN, and we have every reason to believe that the Lord's blessing rests upon it. The October issue of THE DAWN contained a reprint of the "Hell" booklet, and the November first edition contains the entire "Divine Plan of the Ages."

There have been any requests that the RADIO COMMITTEE publish a Manna Book. Upon investigation it was found that the original edition of the Manna Book was copyrighted, and cannot legally be reproduced. The proposition was then considered of selecting from Brother Russell's writings a new set of inspiring comments to go with the original Manna texts.

Letters containing this suggestion were sent out to the Advisory Board, and every answer received spoke favorably of the idea. Consequently it was decided to begin work at once on a new edition of the Manna Book; and at this time we are happy to report that all the new comments have been selected, and the type is now set. It is expected that within another month the new books will be ready for shipment. This new edition of the Manna Book will be neat and practical, though not elaborate, and will sell for 25 cents a copy. Orders are now being taken.

We are glad also to be able to report that we have had the privilege of assisting the Greek brethren in their efforts to serve one another and to make known the glad tidings. A Greek attachment has been added to our linotype machine and the Greek brethren themselves have cooperated to purchase additional equipment and already some literature has been published in the Greek language and a tract for public distribution, is in course of preparation. The Greek brethren are using the facilities of the new Bible house for both printing and office work.

This, dear brethren, in a brief and general way, outlines the efforts and accomplishments of the RADIO COMMITTEE for the past year. What has been done has been possible only by Divine Grace, and with your cooperation and we give thanks unto our God for the gracious privilege we have had of serving Him and His people.

This report was accepted by a unanimous vote of the convention.

Bro. Bridges:

We regret we cannot also have a report from the Pastoral Bible Institute, but the secretary is not here. At a business meeting at the New York Convention, last year, a motion was adopted urging that these two organizations co-operate in the Lord's work; and now I understand that Bro. Horace Hollister has a resolution to offer along that line. Perhaps he will come to the plat-form.

Bro. Hollister:

I offer this resolution, clear friends, as a member of the Pastoral Bible Institute, and as a member of the New York Radio Committee; and also as a member of this General Convention; and if anybody knows of any other good agency doing the work of the Lord. I wish they would tell me about it, so I may join it too.

The Resolution

"Be it resolved, that we, the Re-united. Associated and Independent Bible Students in Convention assembled, do hereby express our hearty commendation and appreciation of the work of general service for liberty-loving Bible Students long per-formed by the Pastoral Bible institute; and also, during the last two years, by the Associated Bible Students Radio Committee of New York, with the cooperation and approval of the Pittsburgh Re-union Convention of 1931. Be it therefore further RESOLVED, that we endorse all the forms of service of the Truth in which both the agencies named have been active, and rejoice with the brethren concerned, in the many evidences of their acceptable service and usefulness to the Brethren in general; and be it further RESOLVED, that we endorse the further extension of the activities of either or both of these agencies in the publishing of Truth literature of all kinds, and reviving and extending the Pilgrim, and Colporteur services as demanded from the brethren, opportunities and financial means present themselves, specifically referring at this time to the Pilgrim work of representatives of the Associated Bible Students Radio Committee; and be it further RESOLVED, that in our opinion the work of the two service agencies referred to might well be consolidated in the interests of Christian unity, economy and efficiency; and that in any case their respective activities should be carried on with the highest degree of mutual cordiality and brotherly cooperation; and be it further RESOLVED, that we urge the Pastoral Bible Institute and the Associated Bible Students Radio. Committee to arrange a conference or conferences of their accredited representative; at the earliest possible date to consider the ways and means to contribute to and accomplish these highly desirable objectives.

After discussion the resolution was adopted as being the sentiments of the Convention.

The Christian's Warfare

By Brother W. N. Woodworth

The Bible presents the Christian life from many different viewpoints, all of which must be taken into consideration if we are to understand and appreciate fully what the Lord expects of us, and also what we ourselves may expect in the way of experiences as we endeavor to follow in the footsteps of Jesus.

The picture of our Lord as the Good Shepherd and we His sheep emphasizes the necessity of humility and meekness in our Christian walk. But there is nothing in this picture to suggest the hardships, the struggles, the battles that must also be a part of every Christian's life. As sheep we are defenseless and helpless -- wholly dependent upon the protecting care of our Shepherd. But this protecting care is available only to those sheep who follow closely all of the Shepherd's loadings.

Were this the only illustration of the Christian's life we have in the Bible we would probably get the thought that there was nothing for us to do but graze in the green pastures of divine love and simply depend upon the protecting care of our Good Shepherd. But the Bible shows that there is much more to the Christian life than this -- that there is hard work to do, and loads to lift.

Good Soldiers -- Good Fight

To help us appreciate this other phase of Christian experience we are given the illustration of the soldier under the leadership of the "Captain of our salvation." With this illustration we are confronted at once with the thought of hardship and struggle, that we cannot expect to enter into the divine inheritance "on flowery beds of ease, whilst others fought to win the prize and sailed through bloody seas." Yes, we are reminded, as our experiences soon prove, that it is necessary to "endure hardness as a good soldier of Jesus Christ."

The Christian enters into "the good fight of faith" the moment he makes a consecration to do the Heavenly Father's will. It is by this consecration that he enlists as a soldier of Jesus Christ; and it is in the carrying out of the terms of the enlistment that he finds himself in conflict with the powers of selfishness found everywhere in the world, and which is the motivating power back of all the activities of "the god of this world," who is Satan the Devil.

The Christian's warfare is a warfare of faith, because the very basis of his struggles is faith in God and in the Lord Jesus, and also because he is fighting to retain his mental grasp upon and to uphold that "most holy faith" once delivered to the saints, and to hold aloft the whole banner of truth that others might be encouraged and blessed by it.

The Apostle Paul, when nearing the end of his Christian warfare, said, "I have fought the good fight, I have finished my course, I have kept the faith." By these few words the great apostle reviews the entire experience of his Christian life. During that time the Adversary endeavored constantly to turn him aside from his course of faithfulness to the Heavenly Father.

Satan also had sought to hinder the Apostle's every effort to make known the glad tidings. Thus it was that Paul, caught in the crossfire of attacks from the world and the Devil, had been subjected to imprisonments stripes, perils of the sea, perils among false brethren, and all the other distressing experiences that had come upon him because of his fidelity to the Lord, the truth, and the brethren.

While many apt similes are found in the Bible which emphasize the important fact that peace, joy, confidence, purity and trust are necessary elements of the Christian's life, yet it is the "soldier" illustration that more particularly represents the Christian in action -- courageously battling for the faith once delivered unto the saints."

'When Jesus and the apostles defied the anathema of the scribes and Pharisees, it was the "soldier" element in their lives that was being exercised. It was as a "soldier of the cross" that Martin Luther fearlessly nailed his 95 theses on the Church door at Wittenberg. It was Pastor Russell as a warrior for truth that attacked the God-dishonoring doctrines of eternal torment, the trinity, immortality of the soul, and other false theories, and because of which he brought down upon himself and his associates the calumny that always comes upon faithful Christians from Satan and his cohorts who still rule in the realm of darkness.

It is as soldiers of the cross that Christians now suffer with Christ, because it is only as we make an aggressive, active effort in defense of the truth that Satan finds any reason to persecute and rebuke us.

The follower of Christ who does not assume the role of a good soldier will find that he is escaping the privilege of "suffering with Christ," and consequently he will later discover that he has failed to qualify as one who shall reign with Him. Even the battle of faith in our own minds will be a losing one unless we use the truth in open combat against the powers of darkness.

Weapons, Armour

The weapons of the Christian's warfare, how-ever, are not carnal, although they are mighty to the pulling clown if the strongholds of error -- not only those in his own mind, hut those in the minds of others -- as opportunity affords. Paul describes the Christian soldier's weapons as the "armor of God." The truth is an armor which affords defensive protection to both the head and the heart of the Christian. And it also is a weapon for making an open and offensive battle for righteousness.

This "armor" consists of the "helmet of salvation," the "shield of faith," the "breastplate of righteousness," the "sword of the spirit," and the "sandals of peace." The Wearing of the "sandals" constitute what the apostle describes as having one's feet "shod with the preparation of the gospel of peace."

In a general way it seems proper to think of each part of the Christian's armor as being the truth -- the "faith once delivered unto the saints." As a helmet it constitutes a protection to the head or intellect, and as a breastplate it is a protection to the heart. The truth may be used as a shield, to ward off or quench "all the fiery darts of the Adversary." It is also the, truth that constitutes the "sword of the spirit, which is the Word of God." And when, as "Christian soldiers marching on to

war" we go forth to give battle to our enemies, we find that. real progress can be made only when our steps are ordered in harmony with the sandals of the "gospel of peace."

And herein lies the blessed paradox of the Christian's Warfare. It is a bathe of peace, and for peace. The Christian soldier's peace of heart and mind depends upon the extent to which he pushes forward in warfare under the leadership of the Captain of his salvation.

The Christian's warfare not only brings peace to himself, but, when he uses the "sword of the spirit" to "slay" his enemies he does so for the purpose of bringing peace to them also – the peace that can come only through their reconciliation with God. And what a blessed way to overcome one's enemies! What a wonderful motive power for warfare -- the motive power of love!

The Truth Our Sure Defense

But let no Christian think that he will be a conqueror if he neglects any part of the armor. The truth is provided as a helmet, and must be not only studied, but held firmly, especially in this "evil day." Let us not disparage or think lightly of a "head knowledge" of the truth. On the other hand, let us not think that our protection is assured merely because we "understand" the truth. We of course must understand it, and be able to give a reason for the hope that is within us. It is in our ability to give a reason for our hope that the "shield of faith" is brought into action. Could our enemies convince us that we did not have the truth, then indeed their "fiery darts" would work destruction to our spiritual life, and we would soon fall by the wayside.

But there is no need for discouragement on the ground that we are not able to "explain" the truth – at least not if we have on the "breastplate of righteousness." The breastplate seems to represent a personal or heart application of the great principles of divine truth to the Christian's own life. When the Christian becomes thus grounded in the truth no effort of Satan can "beat his courage down." He may fail at times to keep the "shield" in the right place in order to quench the Adversary's darts; but the "breastplate," being always in position, because it has become a part of him, will always serve as a protection in the last line of defense.

Praise God for such a full and complete armor. And thus equipped, let us go forth in the great battle of righteousness, fully assured that greater is he who is for us than all that can be against us.

Paul, after describing the different parts of the armor, reminds Us of the necessity of continuing always in This reminds us further that we can be overcomers only as we fight under the leadership of our heavenly Captain, and that prayer is one of the means whereby we may keep in contact with our Leader. Let us, dear brethren, keep this line of communication open, and our ears attuned to every command that is given; and ever be eager to obey those commands faithfully, even unto death!

Sunday Morning Testimony Meeting

Bro. Wilson:

Now, brethren, we come to the last day of our convocation or convention here. We regret to have to say this; but since we have had such a happy beginning I believe we also will have a happy ending. For the next thirty minutes we will have a praise and testimony meeting, principally a praise service. We will ask, our dear Bro. Dills, of Sharon, Pa., to come forward and take charge of this meeting.

Bro. Dills:

I did not expect to conduct this service this morning; but am glad, friends, to enjoy this blessed privilege. As Bro. Wilson has said, this is mainly a praise service; but we also will have some testimonies. Now, friends, let us sing first, and sing as though we mean it! - No. 10: "All Hail the Power of Jesus' Name!"

Sr. Huff:

I wish to thank the Heavenly Father that the dear brethren of Pittsburgh made it possible for me to be here. I don't know any words to express my thoughts better than: "Behold, how good and how pleasant it is for brethren to dwell together in unity." There seems to be unity here, and this appeals to my heart. Let us "hold fast the profession of our faith." I feel as though I could get on the housetops and declare to the world what the Lord has done for me!

Bro. Dietrich:

I wait to thank the Heavenly Father, and the dear friends, that it has been possible for us to be at this convention. The brother's prayer this morning struck me forcibly. I was thinking yesterday, when the Truth was presented to us originally we couldn't see all things at first; but the love manifested by the friends proved to us that a religion that has so much love in it cannot be a had religion. We ask an interest in your prayers, that we may continue faithful to the end.

Bro. Lowry, of Richmond, Va.

Dear brethren, I am sure there is no one who has any more cause for thankfulness than I have, that God called me out of darkness into His marvelous light. The truth enables me to see a reason for everything. Instead of everything appearing as a failure, it turns everything into a grand and glorious success. We can see that God's plan is progressing just as He intended from the beginning.

A Brother from Columbus, O.

During the previous testimony meetings I failed to fulfill my mission on behalf of the Columbus brethren. At our meeting last Sunday morning the friends at Columbus enthusiastically and unanimously voted that their loving greetings be conveyed to this convention; and it is my privilege, dear brethren, to fulfill that mission now. I would like also to say just one word as a testimony. It is a peculiar coincidence that just three years ago today I attended my first meeting away from the Society, in this very hall. It was on the memorable occasion when this class also was holding its first independent meeting. I think Bro. Wilson will remember that. And so I rejoice particularly in this opportunity of being with you again at this convention, and to share in this blessed manifestation of the spirit of the Lord. I rejoice particularly, dear friends, that I now again have the liberty wherewith Christ has made us free.

Christian Thoughts in Action

By Brother Ira Huff

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." -- Philippians 4:8.

The apostle here strikes at the very heart of Christian character -- our thoughts. But what can come out of thoughts? Great things; thoughts are of tremendous importance. We see the results all about us of the wondrous thought the Creator had in the far distant past, when He conceived in His mind; this vast universe. The universe, and all therein, has really grown out of thought. The Bible is a collection of thoughts. It records what God thought about this earth, about man, about natural Israel, about His on, and what He thinks about His Church.



BRO IRA HUFF

In my home I have a library which I value very highly -- so highly that if I could not get another one, all the gold in the country could not buy it. It is the six volumes of Scripture Studies -- which is one of the greatest collections of thoughts, second only to the Bible itself. These thoughts brought together the most earnest and best informed class of Christians since the day of the apostles.

I also have another library, labeled "Watch Tower Reprints in Seven Volumes, the value of which cannot be estimated. But it is necessary that the good thoughts on the Word of God, obtained from these valuable helps, should take root in our hearts and grow, thus directing our Christian course of action.

Think Things that are True

The apostle says: "Whatsoever things are true ... think on these things." This would imply that we should be very careful to entertain only truthful thoughts -- about our Heavenly Father, and also about our brethren. This reminds me of an occurrence in the little town where I first heard the truth. A young brother who came into the truth there, and was very zealous, eventually became an elder in the class. Soon thereafter he attended a Bible Students convention in Atlantic City; and at the same time the Elks National Convention was also being held there. His employer, who was an Elk, had accompanied him to Atlantic City to attend the latter convention; and afterward they returned home together.

The brother could hardly wait to get home to tell the brethren about the blessings of the convention. He hurried over to see Brother A: but the latter, after eyeing him up and down, treated him in an extremely cool manner. Later Brother A called me up, and asked me to come down to his place of business, as he had some "very bad news" to tell, me about the young brother who, had just returned from Atlantic City.

I went to see him, and he began: "Brother Huff, that brother, instead of going to our Convention, went to the Elk's Convention, and came home a full-fledged Elk. He has even discarded the cross and crown pin for the Elks' pin!" I said: "Brother, are you sure about that'?" He replied: "Oh, yes I

and as chairman, of the elders, I am going to call a meeting; for anyone connected with worldly organizations cannot serve as an elder." I asked him to say nothing to anyone and wait for further details; but he told his wife, and the news spread to other member; of the class; and they all became cold toward the dear brother, just because Brother A had seen an Elks' pin on his coat the day he returned from the convention.

Now the fact of the matter was this: This young brother and his boss had bought suits just alike, and of the same size. And the brother, in his hurry to get out to tell the good news of our convention to Brother A, by mistake had taken his boss' coat. That accounted for the Elks' pin that caused all the trouble. Brother A had jumped to an unwarranted conclusion. Friends, let us be sure that we have all the facts about a circumstance before we pass judgment. Let us entertain truthful thoughts about our brethren, and not misjudge them.

Honest, Just, Pure, Lovely Thoughts

"Whatsoever things are honest." We should be very careful that all our thoughts are honest, and that we honestly desire the Lord's will to be done in us.

"Whatsoever things are just." We should not be so much concerned about justice being done to ourselves; but be sure that we think and act justly toward our brethren, and toward all with whom we come in contact.

"Whatsoever things are pure." We should be careful about the kind of food we give to our new mind. The Bible is the great store house of food for the new creature; and as a means of digesting the pure truth contained therein, the Lord has provided such helps as the Scripture Studios and Tower Reprints, which if taken into true and honest hearts, will surely help to keep the mind pure, and void of human speculations.

"Whatsoever things are lovely." We should spend much thought upon the lovely elements of character of our dear Lord, and also think of the lovely qualities we may see in others.

"Whatsoever things are of good report." We should be very careful to think of good reports and noble things about our brethren. It is so easy for us, in our imperfect state, to magnify evil in others, because evil is so readily perceived. But if there be any virtue, or any praise, let us rather think on these things. We are not only to think about virtue, or fortitude as a trait of character, but we should seek opportunity to put it into action, thus crystallizing our character. Jesus, in his pre-human existence, had a perfect character; but He crystallized it through the things which He suffered. The same is true of the Apostle Paul, who was taught of God by the great things which he suffered in his active Christian life.

A Noble Example

Near the close of the Gospel Age there was born in this city of Pittsburgh a man who at the age of twenty-one had gained a fortune in material wealth. He was a Christian, who had a collection of thoughts from the Lord's Word, and a splendid character. Thus circumstanced, he might have bought a home in some secluded section, spent his life in meditation, and not come in contact with timings that might seem unfavorable to his enjoyment of that Christian character. He might have seated himself comfortably in an elaborate study and said: "Soul take thine ease."

But instead, like the Master and the Apostle Paul, as he gained a mental appreciation of God's great Plan for blessing the human race, he realized his responsibility of putting into action the things he had learned. Hence for many years he preached and published the message of the Kingdom throughout the civilized world; 'till at the end of forty years, as a train rolled over the plains of western Texas, he passed from this scene of action without a dollar of material wealth -- forty years of the most strenuous activity in the interest of our Lord's Kingdom since the days of the apostles.

But ah! He left behind a legacy of Christian thoughts, in his writings. These thoughts, if put into action now, will help us to appreciate the Lord's Word, so we too may finish our Christian warfare with the assurance that we have fought a good fight and finished our course, having kept the faith. Our Commission

In Isaiah 61:1-3 the prophet declares: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn' in Zion, to give unto them beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness."

We believe that all Bible Students are agreed that this text applies to the New Creation, and has particular force down near the end of this Gospel Age. While there are several classes to whom we are here commissioned to preach this message of cheer, those in whom we are particularly interested at this time are the 'Mourners in Zion.' Many of us know by experience what it means to be a mourner in Zion.

Some time ago I attended a convention of the Society. The speaker was one we all know and love. During his discussion he came to a point where it was necessary to twist the Scripture in order to harmonize them with the present thoughts of a human leader. He paused a moment and, with tears in his eyes, he said: "Friends, I do not understand all this. For twenty years in the Methodist Church I was taught that I was "born again." When I got the truth I learned from the Bible that I was not born again while in the flesh. Now I am told that I am born again. I cannot understand it. I cannot understand it."

Comfort Them That Mourn

Oh! if we could find words to picture this scene in its reality, that it might cause us to remember our duty toward these confused brethren -- some fifty thousand of them scattered throughout the earth -- who do not know where to go. Are we willing to grasp the opportunity and accept the responsibility of carrying a message of cheer and encouragement to them? This is an obligation we owe the Lord -- to comfort those that mourn in Zion, as He has commanded.

"How beautiful the feet of him that bringeth good tidings and publisheth peace . . . good tidings of good!" (Isaiah 53:7) In the recent past it has been difficult for us to publish the gospel of peace by the printed page in an effective manner, because those "feet members" have been scattered, and because they had no equipment. But this cannot be said today. The Lord has been gathering His people together, and at the same time has provided the necessary equipment and manned it with humble brethren who now are sending out the gospel message by the printed page.

So the Lord has been gathering is people, not only that they may have fellowship together but that they may become avenues through which the Kingdom message may reach other scattered sheep, as well as the world. Let us, dear brethren, awake front any lethargy into which we may have fallen, and grasp the present opportunities of becoming active agents of the incoming Kingdom, remembering that the chief purpose of the Lord in permitting us to be thus engaged in is service is to crystallize a Christ-like character within ourselves. He does not really need us to serve Him and His cause; but we ourselves certainly need the activity.

The Sanctifying Influence of the Truth

By Brother C. P. Bridges

HAVE you ever questioned yourself as to why God gave you the Truth? It was not merely to make you wise in the knowledge of God's Word, but to shape your life into the image of Christ; and our subject is to this end. Our text is found in John 17:17 -- " Sanctify them through thy truth: thy word is truth." I like to think of this as Jesus praying for you and me. You will notice in John 17:20 of this chapter that He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." This includes you and me.

There are different phases of sanctification. We read of being sanctified "by the spirit" and also "by the blood." Being sanctified by the spirit is God's seal that the life we have given to Him has been accepted; and so we are set apart from all others. Being sanctified by the blood means that we are justified; that the blood has made us holy and thus separate from: the world.

But the sanctification mentioned in our text is different from each of these. This sanctification is the influence that the Truth is having in the life of the believer. Mere possession of the Truth does not sanctify. We may have all knowledge, but unless we apply this to our life there is no sanctifying influence. Our Lord brought this very vividly to our attention in Matthew 7:24-26:

"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

You will see here that there are two classes who receive the Word; but one class DOES the Word, and their doing makes them stable under the ad-verse influences that come into their lives.

Again, Jesus brought this to our attention very pointedly in Matthew 13:23 -- "But he that receiveth seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

The Apostle James (James 1:22-25) also gives a very apt illustration of our subject: "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in the glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Suppose when we get up in the morning and make our toilet, we look in the glass and see our hair all mussed up, our face dirty, and we do not use the comb and brush, or water, to make us presentable; we then are like the man who reads God's Word and does not apply it to his life. But after looking in the glass and seeing these things that need arranging, we put ourselves in order, we

then have been benefited by the glass; just as when we read in God's Word certain things that we can apply to our life, and we do them -- it then has had a sanctifying effect upon our life.

The Truth is a finger-post showing the way from the world to God; and as we follow its loadings we get farther and farther away from the world, and nearer, still nearer, to God. As an illustration of this, take the fourth chapter of Ephesians:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-with ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. . . . But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. . . . But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

I like to think of these various epistles as a personal message to me; and the things that the apostle is calling attention to, I like to feel that I can apply to my own personal life -- to the benefit of the new creature. God reveals Himself to us in His Word. He shows us just how He can be a personal help in the life of each one of His children. Are we in close touch with God that we can truly say, "The Lord is MY light and MY salvation Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident"? In what are we confident? "The Lord is the strength of my life. The Lord is MY light and MY salvation." You see, this is the influence of the Truth in our life, the sanctifying influence.

For over thirty years, I have been associated with the Present Truth as it is revealed in God's Word. In these years I have passed through many tests and siftings, but today I see greater disturbances than in all these years. The things that are taking place are both appalling and glorious. They are appalling, because we see so many falling under the tests. They are glorious, because we can see the purposes of God being fulfilled; for He says He will gather out of his Kingdom all things that offend.

The test is faithfulness to God's Word; and how many there are today who are departing from the Truth as we knew it in days past! Jesus said, "if ye CONTINUE in my word, then are ye my disciples indeed." (John 6:31) The Prophet Isaiah (Isaiah 30:21) says, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it." He is here referring to God's Word as the directing influence for the child of God.

I want you to note the effect of God's Word upon some of his people in the past. Of Joseph it is said (Psalms 105:19) that the Word of the Lord "tried" him. David speaks "Thy word have I hid in mine heart, that -I might not sin against thee." Samuel says, "Speak, Lord; for thy servant heareth."

I am impressed by the life of two men whom perhaps we should not really call Christians, as we understand the scriptural use of the word Christian; but yet who certainly were good men, and whose lives were influenced by God's Word. I think of John. B. Cough. At the age of twenty-eight the dissipation of seven years had left him as an old man, in his body. We see him in a dingy lodging house in Boston, striving to recover from the effects of a protracted drunken spree; and as he sits in that room his mind goes back to his boyhood days in Kent, England. He sees his dear old mother, and he hears her saying to him, as she had said so many times, "He is able to save them to,

the uttermost, that come unto God by Him." He thinks of his condition, and he says to himself, "Can He save me? If He can, it will indeed be to the uttermost!"

He resolves that he is going to seek that salvation, and leaving the room he accepts Christianity. He begins work along the lines of temperance. It was this text quoted by his mother that made this change in his life; and we see him through the years -- and the great good he has done, because of this verse his mother had mentioned. I see him one night in Philadelphia, talking to a crowded house, pleading with the young men, "Keep your life clean." He repeats it a second time, not so loudly; a third time, in a very weak voice -- and then falls dead on the stage.

I see another young man: He is interested in all the things that young men of athletic tendencies are interested in. He is a peer among his fellows. But he feels that there ought to be something more in life than that, and he joins the Catholic church. He becomes a lecturer on religious subjects. He is giving a series of lectures in Rome; and there is an old man who attends all these lectures, very much interested in what this young man is talking about.

At the close of each lecture he meets the young man and they walk together, and each time he walks with him he quotes this scripture: "What shall it profit a man if he gain the whole world and lose his own soul?" This young man is so influenced by this thought that he gives his life to the missionary work, and we find him in Japan preaching to the Mikado. He goes out into the semi-barbarous islands; and at the age of forty-six he lays down on the sand in one of these islands and yields up his life -- having spent his all because of the influence of that text.

I have used these to illustrate how the Truth can influence the life of a man, whether he be a Christian, as we understand Christianity, or whether he be merely an honest man who has been impressed by some particular message from God's Word. And that should be the way with us; we should take the various messages of God's Word and apply them to our life.

I have spoken of the sanctification of the spirit and of the blood. This sanctification does not make us actually holy, but only reckonedly so. God counts us as holy, but the sanctification that comes from the Truth makes us really, actually holy.

In Revelation 19:7-8, we read: "For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of the saints." It is this righteousness that comes from the influence of the Truth in our lives. This is something that we actually work out. It is OUR righteousness. We sing,

"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."

But do we really? Do we always obey His dictates, and with delight?

In the consecration of Israel's priesthood we have a very beautiful picture that illustrates our text. It is the second ram, the ram of consecration -- or, better still, the ram of completion -- that represents the life of the Christian as it affects him personally. The blood is applied to the thumb of the right hand, the great toe of the right foot, and the tip of the right ear. Thus his hearing, his work, and his walk are all affected by God's Truth, the sanctifying effect of the Truth.

Now, certain parts of this animal are waived before God, and on these parts are laid three wafers -- an unleavened wafer, an unleavened wafer with oil, and an unleavened wafer anointed with oil -- and these three wafers represent the influence of the Truth or fruits of the spirit in our lives. Perhaps you know Present Truth almost perfectly. But what effect is it having on your life? It should not only purify us outwardly, but also inwardly. We are to be cleansed from "all filthiness of the flesh and spirit."

In closing, let me quote from 2 Thessalonians 2:13-15: "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth. Therefore, brethren, stand fast, and hold the traditions which ye have been taught."

The Boundless Wealth of Our Lord

By Brother S. J. Arnold of Dayton, Ohio

IT IS with fear and trembling I come to this platform -- not because I have stage fright, for I have long since gotten past that, but because it was on this very spot, 43 years ago, that I received my first lessons in the spirit of Christ. I now know my responsibility for what I then learned. Several of the brethren who have spoken at this convention have stressed the great importance of "catching," or imbibing the spirit that Brother Russell had, rather than "following" him. This has reminded me of the first demonstrated lesson on humility which I received from Brother Russell right here in this city.



Brother S. J. Arnold

It was in the spring of 1889, at the time of the Memorial, that I made my first visit here to Allegheny. I think it was to attend the second "dawn" Convention ever held in this building. That Convention began on Thursday Morning; Memorial Supper was on Sunday evening; and the Convention closed on Tuesday evening -- six full days of Convention. From fifty to one-hundred and fifty friends were present most of the time, and this hall was full on Sunday.

But conditions were different then from what they are now. There were only a few qualified speakers at that time; and since I came to hear Brother Russell, and others did the same, Brother Russell did nearly all the speaking during all that Convention. Many of the friends were entertained in Brother Russell's home on top of yonder hill, each night and for breakfast. Brother Russell announced that he could accommodate about 75 brethren, and he was pretty well filled up every night.

Mattresses were laid on the floor, side by side, along the wall, and everybody slept with their heads to the wall, the brothers in one room and the sisters in another. The evening dinner was obtained in the restaurants close by; but at lunch, between the afternoon and night services, the entire company were fed here in this Old Bible House, by Brother Russell in a hand-out cafeteria style. This was continued for six happy days.

Such Humility is Riches Indeed

By the close of the Convention Brother Russell looked tired and worn from his continuous service in laying down his life for the brethren. He had to stay up most of the nights caring for the friends' physical needs; and most of each day he was looking after their spiritual welfare. We all felt very little and helpless when we thus realized how Brother Russell was so faithfully laying down his life for all of us. Then, as the Convention came to a close and we were being dismissed, some brother arose, clapped his hands, and said, "I make a motion that we express a vote of thanks to our dear Brother --" Before he could finish it Brother Russell shut him off.

He then stated that what he had done was the greatest pleasure of his life; that he was not the one to be thanked; that God was the source of all good things; that the Lord had entrusted him with some of them, and that all he had done was to share them with us; but that now, after doing so, he still

had more blessings left than he had before he gave them to us. He then urged that as we returned to our homes we should show by our lives our appreciation of God's blessings to us -- by our consecration to His service.

To me this experience was the most wonderful demonstration of humility and unselfish service that I had ever known. This was one of my first lessons in true humility, and one which I hope I shall never forget.

Boundless Riches in Christ

The subject I have chosen for our talk today is "The Boundless Wealth of Our Lord." These are Paul's words, and they are found in Ephesians 3:8. The aforesaid lesson on humility, by Brother Russell, is of same kind as that given to us by Paul in introducing his message to the Gentiles. Paul begins by saying "Unto Me who am the Lowest of all saints." It would have been well for many of the Lord's professing people all down through the age if they had caught a little more of this spirit of humility possessed by Brother Paul and Brother Russell, and not felt quite so important in their own estimation.

Paul's words imply a feeling of great unworthiness on his part to deliver the message of God to the Gentiles -- so great a message, so wonderful, so all important!

Paul's subject, according to the Diaglott, was "The Boundless Wealth of the Anointed One."

Riches, or wealth, whether in tangible form or in the form of worldly fame, distinction, or honors, is the chief aim or ambition of men. Yet, they are sought at the cost of reputation, health, or even life itself, they are unsatisfactory, of short duration and accompanied by many sorrows. But the Apostle's subject was those heavenly riches which do not pass away -- wealth that has no sorrow with it.

But what does Paul mean by "unsearchable" or "boundless" wealth? He means to tell us that the 'riches he is talking about are so great that there are no bounds to them; and that all the gold, and all the silver, and all the precious stones and gems, and all the other good and valuable things of this world, cannot compare with our spiritual wealth in Christ. This is what the Apostle meant when he said that human eye, have never seen anything to compare with these heavenly riches.

The Heir of All Things

But to whom does this great wealth belong? Paul in one text says it belongs to Christ. How did Christ come to possess such great wealth? Let the Scriptures answer: "God appointed His Son heir of all things . . . and, He hath by inheritance obtained a more excellent name than the angels." -- Hebrews 1:2,2.

Why was Christ appointed God's' heir! Paul answers this by saying, "Let this disposition be in you which was also in Christ Jesus; who being in God's form did not meditate a usurpation to be like God; but divested Himself, taking a bondman's form, and was made in the likeness of men; and being found in fashion as a man, He humbled himself and became obedient unto death; even the

death of the cross. Therefore (because Christ was obedient in doing the Father's will to the very letter), God hath highly exalted Him, and freely granted Him a name that is above every name, both of things in heaven and things on earth." -- Philippians 2:5-10.

Was not Christ God's heir before He came to earth and became the man Christ Jesus? Oh, no! No Scripture so states. He was God's Son, but not an heir. In this life, because men die, their children, or successors, or legatees, become heirs at the death of the testator. But God did not die; God ever liveth. And so Christ could not become God's heir except by appointment.

Now, what did Christ inherit? Well, first, He inherited infinite power. Very soon after He had made His extreme sacrifice on the cross, and had been raised from the dead, He said, "All power is given unto Me, both in heaven and upon earth." Second, Christ inherited a wealth of nature -- the divine nature. And Peter says that the faithful will be partakers with Him of that divine nature. Third, Christ is now an heir of the Father's glory. At the proper time, during His second presence, Christ will be heir in power and "great glory."

Fourth, Christ is now an heir of honor with me Father. Indeed, John says that we should now honor the Son "even as we honor the Father." Fifth, Christ is now God's heir "of all things," both in heaven and in earth.

But does Christ supplant the Father, now that He inherits all things? Oh no! God is still the supreme Emperor, but Christ now shares all the wealth of this universe with Him.

What was Paul's purpose in preaching about these riches to the Gentiles? Paul himself answers this question; and in his answer is disclosed the most amazing grace -- divine love beyond degree. He says, "God would make known what is the riches of glory among the Gentiles; which is Christ in you the hope of glory." (Colossians 1:27) Then, in his letter to the Ephesians, he says that he prayed that the eyes of their understanding may be opened, "that ye may know what is the riches of Christ's inheritance in the saints." -- Ephesians 1:18.

Long, long ago, God, through the prophet Isaiah, foretold what Christ would do with His riches. In the 53rd chapter He foretells how His righteous Servant would make His soul an offering for sin, and thereby justify many by bearing their iniquities. And, because He poured out His soul unto death, "Therefore, will I divide Him (Christ) a portion with the great." And, who is the Great," but Jehovah himself? " And He (Christ) shall divide the spoil (the inheritance e gained by conquest over sin and death) with the strong." And who are the strong, but the "strong in faith," those who are "strong in the Lord"?

Heirs of Promise

Now, how did Christ get His title to this vast inheritance? Paul answers this by saying that the inheritance came not by the law, but by a promise which God made to Abraham. (Galatians 3:18) And in verse 16 (Galatians 3:16) he says that "to Abraham and his seed were the promises made," and that the "Seed" to whom the promises were made is the Christ. The Church thus obtained its title as "joint heirs" to the inheritance in the very same way, says Paul. "If ye be Christ's, then are ye (also) Abraham's seed, and heirs (just as Christ became heir) according to the promise."

Now what do we Learn from all this? We have learned that Christ's' title to the inheritance of boundless wealth came to Him by faithful obedience in doing the Father's will. And, in the same way, the Church is promised a share in this inheritance if obedient. If we suffer with Him, we shall reign with Him; if we die with him, we shall live with Him. We shall become joint heirs with Christ if we suffer with Him, "that we may also be glorified together. " -- Romans 6:8; Romans 8:17.

Let us notice further that the riches to which the Church becomes heir are not riches which they had lost or had previously enjoyed; for neither the Church nor any of the human family ever were in possession of these riches which are to be obtained through the promise of faithfulness. But the blessings that are coming to the world in general are blessings that once were lost, and which are to be restored through a New Covenant. Theirs is a different kind of riches from that of the Church, and will be obtained in an entirely different way.

The Only Remedy for a Distressed World

By Brother George Kendall of Pittsburgh

IF EVER, perhaps, in the history of the world, has agitation and distress been so marked and widespread as we see on every hand today. We hear from every pulpit and platform, and from every branch of our legislative and civic bodies, a constant cry for relief; while the daily papers and magazines offer their steady stream of 57 varieties of suggested relief measures. But, like doctors in consolation over a patient in delirium, the more they prescribe the worse he grows. It is evident, from all reports and figures, that we are in the midst of the greatest economic and financial crisis of the age; but since nobody knows just why or how it came about, how can they tell us what to do to get out from under it?



Brother G. S. Kendall

This avalanche started, supposedly, from a small beginning; but its advance has been steady and powerful; and, like a mighty giant, the grasp of its power has strangled the natural course of daily commerce, and trade between nation and nation, until the world's constitution has been brought to the breaking point.

Proposed Remedies

Among the proposed remedies which have been proposed, we are to that trade barriers must be torn down; tariff rates must be regulated; banking institutions must be overhauled; and that remonetization of silver is essential to provide more money. Many believe that the gold standard has been the world's colossal mistake, that it deprives the masses of the people of real money, and places the handle of power in the hands of a few financiers.

Some able minds think that Communism would bring the world's desire. But Communism could be maintained only power vested in the hands of a few leaders, just as in Russia today.

It may promise food, clothing, and shelter to everyone -- which the capitalistic countries do not provide; but, since the iron hand of leaders must bear down upon the masses, discontent is bound to continue.

Selfishness Causes Trouble

Other great minds think that Socialism can bring in the Millennium. Perhaps Socialism is, in spirit, the highest of all national ideals. Well then, why can it not succeed? Simply because of that frozen reef, that impenetrable barrier, found in the heart of the dearest and best in all ages and generations. It has starved more women, and children than have been destroyed by all the circumstances of nature and misfortune combined.

Directly or indirectly it has been the cause of all wars. It has brought wretchedness and misery to billions of earth's inhabitants, past and present. Every page in history, with few exceptions, shows special privileges and, blessings cornered by a chosen few, while the great majority must bear heavy burdens, endure suffering, shed their blood, and ever struggle for a bare existence.

Look out over this country of great national resources; a land of Bibles, churches, schools, colleges, and general enlightenment; and tell us why 20,000,000 of its inhabitants must stand today in a breadline. To place all our unemployed in close formation single file, they would make a solid line 10,000 miles long, or three lines the distance from Maine to California. Now why is it so? Is it because a wise and benevolent Creator has withheld the increase of the field, the herd from the stall, and the rain from heaven? No! The figures prove bountiful harvests, plenty of wheat, corn, cotton -- in fact the granaries are bursting and the warehouses are over stocked.

And yet with it all, there are millions of starving women and children. Again we ask, Why is it so? Let me shout the answer from the housetop: Depraved Human Selfishness! The greed to have and hold; the greed for control.

Man's Extremity -- God's Opportunity

Every form of government has been tried, but the same old disease soon strikes at its roots, notwithstanding the claim of the church systems that they will some day eradicate selfishness, convert the world, and bring in the Kingdom of Christ by their own efforts. How long would the groaning creation have to wait under earth's present conditions, until truth would destroy our vices, and love cure our selfishness? Arthur Brisbane, foremost editor in America, admits that it would take a million years -- and his estimate is too short. For a suffering world, how hopeless the prospect and despairing the picture! And yet the brightest minds are in as much bewilderment as a child's should be.

But can such a government be found that will cure the world's ills and bring in righteousness? We answer, yes. The Bible outlines the only remedy for this distressed world. Its author is God, the Creator. His Word is the only infallible thing on earth today, and His promises may be relied upon.

The Bible contains God's plan, showing its definite beginning and a glorious end. Its ages and dispensations show his stately stepplings. Its opening pages tell of Paradise lost, while the closing ones speak of Paradise restored. How few people today ever stop to think that God had a definite purpose in creating man, and had pre-pared the earth for that creation. They seem to think that as a matter of course Adam's posterity would die and populate heaven or crowd hell, not realizing that God's object was to fill the earth with man and make of it a worldwide Edenic home.

The supple Genesis narrative tells of earth's greatest tragedy -- man's fall. Man, who once was crowned with the image and likeness of his Creator, glorious in perfection, now had sinned. Terrible indeed are those fatal words, "Dying thou shalt die." (Genesis 3:19.) The gates to Paradise there closed. Bereft of all his former glory, man enters upon his long exile which would end in death.

Death's Cause, And the Remedy

Now let us consider for a moment: Why is it that human beings all around us are ever dying? We answer: Because Adam sinned, Listen to the Apostle Paul: 1 Corinthians 15:22 says, "As in Adam all die." 1 Corinthians 10:21 says, "By man came death." Romans 5:12 says that by disobedience, sin and death came upon all men. How unmistakably plain are the Scriptures! Even a child can understand that by the disobedience of rather Adam the whole race, yet unborn, was lost in sin and death. Now, after sixty centuries, over twenty billion are dead; and this present generation is dying at 100,000 a day and suffering all the infirmity known to the calendar.

God's plan for human redemption provides a restoration of the Adamic race from death, and a return of all his lost inheritance -- Edenic happiness worldwide, and full emancipation from the slavery of sin and death to that once perfect image and likeness of God. But how can this be done? We answer: Only by a purchase price -- a perfect man's life given as a ransom for the lost world. God's law condemned a perfect man, and his race yet unborn; and His law demands satisfaction.

The Psalmist lamented the fact that we were all born in sin, and that no one of us could give a ransom for his brother. (Psalm 49:7.) But God, in His infinite wisdom, foresaw and provided for the lost world a ransom, by One who was able and mighty to save.

God spoke in the darkest hour to our first parents, saying that the seed of the woman would crush the serpent's head and bring deliverance Two thousand years later, to faithful Abraham, came God's promise and oath, that his seed would bless every family of earth (Genesis 22:15). It was renewed to his sons and their sons, again and again, and to the tribe of Judah and the Seed of David. After forty centuries God sent the Seed, His only begotten Son, born of a virgin, in the city of Bethlehem. There was provided that perfect Man who could purchase the lost race by His life.

Peace on Earth

How sweet was the message borne by the voices of angels from the vault of heaven to earth for sinful men! Never before in human history was earth and heaven joined in audience while the melodies of heaven rang to the glory of God and the blessing of men. "Glory to God in the highest, and peace on earth, good will to men."

He had come; but it was not the babe, but the man Christ Jesus that would purchase the race. We see Him at Jordan at thirty years of age, offering Himself in the capacity of Redeemer. God so loved the world that He gave His only begotten Son to, save it. (John 3:16) He came to save that which was lost (Matt. 11:11), to give Himself a ransom for all. (1 Timothy 2:6; Mark 10:45.) The evidence that this purchase was acceptable to Jehovah, was His resurrection. This meant his triumph. He came with the keys of death by which He will yet unlock all the graves of a dead world.

Thy Kingdom Come

Some wonder why Christ, after purchasing the race, did not begin its restoration at once. It was because God has times and seasons for all features of His plan. Christ was to have two advents – the first to purchase the race, the second to begin its restoration. At the first advent He came as a sacrifice; at the second He comes as a King, to establish His Kingdom. Thus He taught us to pray, "Thy Kingdom Come, Thy will be done on earth as it is done in heaven."

Jesus promised the disciples that Kingdom, and upon the Mount of Olives, five days before His crucifixion, He told them of the signs of His coming. This Kingdom shall crush the unrighteous systems of error and power into the dust; it will deliver the earth from its beastly rule (Daniel 2:44) And will bring the desire of every human heart -- in the Times of Restoration, spoken of by the mouth of all God's holy prophets since the world began. His reconstruction program may be found in Isaiah 35, Isaiah 11:1-12 and Ezekiel 37.

The evidences are all around us that the kings of earth have had their day. We see the distress of nations growing hourly more perplexing, and now almost beyond human power. Creation groans, millions hunger, while the cries of the reapers enter the ears of the Lord of the sabaoth. But amid these increased evidences we lift up our heads exultingly knowing that our deliverance draweth nigh!

5:00 P.M. Immersion Service.

During the immersion a quartette sang "Jesus I My Cross Have Taken." Bros. Horace Hollister and Jas. C. Jordan and Sisters Hollister and Jordan, composed the quartette. Bro. Ed Maurer, of Pittsburgh, officiated as immerser.

Two brothers and two sisters symbolized their consecration by water baptism.

Final Testimony Meeting

Brother Buhl, Chairman

I consider this a wonderful privilege to share in this part of the program. I have been praying for this convention for a long time, and I surely have received a blessing since I have been here. This is going to be a good opportunity for the rest of you to tell the rest of us how much you have enjoyed the blessings of these three days.

Bro. Walter Sargeant:

I wish to express my very great appreciation of this convention; of the hospitality that has been shown, and of the very fine spirit of love that is manifested here. I think if Jesus were here in visible presence He would pray the prayer that He prayed over nineteen centuries ago -- that He would say: "I pray not for the world, but for those whom thou hast given me out of the world, that they may be one; I in them and Thou in me: that they may become perfect in one." Dear friends, the greatest desire of my heart is to see us become "perfect in one" -- one Lord, one faith, one baptism, one unity, one God the Father, one great Head of the Church, one glorious goal beyond the veil toward which we all journey, and one future marriage supper of the Lamb, at which I trust we will all be present. I do express my appreciation of all that I have enjoyed at this great feast of blessing.

Sr. Bloomfield, of Montreal:

I would like to add just a few words. I have never been at any meeting where I found the spirit of the Lord so manifest as it has been here; so much fellowship, so much love, so much kindness.

Bro. Poe, of Cincinnati:

I feel impelled to give vent to the feeling that is tugging my heart strings. I have been very favorably impressed by this convention. My heart has been touched by the sincerity, the spirit, of the brethren which has prevailed throughout this convention. While it is usually said that each convention is the best, and while this may not always be true, yet I think I shall go home feeling that this has been second to none that I have attended in the 25 years of my Christian experience. I would to God that it were possible for all of our good I.B.S.A. friends, many of whom are heavy at heart because of the things they see among them, might be here and experience some of the real truth spirit that we have had among us here in Pittsburgh. Surely the Lord has been here. Words fail me to express my gratitude to Him. I ask an interest in your prayers, that I may go home with the spirit that has been manifested at this convention; and also that I may go forth with greater enthusiasm in my humble way of proclaiming the good message of Truth, until the Lord has said: "It is enough!"

Bro. Dietrich:

I feel I would be very ungrateful to my Heavenly father if I did not express my thanks to Him for making it possible for me to be present here. When we first heard of this convention it seemed that it would be impossible for us to come. But the Lord has a way of overruling all things; anti He made it possible, through some of His children, for us to be here. So I want to thank Him for the

privilege of meeting here with you; and I hope that if we never meet again in the flesh it will be our privilege, one and all, to meet beyond the veil.

Sister Herde, of Washington, D. C.

I feel that this extra testimony meeting tonight is for my special benefit. I tried three times to get up before, but every time the meeting would end as I was about to do so. It hasn't been many years since I said to Bro. Herde: "Will we ever, on this side the veil, have fellowship again like we used to have?" And I remember he said: "We can't have it on this side the veil again. What you are looking for is your lost youth." Well, dear friends, I stand before you as one who has found her youth again!

Bro. I. I. Margeson:

As I said yesterday morning, I came to the convention expecting a blessing, and I am glad to testify that my cup is full. I have appreciated all the kindnesses extended to me by local brethren, and the fellowship with dear ones from distant points has been very pleasant. And if it is not our privilege to meet again in convention here, may we meet in that convention where parting will be no more.

Bro. Hollister:

Sister Herde's testimony reminded me of the text, Jeremiah 2:2, that is very precious to me: "Go and cry in the cars of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals; when thou wentest after me in the wilderness, in a land that was not sown." Also Jeremiah 2:3 -- "Israel was holiness unto the Lord, and the first-fruits of his increase." The thought is that we may indeed forget about the love of our youth. It may become dull by our increasing age, and other things; but the Lord is remembering for us, and He is going to give it back to us -- in the resurrection, at least I am glad that He gives us a taste of it even here. The first convention I ever attended was in St. Louis, in 1904. It was very wonderful then; and that same fellowship, that same love, the same Truth, is still wonderful to me now. There are many brethren who were there who have since fallen away; but the Lord has kept me in that same Truth that I received then, and I praise His name for it.

Bro. W. N. Woodworth:

I want to express my appreciation for the love of the friends. I am impressed more and more by the realization of how wonderful the Lord's people really are when we get to know them, and that is as it should be. I am sure we have seen evidence here of the love that we are really getting better acquainted with one another. As I was sitting here this evening I could not help but be reminded of the fact that it was in this very auditorium that this Truth movement really began. Though I wasn't privileged to be here at that time, and didn't hear about the Truth until many years afterwards, I can never forget the way our dear Bro. Russell, in almost every discourse, used to emphasize that oath bound covenant with Abraham.

If we ever wonder why it was that we all seemed to be so much at one with each other, so full of love, and so willing to dwell together in unity and take a broad, sympathetic view of our brethren,

even of those in the nominal church, back there in Bro. Russell's time, I believe we will find the answer in the fact that in those days the great message of the Divine Plan was kept constantly before us. And if now we find any tendency on our part to become narrow-minded, or to think of ourselves as possibly the only ones that God is dealing with; it for any reason that spirit enters into our hearts, then just take a good dose of that oath bound promise, "IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED." It will help us.

7:45 P.M. Discourse by Brother Oscar Magnuson. Discourse begins on the next page.

Closing Remarks

Bro. Wilson:

We have often heard the expression, "the end of a perfect day", and I believe we can now say, "the end of a perfect convention." Parting is always more or less sad; but, dear brethren, as we go from this place we want to endeavor day by day to demonstrate our faithfulness and fidelity to the Lord and to the Truth, serving one another, realizing that to the extent that we do this we will be able to hear those wonderful words of approbation: "Well done, thou good and faithful servant."

I am sure that our Pittsburgh brethren enjoyed your visit with us. We trust that you have benefited spiritually and are rejoicing continuously in the hope that eventually we may be together in that greater Convention above. Our covenant and consecration to the Lord involves a contract requiring faithfulness even unto death, if we would obtain the crown of life.

And now, brethren, the last feature of our pro-gram has been reached, known as the Parting Service or the Love Feast. Before we have this, however, I think it might be well for us to sing a verse or two of a hymn and then be dismissed by a prayer by our dear Bro. Magnuson; and then, as has been our custom, sing that familiar hymn, "God be with you 'till we meet again."

What Shall I Render Unto the Lord?

By Brother O. Magnuson

*WHAT SHALL I RENDER UNTO THE LORD
FOR ALL HIS BENEFITS TOWARD ME? - Psalm 116:12-14.*

THIS text is one of the very suggestive ones of the Scriptures. It presents before our minds the thoughts of the Giver, the receiver, the gift itself, and our responsibilities because of the gift. The gift of gifts which God bestowed upon us was His Son. Of Him it is said that "though he was rich, yet for our sakes He became poor, that we through his poverty might become rich." He set the greatest example that the world has known. And then He extended to us the invitation to become



Brother Oscar Magnuson

His followers, to come to the wonderful feast that he has prepared for us. Graciously, for nearly two thousand years He has been calling a few out of the world to be His followers. For these He has made every provision. He justifies them and gives them a standing before him. He provides them with the delectable viands of truth. He gives them assurance that He will be with them in every time of need.

Then the Lord raised up a Harvest messenger by whom to make known to us his glorious plan in all its lengths and breadths. As John the Baptist introduced Jesus in the flesh, so the harvest messenger referred to introduced Him in the spirit at His second advent. Then, if Jesus considered John one of the greatest of the prophets, what must He think of the special angel or messenger of the last days of the Age, who brought to us the wondrous light of present truth, and pointed out the second presence of the Lord? The giving of this favor was a blessing beyond computation. We should not despise such a gift, but should value it most highly. Remember how Aaron and Miriam found fault with Moses. They went beyond the bounds of propriety. The Lord administered a severe rebuke. He said, "Were you not afraid to speak against my servant Moses?" Then Miriam became leprous, and special intercession had to be made for her life. Yet Moses was only a servant in a house of servants. But if the Lord regarded him with such high favor, we know that He would also highly esteem a special servant occupying a position in the house of sons.

Think of the Lord's benefits toward us in granting us the privilege of an open Bible. In the Dark Ages a counterfeit system, posing to be of God, deprived the people of the right to read the Bible under penalty of death. One woman, rather than give up the Bible, hid it in a loaf of bread and put it in the oven. Another hid it in a false-bottomed chair. During one period of persecution a Bible was hidden by a lean in a wall. Some years later this Bible was accidentally found by one who discovered a hollow place in the wall. Then a colporteur went out to sell Bibles. He called on a man, and during the course of conversation the man said, "I hid a Bible where I guarantee that no one will ever find it. I hid it in a wall." The colporteur drew forth a Bible from his pocket and said, "Is that the Bible?" "Why" exclaimed the other, "that's the very book. Where did you get it?" The matter was explained, and as a result the man became a Christian.

Well, they do not take away the Bible now, but some do endeavor to take away the keys that God furnished us wherewith to unlock the Bible. Instead of these keys they substitute so-called helps that are only misleading and that 'obscure God's Word. The real Bible Study helps are so disesteemed by some that on a certain book-selling "drive" a whole set of six volumes was sold for thirty pieces of copper, even as over nineteen centuries ago they valued Jesus at thirty pieces of silver. Jesus upbraided the Scribes of his day with the accusation that they had taken away the key of knowledge. He said that they would not enter in themselves, and not only that, but hindered others who would enter in if let alone. So it is today. Some will not use the Scripture Studies themselves, and also try to prevent others from using them.

We are all aware that there are strong delusions abroad at the present time. These delusions are for the purpose of finding out if we have been following truth itself or leaning on certain organizations. Lesser translates Ezekiel 14:9 as follows: "If a prophet suffers himself to be deceived, and he speaketh a word, I the Lord have suffered that prophet to be deceived." Truly the Lord works no miracles to protect us against deception, if we permit ourselves to be deceived, because He has provided sufficient means to safeguard us against all deceptions. If, then, we fail to use the means that is so adequate to accomplish its purpose, we shall walk right into the snare of deceptions without any prevention on the Lord's part.

In the 13th chapter of the 1st book of Kings we find the story of a man of God who worked a miracle in connection with king Jeroboams. And the king said unto the man of God: "Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, it thou wilt give me half thy house, I will not go in with thee, neither will I eat bread or drink water in this place. For so it was charged me by the word of the Lord, saying, Eat no bread nor drink water, nor turn again by the same way that thou earnest."

Then the man of God went home by another way. However, an old prophet met him as he sat by the wayside, and advised him to go back to his (the old prophet's) home, saying that he also was a prophet and that an angel had told him to do this thing. So the man of God went hack with the old prophet. And as they sat at the table, the word of the Lord came to the old prophet and he said to his guest: "Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God coin mantled thee -- thy carcass shall not come into the sepulcher of thy fathers."

"And it came to pass, after he had eaten bread and after he had drunk, that he saddled for him the ass. And when he was gone, a lion met him by the way and slew him; and his carcass was cast in the way."

In this story we find a clear illustration of a man who allowed himself to be deceived. He knew whet the Lord had said unto him, and until that word was revoked by the Lord, the man should have adhered unswervingly thereto. What some angel had said to the other prophet had nothing to do with his case. He placed the word of man before the word of God, and God permitted him to he deceived and finally destroyed him for his disobedience.

Here in the Word of God we have a great lesson to which we do well that we take heed. We have known the truth, have been positively convinced that it is the truth. Now, then, if we are drawn away and deceived, the Lord will permit this, and we shall lose our crowns. We must have these tests to prove our loyalty. And the Lord says to us: "Hold fast what thou hast that no man take thy crown."

A certain steamer was drawing near to her destination. Then something happened, and she was wrecked. Over on the shore friends were awaiting their loved ones. But the vessel went down beneath the waves, when almost in the home port. How sad it would be if we were wrecked now, when so near to the haven of our eternal rest.

In the Watch Tower of Sept. 1923 the President of the Society put himself on record for, his testimony that he had the truth. He there gave expression to the great facts of truth which he had received, facts which had satisfied and convinced his mind. Since then he has repudiated many of these facts. He has permitted himself to be deceived and has been the means of casting the shadow of delusion over other minds and hearts. Let us take the warning to ourselves. Let us stick to the truth; let us get very close to the Lord: let us put His precious, sustaining and satisfying Word above all other things.

How Satan does love to create divisions among: us. He does not care so much what we differ about so long as we differ. His aim is to scatter the sheep, while the Lord says: "Gather my saints together unto me, them that have made a covenant with me by sacrifice." When on earth Jesus Prayed for the unity of the church, but the great adversary wants the very opposite of this. Hence he persuades the friends to set up doctrinal hobbies to create separations and divisions. When carefully analyzed, these contain nothing of real value, but Satan causes the delusion that makes them seem all right. They appear to be very important. Thus the enemy's work continues to go on among the friends. But, thank God, the divine purpose is being accomplished in spite of all the Adversary can do.

When the present head of the Society took control, there were some 50,000 Watch Tower subscribers, representing consecrated Christians. Now where are they? Far and wide throughout the earth they have been scattered. Is there nothing that we can do for them? Have they no claim upon us? Are we our brothers' keepers? Have we the light? Do we enjoy the truth? And has it no obligation to place upon us with regard to the bruised and broken ones'? It would indeed be strange if this were true and the work of 'serving the brethren were all a thing of the past. If this were the case, how could we prove our love and loyalty to the Lord? What we do for the Lord's people we do for their Master. The love we bestow upon them is regarded as bestowed upon Him. He has given us the commission to reach out the arm of assistance to them at this time. It is a blessed privilege to enter into this work.

During the past year some have been delivered out of bondage and are rejoicing here at this convention, No doubt some will come out of bonds and slavery when it is too late to be of the Bride class. If we help some to come out, they will be very grateful to us when they find themselves in the green pastures provided y the Lord and beside the waters of quietness that reflect is love. It is a great thing to be co-workers with God in such a service as this. We know that lie loves all, even the people of the world. So much did He love them that e gave His Son to die for them, as well as for the Church. If we have the Master's spirit and the Heavenly Father's spirit, we shall not confine our

operations to the Church. Our love will be broad and will go out even to those afar off. Then when it comes to helping the brethren, we shall gladly do the work of feet washing, illustrated for us by the Master Himself, if we place it limit on what we are willing to do and to bear for the Lord, the Lord might find it necessary to give us a body with limited capacities in the resurrection. In that case a divine body would not suit us, for such a body is unlimited in bodily capacities.

Today I see you all looking very happy. You remind me of what the Bible says of Moses. On one occasion, when he came down from the mountain his face shone. You see, he had been very close to the Lord and had caught the glory from above. So I behold your faces shining today. You have been near to the Lord at this convention. The glory from the Word of God is reflected from your countenances. You are resolved, I trust, to carry forth that glory from this place, to let it stream out up-on others, to let them know that you have been with Jesus, learning of Him. I am glad that you have been enabled to come here. I am glad that we are all here together. And you and I are glad because the Lord has done so much for us. Then let us with one purpose and one voice say, What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows (carry out my consecration vows) unto the Lord now, in the presence of all his people."

The Herald

The sponsors of this Convention Report are pleased to commend to the brethren The Herald of Christ's Kingdom. Most of the friends know that this is the title of a 16 page monthly journal published by the Pastoral Bible Institute, 177 Prospect Place, Brooklyn, N.Y. Subscribers will know the spiritual comfort and edification to be derived from the regular reading of its pages. It is issued for one dollar (\$1) a year in advance, but in order that none of the interested may be without it, arrangements have been made whereby those who so desire may have it on credit on application, while those unable to pay may receive it regularly free by making request to this effect. A postal request will be sufficient.

Other publications of the Pastoral Bible Institute much esteemed by the friends generally are, "The Divine Plan of the Ages," by C. T. Russell, just published in pocket size, semi-flexible binding, at 30 cents per copy, post paid. In lots of ten at 20 cents per copy plus postage; "The Revelation of Jesus Christ," by R. E. Streeter, in two volumes, at 90 cents per volume, or \$1.50 the set, post paid; And "Daniel, the Beloved of Jehovah," also by R. E. Streeter, at 90 cents per copy, post paid. The two volumes entitled "The Revelation of Jesus Christ," comprising 1200 pages, and the volume entitled, "Daniel the Beloved of Jehovah" of about 500 pages, are bound in good substantial imitation leather and cloth bindings, and the cost of publishing these volumes, owing to the limited edition, was approximately \$1.25 per volume. At 90 cents they are considerably below cost.

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The Dawn

The convention also commends THE DAWN, a semi-monthly publication, the first edition of each month containing 62 pages, and the second edition four pages. The magazine edition on the first of the month is bound in an attractive colored, cover suggestive of the approach of the new day. The subject matter of THE DAWN is divided into a number of departments, and in some one or more of the departments every member of the family should find something of interest and profit. It is a magazine that can be read with profit by the friends, and is very suitable for distribution among those not acquainted with the Truth.

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