

FIFTH ANNUAL REUNION CONVENTION REPORT

PITTSBURGH, PA., OCT. 27-28-29, 1933

PUBLISHED BY

THE CONVENTION COMMITTEE

610 ARCH STREET, N.S., PITTSBURGH, PA.

INTRODUCTORY REMARKS

Mild autumn weather, combined with comfortable rooms nearby, and good, yet low-priced eating places, made it possible for Conventioneers at the Old Bible House in Pittsburgh, N.S. to give undistracted attention to spiritual things. Although the financial depression and an unusual number of conventions elsewhere this fall kept some from attending, we believe at least as many as in previous years were gathered to rejoice together in the goodness of God to them.

On Friday morning a goodly number were present to hear the welcome given by Brother Keib, chairman for the day. His words made us "feel at home" and throughout the Convention it seemed true that we were "all of one accord in one place" to worship and wait upon the Lord. On Saturday Brother Jordan, and on Sunday Brother Wilson as chairman proved to be equally hospitable hosts. The leaders of the testimony meetings and those who sang specially selected "hymns and spiritual songs" were, for the most part, chosen from amongst visiting brethren: all served in oneness of spirit. Several brethren brought their musical instruments and thereby added much to the fervency of our praise services.

Possibly the dominant thought, or sentiment, felt throughout the Convention was:

(1) Gratitude to God for the knowledge we have of Him and of His purposes through Christ, which knowledge has come to us through the fulfillment, we believe, of Luke 12:37. (2) A deepening sense of the responsibility this knowledge brings, (Luke 12:48.) (a) to "walk worthy" (Ephesians 4:1-3; Ephesians 5:8) and (b) to be faithful to our commission, (1 John 4:17; John 9:5; Matthew 5:14-16; John 18:37; 2 Corinthians 5:10). Even the subjects chosen for discourses seemed to follow this order -- those on Friday and Saturday dwelt more particularly upon our personal fitness as ambassadors for Christ through having 'that mind in us which was also in Christ Jesus' (Phil. 2:5): while those on Sunday set forth more in detail that which we are commissioned to proclaim -the "glad-tidings which shall be unto all people."

Particularly during the service at Brother Russell's grave, in reviewing his long years of faithful witnessing to the truth, our minds and hearts were encouraged to lay hold upon the assurance that though this earthly leader has been taken from us, HE, the LORD of the Harvest is present with us,

the "Faithful and True Witness" (Revelation 1:5; Revelation 3:14), to encourage and strengthen His people to keep their covenant of sacrifice -- "laying down their lives for the brethren." "beheaded for the witness of Jesus, and for the Word of God."

The following words from the last chapter of "The Divine Plan" well express the heart-searching thoughts we had beside our pastor's grave:

"A knowledge of these things, and the evidences that they are nigh, even at the door, should have a powerful influence upon all, hut especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every weight and hindrance, and to run patiently the race in which they have started. Look away from self and its unavoidable weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through our Redeemer and Lord -- and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be 'overcomers,' is provided in His Lord. It is a strength derived from a knowledge of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it saving, 'Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as His divine power hath given unto its all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue; whereby are given unto its exceeding great and precious promises, that by these ye might he partakers of the divine nature.' - 2 Peter 1:2-4.

"But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of our consecration vows. You have consecrated all your time, all your talents, to the Lord: now the question is, How much of it are you giving: Are you still willing, according to your covenant of consecration, to give up all?... If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word for hid treasures, to obtain thus the strength needed for all trials of faith incident to the present -- the dawn of the Millennium above other times.

But think not that the giving will end with the giving of the needful time and energy to this study: it will not! The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that 'little flock,' the overcoming church, which will receive the honors of the kingdom. If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, in spirit, but will lead to separation from such entirely....

"Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His Word? -- to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read this volume may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the divine plan, that they will be able to say. 'By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved....

"... Truth, when due, becomes meat for the house-hold of faith, that they may grow thereby. (Matthew 24:45.) Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility TOWARD IT also, because it is for ALL the household of faith: and each one receiving it becomes a debtor, and if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! If it again becomes darkness, how great will be the darkness! Lift up the light! Lift up a standard for the people!"

That this zeal for the Truth was already burning in the hearts of some was manifest in that there had been planned in connection with this convention program a well advertised public meeting -- account of which is given elsewhere.



PASTOR RUSSELL

Gleanings from the Testimony Meetings

Greetings were brought from numerous classes and individuals by those in attendance or otherwise. This added to our sense of oneness in the Lord with all who desired to be present, and our hearts went out in love and sympathy to them even though they could be present with us only "in spirit."

Only a few of the thoughts expressed car, he noted here:

True love will radiate all around to God, to the brethren, to all.

Our life is not merely a series of battles; it is a series of victories; either WE are overcoming (through grace divine), or the world is overcoming us.

Returning good for evil, love for hatred; this is one part of "the image of Christ."

The highest act of man is giving his life for others.

Why should I not accept what the Lord permits? I resolve that I will, with His assisting grace, neither murmur nor repine.

Action speaks louder than words; sometimes one may be a silent witness.

Can any serve the Lord without doing something?

Quench not the spirit, but be filled with the spirit. One filled with the holy spirit will do what his hands find to do -- von cannot keep him still.

Unity with God brings unity with one another -- "If we walk in the light, as He is in the light, we have fellowship one with another."

I never knew Brother Russell -- only have heard of him; but still he has done much for me. Where are those people who really knew him and associated with him. We, the new ones, are watching to see if those who associated with Brother Russell really mean what they say when they express admiration for his loyal service of the truth -- will they also DO -- as well as talk ?

We cannot hoard the great truths and blessings to ourselves if we have love. The spirit of Christ is a spirit of sympathy and helpfulness.

"These are they which follow the Lamb whithersoever He goeth." It seems that down through the age the spirit of Christ has been present in certain arrangements for a time, then another spirit would dominate and "the Lamb" would move on. May it be ours ever to note and "follow the Lamb whithersoever He goeth."

One day when looking into a store window, I was bumped into by someone. Instantly the words began to come -- "What's the matter? Can't you see--"; but before the sentence was uttered, on turning, I saw he could not see -- it was a blind man! Gently I helped him across the street, thinking

as I went -- How like the Christian's experience -- continually being "bumped into" or ignored by those who do not see! Let us be as patient and kind to them as we are to the physically blind.

We do not have space to give a more extended report of the Testimony Meetings, which constituted one of the most inspiring features of the Convention.

First Day - Friday, October 27

ADDRESS OF WELCOME

By the Chairman Brother E. W. Keib



BRO. E. W. KEIB

Beloved Brethren: In behalf of the Pittsburgh Ecclesia, we wish to extend to you our Christian greetings in the name of the dear Lord and Redeemer. We have assembled again for the fifth consecutive year in convention as a body of loyal followers of our dear Lord who bought us with His own precious blood; and as such, I trust that we all recognize the importance of the apostle's injunction of not forgetting the assembling of ourselves together as the manner of some is, but let it ever be on the alert to opportunities which will increase our courage as soldiers of the Cross.

The Master said on one occasion, "Be of good courage, I have overcome." The Lord indicated that there would be something to conquer, and that it would require a great deal of courage to do so. Concerning this we read: "To him that overcometh will I grant to sit with Me in My throne, even as I also have overcome and am sat down with My Father in His throne." -- Revelation 3:21.

Past experience undoubtedly has taught us all valuable lessons so that we can say, one and all, that the Lord has bestowed upon us a wonderful heritage through the words which he caused David to utter when he said: "How good and pleasant it is for brethren to dwell together in unity." When the Master sent the apostles forth with the message. "The Kingdom of heaven is at hand." He sent them forth two by two. Why? Because He realized that they were going forth as sheep amongst wolves, and thus would require all the courage and assistance obtainable. So with us, when trials and difficulties arise we can each render valuable assistance to the other in helping to maintain the good fight of faith. The apostle says. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

At the present time, dear brethren, there are many things which have a tendency to discourage, but let us constantly have in mind, that, greater is He who is for us than all those that oppose us, so that whatever our trials may be, let us always remember the promise. "I will never leave thee nor forsake thee."

Never before has there been a greater need to be vigilant than at the present time. The declaration is. "He that endureth to the end, the same shall be saved." And again: "To him that by patient continuance in well doing seeks for glory, honor and immortality."

It means constancy on our part, knowing that if we fulfill our covenant or contract which we made with the Lord He will do His part because He is faithful. We all, I trust, have come to this convention, first of all to assist some other brother or sister to obtain a real blessing; and second, that we may be richly blessed by the Lord ourselves. I am sure, dear brethren, that if we have come to the convention with these thoughts in mind, this will prove to be one of the best conventions we have ever attended. So in closing my remarks, I wish to say with the expression of David: "Bless our God ye people. make the voice of His praise to be heard, who holdeth our soul in life, and suffereth not our feet to be moved."

Following, these hearty words of greetings, Brother Keib called on Brother Bridges of Lynn, Mass. to conduct the opening testimony meeting. Following this meeting the convention adjourned until afternoon.

This Fifth Annual Reunion
CONVENTION REPORT

is a splendid medium for regathering the
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610 Arch St. N.S. Pittsburgh, Pa.

First Discourse of Convention -- Friday, October 27 -- 3 P.M.

A SOLDIER OF THE CROSS

By Brother B. Boulter, of Plainfield, N.J.

"Do thou, therefore, endure with me hardship, as a good soldier of Christ Jesus." -- 2 Timothy 2:3, Diaglott.

In the life of a Christian there is much resemblance to that of a soldier. Certainly there are few life callings among men that demand such absolute self-surrender. The following is an extract from a speech once made by Kaiser Wilhelm of Germany, to his recruits:

"Recruits: before the altar as the servant of God, you have given me the oath of allegiance. . . Only one enemy can exist for you -- my enemy. With the present socialistic machinations, it may happen that I shall order you to shoot your brothers, or even your parents -- which God forbid and you are bound in duty implicitly to obey my orders."

But how different is the Lord's expression to the recruits of His army: "I entreat you, therefore, brethren, by the tender compassions of God, to present your bodies a living sacrifice, holy, well pleasing to God -- your rational religious service." (Romans 12:1, Diaglott) And yet, in each case, there is required absolute self-surrender to God. It is our reasonable service.

The ordinary good soldier is one who first of all had a real desire to enlist. Then he went through an examination and met certain physical and mental requirements before acceptance. Even so, the good soldier of Jesus Christ is one whose desire led him to espouse the cause of the Lord after counting the cost. And, having met the divine requirements, he then is accepted of Him. He is found "strong in that favor which is in Christ Jesus." And how did he become thus strong? "By the things which thou didst hear from me through many witnesses." -- 2 Timothy 2:1, 2

The true soldier does not debate his cause. As one has well said, "He is rightly supposed to have settled upon its justice and righteousness before he enlisted to serve it. Thereafter he avouches it and defies contradiction of it. He is ready to spend all, and be all spent in its defense. He does not fight for rations that are doled to him, but for the great principles and great purposes of the cause to which he is committed." Therefore, how essential for the Christian to know the great principles of the divine law, and of the glorious purposes of our cause. This brings us to a subject worthy of much thoughtful consideration. We can here touch but briefly upon the principle points.

In Psalm 89:14-16 we read: "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know Thy joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted." God is love, His wisdom and power shall accomplish the ultimate salvation of all the willing and obedient ones of mankind.

A faithful Christian once wrote: "It is glorious to serve Christ in honesty and in fullness of fidelity. There is an ineffable joy in being on the right side, in knowing that one's service is toward victory and that beyond the field of blood and the valley of shadows is an abundant entrance in the joys and

peace of the triumphant King of Kings. For that hope none should shrink from the harness of battle, none quail before the rage of the enemy, and none tremble before the certainty of hunger, thirst, nakedness, wounds or death!"

Qualifications of a Soldier

A good soldier is one very much in sympathy with his captain: he is alert and well equipped. He sees to it that in his walk he has a soldierly bearing, as a proper representative of his government. He is not ashamed of his flag: he is not merely outwardly loyal, wearing the uniform, but has the full spirit of the cause. All good soldiers endure hardness -- hard, distressing conditions, circumstances that are quite unpleasant, difficult. They are obliged to tramp through grater and mud, enduring long, wearisome marches, and sometimes their battles are waged in the face of great opposition.

The good soldier of the Lord's army, under the banner of the great Lord of sabaoth, is very such in sympathy with the Captain of his salvation, prompt to obey the commands of his Leader. in this connection let us call to mind the great commandment of Jesus: "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are his disciples, if ye have love one to another," - John 13:34-35.

The good soldier of the Lord's army is an intelligent soldier. He sees that he has on the right armor, that he wears it properly: and he gets the very best possible use out of it. "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 victor: on the field." (Ephesians 6:11, Weymouth.) Beloved of God, let us keep on the armor that has been divinely provided; and let us wear it properly and use it efficiently.

The girding of the loins may well represent consecration to service not the service of error, but the service of truth. Let each examine his girdle, see that he has the proper one, gird himself with it, and become a servant of the Truth, or at least have the spirit of service.

The breastplate of righteousness represents our justification through faith, by the precious blood. And the sandals of peace, too, must not be forgotten -- the peace of God, which is pure. We must seek to follow peace with all main, living peaceably with all so far as possible. Those who go unshod go hunting trouble, and are sure to find little else. The shield of faith, too, is indispensable to our protection from the fiery darts of the adversary -- faith in God and in His Word of Truth. And the helmet of salvation may well represent intellectual, or philosophical, appreciation or understanding of the divine plan.

"The sword of the spirit" -- the Word of God -- is the only offensive armor, the other parts are defensive. Our Captain prevailed in His "good fight" against the adversary, saying, "It is written." And this must be the battle cry of His followers. Others than true soldiers have fought for the Lord with carnal weapons, with human philosophies, with worldly wisdom and organization, with decrees of councils and synods and presbyteries; but we must depend in the struggle of this evil day only upon the Word of God -- "It is written." We must use no darts like Satan's -- anger, malice,

hatred, strife. And the sword of the spirit can only be possessed by careful study and leading of the spirit after consecration -- after enlistment in this army. The Word of God is a two-edged sword, cutting against sin in every direction, as much when found in His most earnest followers as when found elsewhere.

The good soldier of Jesus Christ seeks and finds the knowledge of His will "in all wisdom and spiritual understanding, that he might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Colossians 1:10.) He is not ashamed of his country, but holds aloft the standard of its perfect righteousness. He is not merely outwardly loyal like many who are only professing Christians; he is absolutely and completely devoted to the Lord in sincerity and in truth. He endures hardness with patience and longsuffering, joyfully, in the face of great opposition; looking not at the things which are seen now, but at the sure ultimate victory.

"Consider Him"

Three weeks before his death in 1916, Pastor Russell gave a short address to the New York city congregation -- his last words to the Church amidst which he lived and labored. The topic and text were, "Consider Him." I quote the first paragraph of his sermon, that his words may still bring to us loving encouragement:

"Consider Him who endured such contradiction of sinners, lest ye be wearied and faint in your minds.' There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first."

"This is true in our spiritual warfare, in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged. Then there are times when the clouds hang low and dark, chilliness surrounds us, ardor is abated, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to 'Consider Him,' that thereby we might be encouraged to press on and to inspire others. He knew just what we would need. We consider often our Lord's loyalty and obedience, and the glorious out-come of His faithful endurance, and are always strengthened thereby."

In the life of the Christian there is also much that is in striking contrast to that of a soldier. In the earthly warfare the soldier may have to serve in an unjust cause, and in any case he must use cruel war implements. Not so with the Christian. His cause is a just one, and "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." -- 2 Corinthians 10:4, 5.

In an earthly army the enemy is made up of men, sometimes brothers, sons and other close relations who are likewise innocent victims of the cruel war machine; and they are galled upon to literally slay one another without pity. But in God's army the soldiers are taught to love all their brethren, yea, even their enemies of flesh and blood. They do not fight against their brethren they fight for them (Nehemiah 4:14), and with them -- shoulder to shoulder in the fight of faith. Mankind is not the enemy of God's battle, "for we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." -- Ephesians 6:12.

What Motivates Us?

The motive which prompts earthly soldiers to action is fear, or it may be selfishness; and they must be in an attitude of anxiety concerning the results of their warfare until it ends either in victory or defeat. The motive however, which prompts the Lord's soldiers to action is love -- love for God and their Captain who has preceded them in their trials; also love for their brethren and for the whole race of men, and for the great eternal principles of truth and righteousness. And there is no anxious waiting as to what the outcome shall be. They know that victory is with the side of Jehovah in the great conflict. "The Lamb shall over-come them; for He is Lord of lords and King of kings, and they that are with Him are called, and chosen and faithful," (Revelation 17:14.) Victory in wars between men is dependent on force; but with the Lord it is "not by might, nor by power, but by my spirit, saith the Lord of hosts. " -- Zechariah 4:6.

The following concerning carnal warfare is taken from an article written a few years ago by Jack London, the novelist:

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation. A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier -- it is a depth beneath which he cannot go."

This was published on postcards and circulated by a peace society, but government orders were issued from the Post Office Department barring it from the mails. It is only too true, but not a very good war advertisement, to be sure. But how different is the description we have found in the Scriptures of the true Christian soldier!

He has the courage and the obedience of soldiers in carnal warfare -- yea, more than they. But he is not a "murderous machine" -- he is a messenger of love and a faithful follower of the Prince of Peace And his weapons, though not carnal, are mighty -- indeed and in truth.

<p>"Oh for a heart more like my God, From imperfection free. A heart conformed unto Thy Word, And pleasing Lord, to Thee.</p>	<p>"A heart in every thought renewed, And full of love divine. Perfect, and right, and pure, and good, A copy, Lord, of Thine."</p>
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Friday, October 27 -- 4 P. M.

SPIRITUAL SIGHT

By Bro. F. M. Robinson, of Denver, Colorado

The discourse at this time was to have been given by Brother Waller Sargeant, of Canada, but he was sick and could not be present.

TOWARD the close of a day in which our Lord's words met only with opposition and indifference, Jesus gave the beautiful parable of the Sower. When they were alone His disciples asked the meaning of the parable. With what a spirit of gladness did He exclaim, "Blessed are your eyes for they see, and your ears for they hear; for many prophets and righteous men have desired to see those things which ye see, and have not seen then." And these words of the Master form the text upon which I shall talk today.

We recall how Daniel, when he saw in vision the four universal empires, fainted and was sick; and again, when shown the glorious outcome, asked what should be the end of these things. What must have been the thoughts of Isaiah when he uttered that great Messianic prophecy of the 53rd chapter? How utterly incomprehensible must his words have seemed to him! Could it be that he had been led aright? And again, when he foretold that a virgin should conceive and bear a son and call His name Immanuel -- a prophecy misunderstood and ridiculed to this day -- how strange it must have seemed to him! How he would have longed to see the day when "Unto us a child is born" -- who shall he called "the Everlasting Father, the Prince of Peace!"

And Jeremiah, when he gave those wonderful promises of chapters 31 and 33, must have wondered to what time could this refer? A new covenant, wonderful beyond comprehension! And what would not Zechariah have given to have seen the day when the daughter of Zion would see her King, coming into Jerusalem, bringing salvation, riding upon the foal of an ass. But these were not left without the assurance of their position when they were told that "not unto themselves, but unto us, did they minister these things."

What was the significance of the Master's words in our text! What were the things that the disciples saw? There were many that saw the things that Jesus did, and heard His words, yet their "eyes" did not "see" their "ears" did not "hear." Ancient Sodom would have seen far more than did Capernaum of Jesus' clay. The woman who was a sinner "saw" far more than did Simon the Pharisee. Why did not the multitude see, as did the disciples? They closed their eyes lest they should see. Saul of Tarsus (dosed his eyes to the beauty of Stephen's martyrdom, and his dying prayer: and his later words show how bitterly he regretted that, all the days of his life.

There were times too when the disciples did not "see." When Jesus warned them to beware of the leaven of the Pharisees, they thought He referred to their forgetting to bring any bread. It was when they grasped the deeper meaning of His words, and wove that meaning into their lives, that they 'saw and heard,'

But if Jesus' disciples were blessed ill that day, what about those who today see the richer, fuller unfolding of the Divine Plan? As we look back over the earlier centuries of the Gospel Age, and note how scant was the conception in those days of the blessings God has in reserve for those that love Him, how we should rejoice at the blessings that have come today, to the eyes that see and the ears that hear.

Then we think of Thyatira, of the age of the screw and the rack, and the deep compassion of the plaster's words, "You who have not known the depths of Satan, I will put upon you none other burden. That which ye have, hold fast till I come." They may have had to turn the screws believing, horrible as it was, that they were doing the Master's service, and gone home to beds of misery and horror, hating it all. God laid on them none other burden. And to those of Sardis, who realized how terribly far short they were of the purity they longed for, came the consoling words: "You shall walk: with Me in white." What would they not have given to "see the things that you see, and hear the things that you hear!"

"Blessed are your eyes for they see" -- you who have put life into words of the prayer that to many for so many years were mere words, "Thy kingdom come, Thy will be done on earth as it is done in heaven!" how little meaning we sometimes put into those words, when we rattled them off at top speed; how little better is this than was the man who wrote the prayer and put it above the head of his bed; and then, on cold nights, would point to it and say, "Lord, that's my sentiments" -- and hop under the covers. But how often to-day, as we see the scenes of suffering around us, do we not say from the depths of our hearts, "O Lord, may Thy kingdom soon come, and Thy will be really done on earth as it is done in heaven!"

You who have "seen," now have real fellowship in the promised "Seed." How many around us have read, "It is he Christ's, then are ye Abraham's seed, and heirs according to the promise," and "Ye are the body of Christ, and members in particular" -- and yet have "seen" nothing.

What is it worth to you to have the fear of eternal torment destroyed from your mind? Clearly do I remember the day when in Salt Lake City I looked back at the train that bore the body of one of the finest, cleanest young men I had ever known, back to its final resting place, yet one who had made no religious pretensions that I had ever known of; and I said to myself: "Well if that boy goes to hell, there is a screw loose somewhere." Thank God, there was a screw loose, but it was in my ignorance of God and His character.

We have "seen" the meaning of the Day of Judgment, that we once thought of as the rack of doom, little realizing that the Scriptures portrayed it as the clay of the world's greatest hope. We searched the Scriptures, finding in the writings of all the prophets the testimony of the "times of Restitution." I well remember one Sunday in Sacramento, passing a couple of ladies, wheeling a carriage in which lay a boy of about four, in a plaster cast; and heard one of the ladies say, "The surgeon says he will have to have another operation." And how my heart longed, Thy kingdom Come!"

And how much is the understanding of the Resurrection worth to us! I love to picture to myself something of what that will mean to the world. I am satisfied that when the realization of its fullness comes to the world it will make the celebration of the first Armistice Day seem like a funeral.

We have seen the true character of Jehovah, the meaning of Jesus' death, and the near approach of the Kingdom. But with these great blessings let us not overlook the fact that increased blessings bring greater responsibilities. There is a part for us to do, a great work laid out for us, if we are to share in the joy of the coming Kingdom. Our reward depends on the diligence with which we do the Master's will. He who knew not the Master's will, will receive but slight corrective discipline; but "he who knew the Master's will and did it not shall be beaten with many stripes; for unto whomsoever much is given, of him shall much be required." Even with all the light that we have, the Master warns us that "many shall seek to enter and shall not be able." Such have sought their own way instead of the Lord's. We must let our light shine: and we should "do with our might what our hands find to do,"

Above all else, let us strive with every ounce of our strength to make our calling and election sure. Let us "add to our faith fortitude, knowledge, self control, patience, godliness, brotherly kindness, love," and the one essential element that Peter omitted from the curriculum -- constancy -- without which all else will fail. "Be thou faithful unto death." If these are done, unto us is fulfilled Jesus' words; "Blessed are your eyes, for they see; and your ears, for they hear."

Friday, October 27 -- 7:30 P.M.

WITHOUT A PARABLE SPAKE HE NOT UNTO THEM

Discourse by Bro. H. E. Hollister or Brooklyn, N. Y.

There were four languages or "tongues" in common use in Palestine at the time of our Lord's first advent: Aramaic, the language of the common people; Latin, the official language of the Roman rulers; Greek, the language of the polite and learned world; and Hebrew, the sacred language of the Jews. To these Jesus added a fifth -- a new and secret tongue or cryptology -- the language of Parables.

The Son and Spokesman ("Logos") of God was sent to earth as the Lord Jesus for the purpose of instructing a select and limited number of men in heavenly or spiritual things. He was confronted with the necessity of setting forth these things in terms that these elect ones could learn to comprehend. Taking the similes, symbols and types which were already to a limited extent recorded but uninterpreted in the Hebrew scriptures, He expanded them into a comprehensive and systematic word-picture language, called Parables; a language far more vital and informative to the initiated than one composed of abstract verbal signs or sounds.

The Lord made five very important statements regarding this new language,

(1) It is a NECESSARY language: Jesus said to Nicodemus, in reference to several parabolic statements (John 3:1-15): We speak that which we know, and bear witness of that which we have seen. If I told you earthly things (as symbolic of heavenly things) and ye believe not, how shall ye believe it? I tell you heavenly things! No one hath ascended into heaven (to understand heavenly things) but He that descended out of heaven, even the Son of man." The Apostle, commenting, declares (1 Corinthians 2:6-16): "The natural man receiveth not the things of the spirit of God. . . and he cannot know them, because they are spiritually examined. . . But we have the mind of Christ" (in His parabolic teachings, of which the holy spirit "takes" and "declares" unto us. -- John 16:13-15)

(2) It is an EXCLUSIVE language: "Without a parable Take He not unto them." (Matthew 13:34.)

(3) It is a CONCEALING language: The Lord's true, inward teachings were to be kept, throughout the Gospel Age, from "then" that are without," by concealing them in the language of Parables. (Mark 4:11, 12.)

(4) It is a REVEALING language: To His true disciples is revealed, in the language of Parables, "things hidden from the foundation of the world." (Matt. 13:35.)

(5) It is a DIFFICULT language: "Unto you (my disciples) it is given (the privilege or right) to know the mysteries of the Kingdom of God. . . Know ye not this parable? and how shall ye know all the parables?" (Matthew 13:11; Mark 4:11, 13.) Hence the apostle admonishes: "Study to show thyself approved unto God. . . rightly dividing the word of truth." (2 Timothy 2:15.)

The followers of Jesus were soon to be appointed "ambassadors" of God, to represent Him in spiritual things among men. Thenceforth their citizenship was to be in heaven, and they were to be aliens and strangers in the earth. Appropriately enough, they must learn to speak (more or less fluently) a new language -- the language of Parables, or comparisons, which is the nearest approach to the "tongue of angels" of which Paul speaks, that can be understood upon earth.

As we have noted, Jesus explained the matter simply to Nicodemus: "That which is born of the flesh is flesh: and that which is born of the spirit is spirit." The latter is imponderable, impenetrable, inscrutable and indefinable by the former. But comparisons can be made -- there is a "Natural Law in the Spiritual World" -- and the Greek word translated "parable" means simply a simile, or comparison. "Without a parable spake He not unto them," because without a parable He could not speak unto them) -- of heavenly things -- in the nature of things it was impossible.

All comparisons of heavenly or spiritual things to earthly things are "parables" within the meaning of the Scriptural term. What are commonly called parables in English are really parable allegories, or parable-stories, of which there are some fifty or sixty recorded by the Evangelists. But the Greek word for "parable" is of much broader significance, and embraces more than two hundred comparisons uttered by the Lord, besides the miracles, which are invariably acted-parables.

In fact, Jesus performed two miracles for the very purpose of illustrating His method of teaching in parables. The record of these is found in Mark 8:22-23 and John 9:1-7. Each of these miracles had to do with the giving of sight to a blind man. Their blindness to earthly things illustrated the prevailing mental blindness of mankind to spiritual things. Jesus' spittle symbolized truth from His mouth a parable -water in small quantities being the usual Scriptural symbol for truth. Hands are symbols of power; "laid upon" the man in Mark's story signified the begetting of the holy spirit; not of the man who was healed, but in general of all those so begotten. The parabolic truths, applied to the man's dead organs of perception caused him to see, first "men as trees walking," then men clearly -- an amazing illustration of the usual progressive unfolding to the disciples of the significance of parables.

In the miracle recorded by John, the nature of parables -- i.e., truth from Jesus' own lips combined with earthly elements or comparisons, was applied to the blind man's eyes: and he was told to wash in the pool of Siloam to complete his enlightenment. Pursuing the meaning of the name "Siloam," through the Greek to its Hebrew root, we find it means "shooting out," or "growth." Hence the pool of Siloam signifies the "water of growth" -- the truth that comes with growth -- and the teaching is that the disciple grows or develops into the full understanding of the language and significance of parables.

In Mark, Jesus charged the newly enlightened man not to re-enter the village near which he lived. This was the town of Bethsaida, upon which Jesus pronounced "woe" because of its unbelief. (Matthew 11:21) Jesus had performed a parabolic miracle in a necessarily unusual and bizarre manner; He spared the subject of it the mockery and abuse commonly ascended those who are the spokesmen and interpreters of the new language -- in accordance with that other parabolic injunction: "(vast not your pearls before swine, lest they turn again and rend you." The man in John's account had this very experience.

So at Pentecost, as recorded in Acts, 2nd chapter. If the Authorized Version translation is correct, the "cloven" or double tongues which alighted upon each of the apostles present, apparently represented the ability to speak and interpret the dual heavenly-earthly language of Parables -- "the tongue of men and of angels" -- henceforth to be the official language of ambassadorship. It is commonly understood that the apostles at this time miraculously received the ability to speak in many languages; but it is possible that the record has been misunderstood. Literally it reads that they began to speak "with tongues of a different kind."

The "devout Jews from every part of the (Roman) world" heard "all the Galileans" speaking in "our own native language about the wonderful things which God has done." Their "native language" was Hebrew, and their amazement apparently was due to hearing it from the lips of unlearned Galileans whose usual and exclusive language was Aramaic. Now they speak classic Hebrew (which quite possibly they had learned through more than three years association with Jesus), and quote at length from the sacred writers, speaking and interpreting in a new language of parables and symbols. But some of their hearers began to mock, ascribing the apostles' fervor and peculiar language to alcoholic intoxication.

Paul was no less proficient than his fellow apostles in the language of Parables. "The mystery of the Christ," which was one of the principal themes of his doctrine and gospel, is synonymous with "the kingdom of God" of the Lord's parables. The great apostle indeed speaks of two "mysteries," in Ephesians 3:2-13, mentioning them specifically in verses three and four. The first mentioned was made known to him "by revelation," and was a mere detail concerning "the administration" (Emphatic Diaglott, Vs. 2 and 9) of the great "mystery of the Christ"; his deep knowledge of the latter, he intimates in verse four, he had gathered by "putting two and two together" -- in other words, by studying the Parabolic language and teachings of Jesus, the source of all information on the subject. The Greek word "sunesis" in this verse, rendered "knowledge" in the A. V. and "intelligence" in the Diaglott is defined by Strong as "a mental putting together." The apostle further indicates the source of his information regarding the "mystery," in 1 Corinthians 2:6-16 as "the mind of Christ" (Note especially verses 7 and 16)

This "mystery" Paul likened to the human body, and to the relationship of marriage. Neither of these similes or parables is simple. Thousands of books have been written about each of these objects of the apostle's comparisons, yet no one would claim for a moment that the subjects were exhausted, or that everything has been learned about them

The language of Parables similarly is not an easy study. The Lord was asked by certain Jews "What must we do that we may work the works of God?" Jesus replied. "This IS the work of God, that ye believe on Him whom He hath sent." (John 6:28-39.) This seemed easy and simple to the enquirers, but on pressing Him as to what they should believe, He answered them in parabolic language that completely mystified them, and the meaning of which has been a subject of controversy among Bible students for nineteen hundred years. How simple it does seem -- "Believe on the Lord Jesus Christ and thou shalt be saved." Yet see what the parabolic formula implies:

"LORD" involves the Logos, and His relationship to the Father and to Creation;

"JESUS" means "Saviour," and embraces the whole human life of our Lord, and His Ransom sacrifice;

"CHRIST" means "Anointed," and include; the mystery of His Body, and belief in His future Millennial reign.

Such is the language of Parables -- a lifetime study with a realization at the end that we have only begun to learn. The language is both flexible and exact. There is frequently a superficial meaning that benefits and satisfies the superficial mind. Even minor misinterpretations are not always injurious. But we are not of that loose school of interpretation that justifies making all Scriptures mean whatever is convenient to prove our immediate point, so long as the application is within the limitations of the Divine Plan. The official utterances of the Son and Spokesman of God should not be regarded with license nor handled carelessly, but rather, "as the oracles of God" They are precise and exact in their true and inmost meaning; and immeasurably richer and more profound and significant than any other language.

But as at Pentecost, the usual reaction of listeners to the language of Parables is either amazement or mockery: amazement at its depth of meaning on the part of believers; mockery from unsympathetic listeners at what seems to them to be silly and unintelligible jargon.

The use, in the latter days, of cryptic, parabolic language for the revelation of Divine truth, and what its reception would be, was foretold in several Old Testament prophecies, the meaning of which is manifest to the earnest student. "Whom will He (.Jehovah) teach knowledge inquires Isaiah 28:11-13, and whom will He make to understand the message?" Is the message couched in a hidden language? Ah, yes; it cannot be learned by mere "babes in Christ" answers Isaiah; it is for "them that are weaned from the milk and drawn from the breasts."

How will He teach them? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." Extraordinary language! What does it mean? It is a parallel prophecy to that of Psalm 78, quoted in synopsis in Matthew 13:35 -- "I will open, my mouth in parables: I will utter things hidden from the foundation of the world." Isaiah is describing the language of Parables in parabolic language: Heavenly commandments ("precepts") over or above ("upon") earthly commandments -- the heavenly illustrated or interpreted by the earthly; heavenly "lines," boundaries, limitations, above and parallel-ing earthly lines; in cavil parable or comparison a "little" of the "here" of earth, a "little" of the "there" of heaven.

Thus by amen of "strange" or foreign language and a hindering or (to the many) unintelligible tongue He will speak to this people, of the "rest" of consecration and the "refreshing" of the times of restitution: yet "they will not hear" -- and it is the Lord's intention that they shall not understand; hence the "precept upon precept, line upon line," or parabolic method of teaching, "that they may go, and fall backward, and be broken, and be snared, and taken." Compare this declaration through Isaiah with that of our Lord in Mark 4:12 -- "Unto them that are without, all things are done in parables: . . . that they . . . may not understand. . . lest haply they should turn again, and it should be forgiven them."

Again, in Isaiah 33:18, 19, the prophet refers to this time when the learned ones ("scribes"), the governors ("receivers" -- of tribute), and the military "counters of the towers" alike are at a loss to solve the difficulties

in which mankind finds itself; and the authorities "shall not see a fierce (determined or purposeful) people; a people of a deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand." This purposeful people, who are ambassadors of another Country, even a heavenly, alone could tell them of the coming Jerusalem which shall bring the blessings of the government of the "glorious Lord" to the sin sick inhabitants of earth; but the shipwreck of the present order is described parabolically in verse 23, and its blessed outcome in the verse following.

But now the speakers and interpreters of the language of Parables are mocked, as the Psalmist foretold (Psalm 44:13): "Thou makest us a reproach to our neighbors, a scoffing and a derision to them that are round about us." Now those who speak this language say with Job (Job 21:3): "Suffer me and I also will speak; and after that I have spoken, mock on!"

Yea, verily, "great is the mystery of the true worship." "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His Judgments, and His ways past tracing out!" Simple? Ah, no, dear friends! "Strait is the gate and narrow is the way that leadeth unto the life, and few there be that find it." Study -- study hard -- the parabolic language of Jesus, of His prophets and of His apostles, to show thyself approved unto God -- one that needeth not to be ashamed! Cultivate the true scientific mind -- not the "falsely so-called" -- having a passion for absolute Truth!

"In that hour cause the disciples unto Jesus, saying, "Who then is the greatest in the Kingdom of heaven? And He called to Him a little child, and set him in the midst of them, and said, verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matthew 18:1-3) A little child is simple, sincere, teachable. So must the followers of Jesus be. But we have a complicated ask before us when we enter upon this Good Way -- even as a little child has at the beginning of its life.

First, and as a foundation for all its education, it must learn to speak its native tongue.

EVEN SO Babes in Christ, and older sons of God, must learn to speak the language of the Parables -- precept over precept, line over line, a little here, a little there. Even a smattering of the language is valuable; how invaluable and supremely worth while the acquisition of an idiomatic and accurate knowledge of it -- an ability to read and speak it fluently -- even though it take a lifetime to learn!

"But," someone may ask, "when you speak of the language of Parables, do you mean the letter or the spirit of Jesus' utterances?" To this I reply: Both -- for the letter and the spirit of Jesus' words are inseparable. He himself said: "It is the spirit that giveth life; the flesh profiteth nothing; THE WORDS that I have spoken unto you ARE SPIRIT, and ARE LIFE." (John 6:63.)



Prophetic Symbol of Coming Kingdom Blessings

Second Day, Saturday, October 28



I. I. MARGESON

Chairman of the day, Bro. J. C. Jordan



J. C. JORDAN

Following an exceedingly interesting prayer, praise and testimony meeting, conducted by Brother Peter Kolliman of Wilmington, Del. Brother Jordan introduced the first speaker of the Day -- Brother Margeson of Boston, who spoke on the subject,

FELLOWSHIP IN ITS TWOFOLD ASPECT

Union of believers with God and His Son Jesus Christ, and union of believers with one another.

Our subject is founded upon the three Epistles of St. John. That the Apostle John was the author of these Epistles which bear his name there is little room for doubt. When we compare the subject matter and the style of the Epistles with the fourth Gospel it is manifest that they must have been the work of the same author. As one Christian Writer has observed: in the Epistles, as in the Gospel, we find "the same delicacy and diffidence, the same lofty calmness and composure, and especially the same truly Christian modesty, that caused John to retire to the background as an apostle, and to, say so very little of himself." He only desires to counsel and warn, and to remind his readers of the sublime truth they have once acquired. And the higher he stands the less he is disposed to humble "the brethren" by his great authority and directions.

The Epistles of John were undoubtedly written in Ephesus, after the Gospel, which is presumed to be known, and in the advanced years of the apostle, though before the date of the Apocalypse. The simple yet sublime thought that lies at the foundation of John's First Epistle is Fellowship -- fellowship in its two-fold aspect. It is a circular letter of exhortation and encouragement to the Christians of Asia Minor, who were already versed in the faith and established on the true foundation of Paul's doctrine of grace. The object of the Epistle was to nourish the Christian life; and to warn against moral laxity, and against the intermingling of light with darkness, truth with falsehood, love of God with love of the world; and also to guard Christians against the influence of "antichrists." He briefly points out their fundamental error, and contrasts it with the true Christian principles.

The simple, sublime thought of the Epistle, which John presents at the very beginning, and continually reiterates in different terms, is LOVE -- the love of God and of the brethren, founded on faith in God and in Christ--a living faith. In other words, he gives us the idea of Christian fellowship in its two-fold aspect -- (1) union of the consecrated with God and His Son Jesus Christ; and (2) the union of the consecrated with one another. The latter is routed in the former, and is its necessary product; and the two are the result of justification and consecration -- adoption into the family of God. These are inseparable from the keeping of the commandments of God, from a holy walk in the light after the example of Christ, as well as from a true joy which Christ brought into the world and which He alone can give. One commentator has said of John's writings in general, and which we believe may be applied with peculiar emphasis to his First Epistle: "They are all still waters, which run deep, flowing along with the easiest of words, but with the most profound meaning."

John portrays Christ's Person

It is beautiful to notice how the Apostle John, who had drunk so deeply at the river of truth, made the character of God so manifest in the very beginning of his Gospel, also in his Apocalypse, and then again in his three general Epistles. John is an apostle of spirituality. He wants evidence, proof, satisfaction within. His wisdom is of the heart. No other apostle seems to have clung with such reverential affection to the person of Christ. His faith is bound up in that personal attachment. John completes the full apostolic manifestation of Christian character. To Peter's fervor, Paul's belief, and James' morality, he adds his own affection. He is a reconciler, and brings in that crowning and harmonizing element of love without which zeal, faith and conscience are all wanting. John says of Jesus, "For the life was manifested, and we have seen it and hear witness," and "that which we have seen and heard declare we unto you, that ye also may have fellowship with us." And truly our fellowship is with the Father, and with His Son Jesus Christ.

To conceive of Christ is to conceive of God, and to love Christ is to love God; for "he that hath seen Christ hath seen the Father." And we His disciples of today can say with John, "For the life was manifested, and we have seen it and hear witness." For us this is all very real. He dwells with us. We behold his glory. We catch the gracious words that proceed out of His mouth. We have stood by the cross of Jesus. We have seen the empty sepulcher. We have seen Him alive after His passion. We have been led out as far as Bethany, have seen His hands lifted to bless, and watched the ascending form of Lazarus whom He raised.

We remember that in the tender and affectionate discourses which the Lord gave to His disciples after the last supper, having promised them peace -- His own peace -- He also promised them joy, His own joy. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." The latter words John now repeats: "And these things write we unto you, that your joy might be full." The great requisite for fellowship with the Father and with the Son are determined by the nature and character of God.

God is light, and it is communion in the light. God is love, and it is a fellowship of love. We get the full sense of this comprehensive word "light" as said of God, when we combine the two great ideas -- truth and purity, or holiness. God, the fountain of all truth: God, the author and giver of all

holiness -- this seems to be the great thought contained in the word light. Light is clear and open. If a man walk deceitfully and has not the truth in him, he offends against the perfect integrity of God, and has no fellowship with Him. Light is pure. If one becomes contaminated with evil, and has fellowship with "the unfruitful works of darkness," he has no fellowship with God.

The Apostle John sees the Church walking together under the radiance of a common light which streams from the presence of God, enjoying blessed fellowship one with another. This fair procession passes on before his eyes and each one wears the insignia of celestial adoption. They know their brotherhood, walking in the light which issues from no earthly sun, and recognizing in each other the fellowship which it gives.

He "Cleanseth Us From All Sin"

And what does the Apostle John say about our sins?

And the blood of Jesus Christ His Son cleanseth us from all sin." If we confess our sins, the truth is in us; for truth itself is light. Our life is not yet perfect, sin is there; but there is no sin beyond forgiveness (except the sin against the holy spirit, the sin unto death). We must always keep clearly in view the distinction between what we are in Christ and what we are in ourselves. Christ had sin laid upon Him. "Who His own self bare our sins in His own body on the tree, that being dead to sin, we should live unto righteousness, by whose stripes we are healed." But Christ has no sin in Him. And he that is in Christ has no sin upon him, though he still has sin in him. We can never claim to have reached a state of sinlessness in ourselves. We are in Him, that is true; and, "in Him is no sin." But if we say that we have no sin we deceive ourselves and the truth is not in us. Were a perfect man to exist, he himself would be the last to know it. Those Christians who are highly advanced in spiritual growth can always feel how far they are from perfect holiness.

God forgives once and forever, as a Judge; yet He forgives often as a Father. He justifies us when we believe; but the forgiven one may daily sin and come under the Father's displeasure, and so need a continual renewal of the joys of salvation at the mercy-seat. As long as such a one remains in Christ, he can never again come under condemnation -- divine wrath. His Father in heaven may visit the transgression with the rod of correction, but His loving kindness He will not take from him, nor suffer His faithfulness to fail. The standard is sinlessness, like that of the sinless One; but we read, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Christ appears for us in heaven as a faithful Advocate. He is the propitiation for our sins; and not only for ours, but also for the sins of the whole world.

Christ is also the pattern of holiness to His children. They who say they abide in Him must walk as He walked. He is to be the pattern of their steps. The Christian is in the world, but not of it. He is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. It is not the "flesh," nor the "eye," nor "life," which is forbidden; but it is the lust of the flesh, and the lust of the eye, and the pride of life. Lust is the common name for all sinful desires of the heart of love for the world predominates in the heart, it is a form of idolatry: because it displaces our affection from its proper object, and leads it to a delusive rival.

Though some should wholly forsake the narrow way wherein he seemed to walk, yet the apostle tells us, "They went out from us because they were not of us." Offences of this kind must come, but the woe rests upon him by whom they come, not upon others. The promise to the faithful is "even eternal life." These are living a new life, one that stretches into eternity. These shall not be exempt from loss, disappointment, sickness and human unkindness. Exclusion from these things has not been promised. But the Presence of Christ will make our lives joyous, strong and vigorous; it will quicken and sustain us. He is with us and loves us with more than a father's affection, more than a mother's tenderness, more than a brother's sympathy. This thought will animate us, and, and we need never be lonely and faint.

Called to be Sons of God

We hear the apostle, in verse 1 of this third chapter of his First Epistle, uttering these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He thus suddenly changes his tone of reasoning and exhortation, for one of ecstasy. So we, when we have drawn close to the heart of our Father, knowing He loves us in the Son of His love, also exclaim, "Behold, what manner of love the Father hath bestowed upon us!" How are we the sons of God -- we were strangers, but: now we are made sons -- heirs, joint-heirs with His Son Christ Jesus. And all who have this hope, "purify themselves." He who would purify himself even as Christ is pure, must live in Christ, and must have Christ live in him -- must seek to be as closely and intimately one with Him as possible. This means, casting off the old man in order that the new man may be formed within us -- a changing from glory to glory by the power of Christ.

All those who are begotten of God's spirit have fellowship with Him and with His Son, through that indwelling spirit. And whoever does not have this fellowship with God, hath fellowship with sin. Those who are begotten of God do not willfully sin. "In this the children of God are made manifest." "Whosoever doeth not righteousness is not of God, neither he that loveth not His brother," Love of the brethren was with John a habit or state of mind, which led directly to practice; and it is utterly worthless apart from practice.

Here we have the vital point as respects the New Creature: We who have been begotten of God's holy spirit, and who thus have "the mind of Christ," have the spirit or disposition that is of the Father and of His Son. The opposite disposition or spirit is of the adversary. These two spirits are so opposite that we cannot have both at the same time. The Lord tells us that "he that hateth his brother is a murderer," telling us also that no murderer has eternal life abiding in him, and assuring us that the spirit of murder is the spirit of the adversary, who was the first murderer. God Himself is love. Love to Him and to the brethren is the essence and sum of true Christianity, the fulfilling of the law and the prophets, the "bond of perfectness." It is vain to imagine that one can have God's love flow in only, and not let it flow out.

We must let the love which we have received have free course, flowing through us in such works of love as it will naturally instigate. It must be allowed not only to beget itself in us, but make us to others what God is to us. Hence any person who is actuated by any kind of hatred or revenge, or holds a grudge against another, cannot really be said to let God love him; for God's love in us is a forgiving love that delights in blessing. We do not believe that the apostle intends to confine

murderous quality to positive hatred. Mere want of love, hardened selfishness, acting or calculating without wrath or rage, may be as deadly, as murderous, as angry revenge.

The apostle teaches us in these words, "Whosoever hateth his brother is a murderer," that evil may lie in the heart, and lie dormant as far as the notice of others is concerned. It may never burst forth into wicked action; yet the hatred within, and the wicked action, are one and the same – one quality runs through both. If there be no principle reigning in the heart which will induce love instead of hatred, and change the nature of the heart itself, the thought and the act will both be evil.

Bound by the Cords of Love

in the spiritual family the members are said to be bounden or holden one to another by cords of love, by membership in the body of Christ the new commandment which the Lord gave to His disciples was, "That ye love one another, as I have loved you." The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize. If we cannot personally help in their distress, we may at least contribute to their relief by our sympathy, and telling them something about the divine plan. We should have kindly sympathy and helpfulness for all, as we have opportunity. We must remember what infinite love did for us, and strive to have this character of love for all formed in us. True Christians do not "love in word, neither in tongue; but in deed and in truth." Our religion is neither a dogma nor a theory, it has a spiritual lower; it has passed from a proposition accepted, into an influence that actuates.

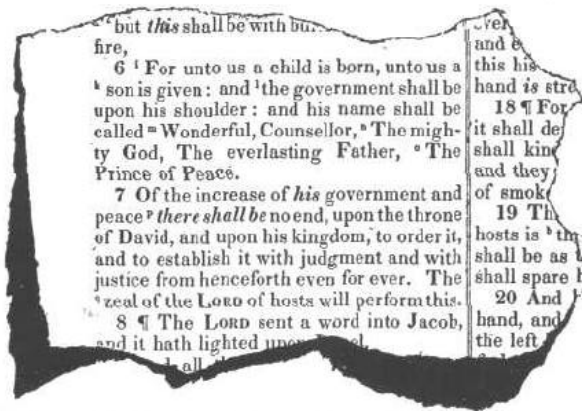
Christ did not die that God might love man, He died because God did love man. The atonement is not the cause, but the effect, of the love of God; and all who become His children necessarily wear His image. A person without love, without inward fountains of human tenderness, without a heart that broods over the world in some measure like the heart of God, is without the chief feature of the great fancily likeness. But those who return good for evil, and love for hatred, who forgive all those who trespass against them, as they themselves are forgiven of God, they have on the image of the heavenly Father, the image of the Lord Jesus Christ. True love will radiate all around. Upward to God it is reverential and worshipful. Among the brethren it is affectionate and grateful interest. Among the world of mankind it is kindness and pity. To an enemy it is generous forgiveness.

Special Program

Dedicated to the Memory of Brother Russell

Seventeenth Memorial Anniversary (1916-1933)

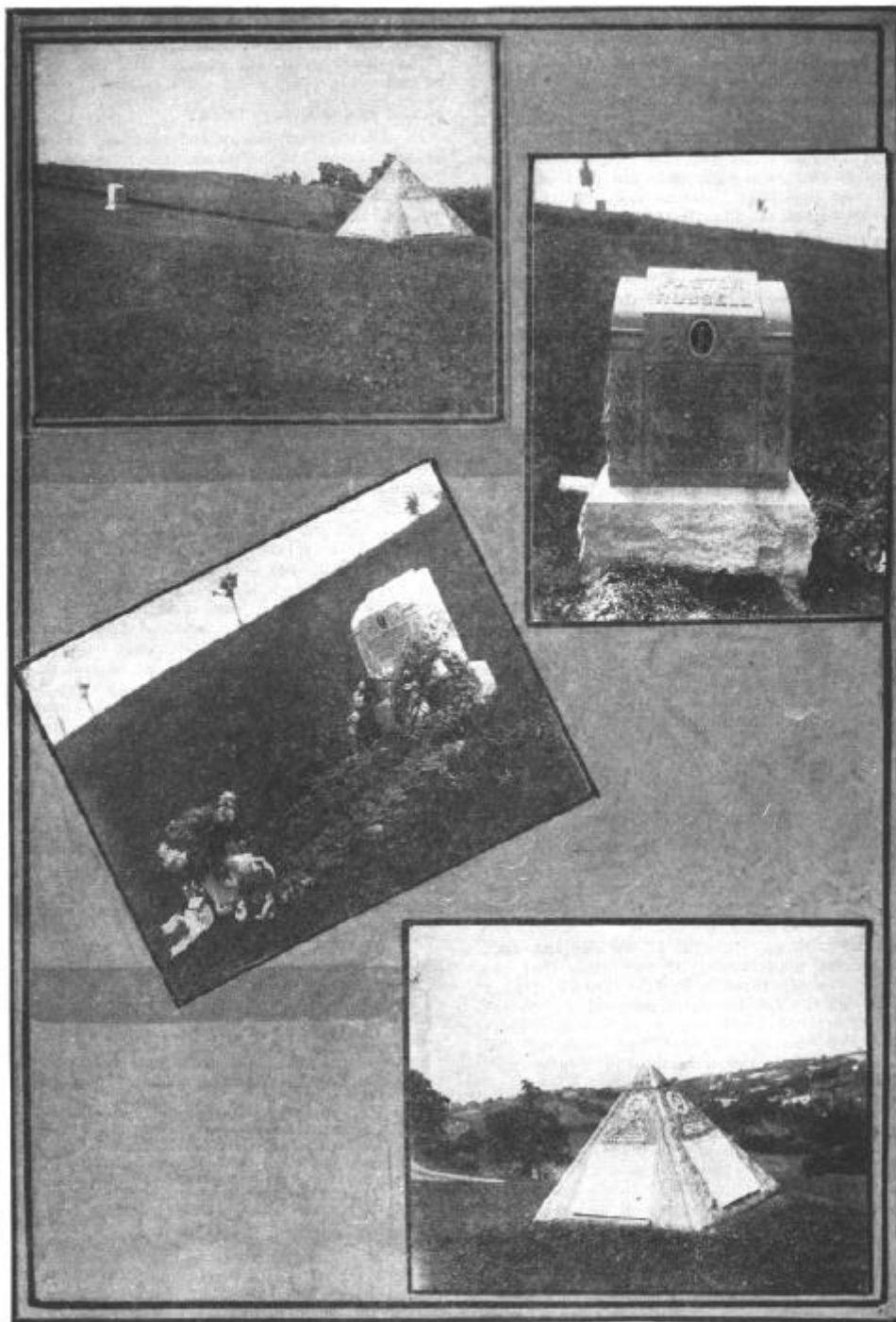
It was not with any thought of worshipping man, but in sincere appreciation of the truth that the Lord gave His people through Brother Russell, that a large number of the conventioners motored out to the grave of our beloved brother and pastor, and there called "to mind the former days" of rejoicing and solemnly renewed their determination to "carry on" in the strength of the Lord.



This "session" of the reunion convention at Pittsburgh has always been a very blessed one, but this year the spirit prevailing among the brethren seemed even more whole-hearted and determined than ever before. It was not merely a lip service of thankfulness to the Lord and to Brother Russell, but an appreciation that took form an expressed determination to meet the responsibilities of the truth -- passing it on to heads and hearts -- that pervaded the testimonies given at the grave. And it was, this spirit that made the whole convention a veritable spiritual feast to all who attended.

A prophetic description of earth's new King -- whom Pastor Russell insisted must always be recognized as Head and Master of the Church.

Various views of Bro. Russell's grave, where the friends expressed their renewed determination to continue bearing witness to the Divine Plan.



Saturday, October 28 -- 3:15 P. M.

SYMPOSIUM

"Blessed Are the Pure In Heart"

By Bro. B. Boulter, of Plainfield, N. J.

"Blessed are the pure in heart, for they shall see God." Matthew 5:8.

Defining the word blessed: it seems to convey the idea of a state of being supremely blest, fortunate, well off, happy, highly favored, hallowed by associations heavenly, divinely approved. Such are the pure in heart, that is, -- the clean, the unsoiled -- those who are free from guilt or defilement. All who shall eventually see God must be pure in heart.

It is, therefore, the pure in heart, who shall abide in God's tabernacle and dwell in His holy hill of Zion; for purity of heart leads to uprightness, to righteousness and truth. Psalm 15 -- "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill! He that walked' uprightly, and worked' righteousness, and speaketh the truth in his heart He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

But, "the sinners in Zion (those of impure heart) are afraid; fearfulness bath surprised the hypocrites. Who among us shall dwell with devouring fire! Who among us shalt dwell with everlasting burnings! He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood and shutteth his eyes from seeing evil. He shall dwell on high, his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty." Isaiah 33:14-17.

"Blessed are the pure in heart, for they shall see God"

In the 24th Psalm, verses 3 to 5 (Psalm 24:3-5), we have repeated these very important questions with the inspired answer. "Who shall ascend into the hill of the Lord." Mt. Moriah, typical of the Kingdom of God). After the time of trouble, there will be only one mountain or hill left, the Kingdom of God, for "in the days of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed: it shall break n pieces and consume all these kingdoms, and it shall stand forever," the Kingdom for which we pray, "Thy Kingdom come." "Who shall ascend into the hill of the Lord? or who shall stand (he counted worthy to remain) in His holy place? -- "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity or sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of His salvation," (the promised place in the Kingdom and a share in blessing all the families of the earth.) "Blessed are the pure in heart," for they have this glorious hope in themselves." The Lord knoweth them that are His; for He is able to look upon the heart.

When Samuel was commissioned of the Lord to go to the house of Jesse and anoint one of Jesse's sons to go to the place of King Saul, he thought the eldest must be the Lord's choice because he was tall and had a good countenance. "But the Lord said unto Samuel Look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." David was a man after God's own heart, because he was: pure in heart, pure in his intentions and motives, delighting to do God's will.

Keep Thy Heart

In Proverbs 4:23 we are admonished to keep our heart with all diligence, for out of it are the issues of life. "The heart which is the center and main-spring of physical life is here used as a symbol of the affections which are the center and main-spring of the moral nature. Keep the center of the affections right, true and pure, and the words and deeds and looks and plans emanating therefrom will be good, even though not always perfect. on the contrary, if the heart is not thus fixed all attempts to otherwise regulate the life will be measurably fruitless and at best only spasmodic. How necessary then, if we would live consistent Christian lives, moving steadily on in the way of righteousness, that our affections be centered in God, that our hearts be as true to Him as the mariner's needle to the pole."

Again we read in Proverbs 23:7, "As a man thinketh in his heart, so is he" -- in his thoughts or feelings, in his mind. How necessary it is then to think upon the things that are true, honest, just, pure, lovely, the good and holy things which the apostle tells us to think about.

Through purity of heart, we shall see God, as through the windows of a palace beholding His beauty. We cannot while in the flesh attain absolute purity in thought, word or deed; but we can have heart purity, pureness of intention, of desire. All such as have this heart condition may hope to obtain the Kingdom honors and see Him whom no man hath seen nor can see.

Where there is love of purity in the heart, there is appreciation of God's perfect standard of righteousness, manifested to the highest degree in our dear Lord Jesus, the holy and undefiled One, separate from sinners. Of Jesus it is recorded, "All bare him witness, and wondered at the gracious words which proceeded out of His mouth." (Luke 4:22) He had the divine approval in its fullness. "Behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased, hear ye Him." (Matthew 17:5.) "He that loveth pureness of heart, and hath grace in his life (margin) the King shall be his friend," even the great King of Eternity.

Let us seek, dear brethren, to make our calling and election sure by keeping ourselves in the love of God, walking day by day in the footsteps of the Master whose grace will be sufficient for us and who has invited us to come boldly to the throne of heavenly grace that we might obtain mercy and find grace to help in every time of need. If faithful unto death, we shall behold the face of our dear heavenly Father and His Beloved Son.

Dearly "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." -- 1 John 3:3-4.

"Blessed Are the Merciful"

By Bro. C. A. Sundbom, of Saginaw, Michigan.

Mercy is a very prominent element of God's, character. God's blessing of rain and sunshine are shed forth freely upon all -- even those who do despise to His Holy Name; but His special mercy reaches to "him that is of a humble and contrite spirit. "

The fall of man has given opportunity for its full manifestation. Perfect beings need no mercy, but O what it means to those who sense their imperfections and strive against them with seemingly little success! To know that "God's mercy endured forever" is to these the greatest possible source of comfort and encouragement to continue in the narrow way.

Even the Adamic curse was tempered by a merciful promise. The wonderful provision of the ransom broadened the scope of Divine Mercy. Sooner or later every human being will be saved from the curse and be brought to an accurate knowledge of the truth. And beyond this great salvation, God has shown wondrous grace to those who now consecrate themselves fully to Him. If faithful unto death, these will become partakers of the divine nature. How very important it is that we develop mercy now. God is training us in this development. Only as we show mercy to others will we receive the divine mercy we so constantly need. "Blessed are the merciful, for they shall receive mercy." "So shall ye be the children of the Highest, for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful."

We should be merciful to the poor groaning creation. Jonah was greatly disappointed because the Ninevites repented and God did not destroy them as he had predicted. But God said, "Should not I spare Nineveh, that great city wherein are more than six score thousand persons that cannot discern between their right and their left hand?" Surely then we should be merciful to the World who have been blinded by the Adversary. By remembering that people are fallen and imperfect, we will be able to be merciful to all whom we meet in our daily experiences.

Some may say, it is easy to have mercy on the world, they are ignorant; but it is hard to excuse the brethren who have been in the school of Christ and surely know better than to do some of the things they do. How can they refuse to speak to or shake hands with a brother?

How God Shows Mercy

Let us notice how God dealt with David in his great sin. (2 Sam. Chaps. 11 and 12) Surely David knew it was wrong to contrive the slaying of Uriah in order that he might have his wife. How then could God be merciful? Because there was a temporary cloud over David's mental vision. His perception of the wrong of his own action was sadly dimmed by his own selfish desires. What he could see clearly as wrong for some one else did not seem wrong for him to do, until in His mercy God revealed it to him. God sent Nathan the prophet to reprove David. Nathan used a parable to administer the reproof. He told of the poor man who had only one ewe lamb, a particular pet; and of the rich man who had many flocks and herds. Yet when a visitor came, the rich man spared his

own flocks and had the poor man's lamb killed for the guest. When David heard this, he became very angry and condemned the rich man to death. Then Nathan said: "Thou art the man!" Immediately David realized his sin and repented, and was forgiven. He had not sinned at heart, but was overtaken in a fault.

If God was merciful to one who committed such a grievous sin, surely we should be merciful to those whose offenses are not nearly so grave. Let us in meekness correct "the opposers; perhaps God may give them a change of mind in order to a knowledge of the truth, and that they may be recovered from the snare of the enemy. (2 Timothy 2:25-26. Diag.) Who knows but what they may repent? Remember Paul's exhortation, "Restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." (Galatians 6:1) Let us not forget that we ourselves might fall.

Mercy, like every other grace, must be rooted in the heart. An outward appearance of it only is an empty incitation. Our Lord shows that our forgiveness must come from the heart (Matthew 18:35.). This means that we should not harbor a single unmerciful thought about any one. Whenever one presents itself to us, we should counteract it immediately with the higher thought of mercy; "the Lord will have mercy upon him . . . Our God will abundantly pardon . . . For as the heavens are higher than the earth, so are thy ways than your ways, and my thoughts than your thoughts." (Isaiah 55:7-9)

We need not feel the responsibility of punishing partial willful sins. "Vengeance is Mine, saith the Lord." "Who art thou that judgest another man's servant?" Let us hope that the heart condition is right. "Love hopeth all things."

Seeing Another Viewpoint

Another help in being merciful from the heart is to cultivate taking the other person's viewpoint. Nearly every one of us has at some time or other felt that no one understood us. We have been in a peculiar position, in which we were utterly unable to explain our situation to any one. Then perhaps a friend seemed to sense our feelings. How we enjoyed this! How much good it did us! That friend was able to be merciful because he understood our viewpoint. Remember that others are the same. If we take the trouble to study the situation from their viewpoint, mercy will spontaneously spring forth.

HOW frequently we have seen brethren arguing opposing sides of a question, and tempted to become bitter. From our disinterested standpoint it was easy to see that both were partly right and both were sincere, but neither saw things from the other's standpoint. Consequently it was exceedingly difficult for either to be merciful to others. How much easier it would have been if each had made a real effort to understand the other.

For years a certain brother had acted peculiarly, greatly perplexing various brethren with whom he met. But later it was found that a serious disease, affecting his brain, had been developing for years, and was the real cause of his peculiar actions. How generous, yea even sympathetic we would have been toward him had we known the real cause of his contentious disposition. May it not be, when we know as we are known, we will realize that the brother or sister who is continually annoying to

us will he found to have really deserved credit for the degree of development they reached, rather than contempt for seemingly (to us) slow progress?

Brethren, let us use every means within our power, every opportunity, even the very smallest, to minister mercy, for thereby we will be fully assured of an abundant portion for our own great needs. "But love ye your enemies, and do good; and lend, hoping for nothing again, and ye shall be children of the Highest, for He is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful." (Luke 6:36, 36.)

"Blessed Are the Peace Makers"

By Bro. William A. Buhl, of Richmond, Ind.

With the beginning of the ministry of Jesus, a new relationship to God was being revealed and offered to Israel, and which later was to be extended to the gentiles, or rather to those who had ears to hear, and to as many as the Lord our God would call.

As you well know, up to this time Jehovah had recognized some of the human family only as friends or servants; but now, to as many as would truly receive Jesus, to them He gave the "liberty to become the sons of God."

Now, among the qualifications laid down by this young teacher in Israel at the beginning of His ministry, which would permit men and women to be called children of God, He enjoined that they must be peacemakers, saying; "Blessed are the peacemakers, for they shall be called the children of God." I am sure that these plain words of our Master will enable each one of us here, who claim to be his disciple, to know whether or not we are children of God.

There is no denying the fact that when the mighty power of God begins to operate upon the heart of man, woman or child that a transformation of character begins to work that is not concealed from those about them, no more than a city built on a hill is hid from view. Indeed, with such, old things have passed away, and all things are new. Such is the result of those who strive to be copies of the Master. With some, it may be much more noticeable than in others; because some people are more inclined to disturb peace wherever they are.

No true child of God will be making any successful progress in his reflecting the likeness of the Master, unless he or she cultivates that quality of character which contributes to making peace and not seeking to stir up strife, even in the world, much less among God's people.

Not Peace but a Sword

'Tis true that Jesus said, "Think not that I came to send peace on the earth, but a sword." We might, for the moment, conclude that in these words, He was contradicting the words of our text; but not so, for as we look more carefully into the message that Jesus gave, it was not that He was the disturbing element. It was the entrenched darkness hating the light that was being turned on the hiding places of Satan in the hearts of the people, particularly the religious leaders of the people that caused the strife.

The same condition still exists today, no matter how kindly we present the Truth of the Bible, it still stirs up trouble in the lives of some people. It is still true that the darkness hateth the light.

Just as when Paul and Silas were at Philippi, they were accused of troubling the peace of the city; when by using their God-given power, they cast a demon out of a certain damsel who had been the means by which some unscrupulous man had been making money. Neither do we have to go back

to the beginning of the Gospel Age for such examples. We are seeing the same thing being enacted at the close of the age, only in a little different manner. Who is it that has dared to lift their voice against the false shepherds for fleecing the sheep or holding and keeping them in subjection through fear: that has not been accused of troubling the peace of the flock?

When we proceed in the work which our Heavenly Father has given us to do and we seek to liberate our brethren who are being used by unscrupulous men today, we will also be loosed upon as trouble makers, and thus be spoken of as evil. Nevertheless we should not fear; out continue to expose every device that Satan uses to hold to captivity the Lords people.

It is when our good intentions are evilly spoken against, and when we are falsely accused of sowing discord among brethren that we are prone to retaliate with bitter words and manner that bar us from being peacemakers. When we are reviled, we are not to revile again.

Power In Kind Words

The Apostle tells us, in 1 Corinthians 11:19, "that which must needs be heresies among you, that they which are approved may be made manifest." What happened to the Church back there, has been going on here at the end of the Age, and truly only those who will be approved, will exhibit this characteristic of the children of God -- Peacemakers.

Kind words, -- soft answers that turn away wrath, -- Oh! how necessary today, when the dear Sheep have been scattered, and the poor world is torn with strife and afflicted with poverty.

If, in the past we have been in the habit of helping to array one class against another, and by so doing, have helped to promote unrest, let us cease to do it any more. Let us rather use our efforts to promote peace, wherever we are, and let them know that we believe that God in his own time and way, will correct the evils of today.

How glad we should be that our Master has not asked us to engage in doing something big in the world, for such movements generally lead to strife.

If we were blindly connected with some organization which attempts to do some big spectacular thing to attract attention, we would naturally feel like we should take a part in it, assume our responsibilities in it and by so doing we would have to say and do many things that would do everything else but promote peace and good will.

In following in the footsteps of our blessed Master by just going about each day doing good and being lowly of heart, we shall indeed be blessed with peace of heart, just as our text reads; "Blessed are the peace makers."

Let us not think that the acquiring of this peace-like disposition can be attained without the help of God. Neither is it attained overnight as if some magic wand had been passed over our heads. It is acquired by taking heed to the words of our Master; by yielding ourselves to Him and letting His mighty power work in us.

Show Forth His Praises

It is the desire of our Lord that the operation of His power upon us will transform our lives into His likeness. He has designed that we give God the credit for it too. In healing the demon-controlled man of Gaderene, Jesus told him to go back and tell his own people what great things God had done for him. This man wanted to join Jesus in the public work He was doing, but our wise Master had a different and more effective work for him to do; in his former home, among those who knew him as a wild and uncontrollable being. Jesus knew that this miracle of His power over the human heart in transforming a wild man to a kind and sane condition would be a marvelous testimony to God's power.

So with us, if at one time in our lives we were known as trouble makers and with our tongues stirred up strife, and that now the power of God has so changed us that we are peacemakers, what a wonderful witness of the grace of God, among our friends.

To thus show forth the praise of our God who has called us out of darkness into His marvelous light, does not necessarily require that we engage in some public work as lecturers, or something that requires great education or ability as a salesman. No! Something more important in God's sight is required of all those who will be children of God. The development of a quiet, lovable, peaceable disposition is what is pleasing to both our Master and the Heavenly Father, as well as acceptable to the brethren with whom we live. And this is something, with God's help, that all can do, even the most insignificant of the Lord's brethren.

How many times we get sidetracked by our wily foe, and waste valuable time trying to do something God never designed that we should do.

It is true that God has intended that some among the church at certain times would do important work that would cause them to start out very prominently: but that is not true of a large majority of those called to be sons of God

Therefore, my dear brethren, let us get a proper understanding of what each of us must be and do, and then see to it that we do it.

The time is short. The prize is great! We have no time to waste in making ourselves ready for acceptance to the Bridegroom.

I trust that in these remarks I have refreshed your minds that we cannot be children of God without we are truly peacemakers.

"Blessed Are the Poor In Spirit"

By Bro. J. W. Reimer, of Philadelphia, Pa.

EVERYWHERE men and women are shoving, pushing, scheming, fighting and dying to get something; and most of them are not very scrupulous about the methods they use. All have the urge to obtain the desirable things. But there are some things we are better off without -- pride, arrogance, selfishness, a high-spirited temperament. To be poor in these things is a blessing, and those who lack them will be blessed by the Father.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Here the Lord places a high value upon that condition which seeks not its own selfish desires and is not self-centered. What desolation pride and arrogance have produced! They have filled the earth with sorrow and death! Jesus is here describing that which, in our modern way of expressing things, we call humility. What is humility? It is the proper estimation of one's self.

Look at these beautiful flowers upon the platform. What are they worth? Some will place a high value upon them; others will place upon them a low value. What are they actually worth? And so with ourselves -- if we place too high a value upon our attainments and abilities, and consider ourselves occupying an exalted and important position amongst our human associates, we are proud.

Sometimes we may place such a high value upon our importance in the sight of the Lord that we get to thinking he has picked us out for some very special mission. We then deceive ourselves into thinking our mental perception is so acute that we have been chosen to deliver a very special message to the brethren; also, upon every occasion given us, we try to push and force our particular hobby upon others.

On the other hand, it would be improper to so underestimate ourselves as to feel we are absolutely of no account, although this tendency is rather rare. No! We must find the correct value of our abilities and position amongst human associates -- and remember these values run low. True humility is measuring and obtaining correct values.

Ezekiel stated, in connection with his prophecy the overthrow of Zedekiah, that God would "abase him that is high, and exalt him that is low." We are entering into that period of time when all around us Divine Providence is dragging down exalted ones and elevating "the common herd," to a condition which greatly relieves their domination by exalted, heartless and haughty rulers.

Peter must have had good reasons for exhorting the elders, who, because of their possession of a measure of truth, are to feed the flock of God, "not as being lords over God's heritage, but being examples to the flock." He exhorts, we should all be subject to one another, and be clothed with humility, "for God resisteth the proud and giveth grace to the humble."

By placing a correct value upon our importance, comparing this honest value with the correct value our brethren, we will discover that there is not much difference in these values. We will find

ourselves amongst a common group, with God as our Great superior. The group of fishermen, of whom Peter was one, looked at the matter in this way; and so we read -- "Humble yourselves under the mighty hand of God that He may exalt you in due time."

The advertising man studies what will be the best word, or phrase, or illustration, which will appeal to the public, with the object of getting them to buy something. He is not interested in "giving" -- he is interested in "getting." He searches out a strong appeal; an interest-arousing subject; an attention getting illustration; a dominating position before the audience, so they will part with their money so that client "Gets it." The Lord does not do things in this way -- He so loved the world that He gave all, for those who could give Him nothing.

If we are humble we will be greatly interested the "other fellow." We will study the needs of the brethren, with the object of saying such things as may "help" them; and how we can live to set a good example for "others"; in what manner we can give "for it is more blessed to give than to receive" -- and we are not alluding to money. Did not God so love the world that He gave His only begotten Son? To be proud and self-centered means we want "to get" not "to give." Such feel that the "other fellow" take care of himself, and little do such care about him as long as they get what they want. Such will never attain to the royalty of the heavens.

It is not within the power of my tongue to stress strongly enough the importance of humility; the importance of finding the correct value of ourselves in relationship to our brethren, our obligations, our service and our human associations generally.

Saturday, October 28 -- 8:00 P. M.

THE JOY SET BEFORE HIM

By Bro. Oscar Magnuson, of New York

"Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." -- Hebrews 12:2.

We have in Jesus a most wonderful example of love and devotion to the Heavenly Father, as well as of self-sacrificing love on behalf of others. In our text the apostle points out the important fact that one of the great incentives of faithfulness that enabled Jesus to endure "such great contradiction of sinners against himself" was the "joy" that was set before Him. We are not to think that this implies that Jesus' faithfulness was prompted by selfishness, but rather that the joy to which he looked forward was that of a still further service to the Father, in that He was to be used as the channel of blessings for the condemned race of mankind whom He had come to earth to redeem.



BRO. OSCAR MAGNUSON

As we look unto Jesus now we should note well the wholehearted enthusiasm of His sacrifice, and to realize that if we are to share with Him the great joys of the future we must be willing to follow Him now -- all the way to death. As we look unto Him we cannot fail to note His unswerving fidelity to His Father, and to the great mission he had come to earth to perform. There was no disposition on His part to hold back, or to reason around the plain statements of the prophecies in which His course was mapped out for Him.

Not only did the joy that was set before Jesus enable Him to press along faithfully in the way of sacrifice, but the present joy that was involved in sacrifice of love was also no small source of strength to Him. Jesus by His course of faithfulness, proved the truthfulness of the statement, "The joy of the Lord is your strength."

But this "Joy of the Lord" is not experienced by those who are half-hearted in carrying out their consecration vows. The real joy of the course of love can only be experienced by those who by their zeal, put themselves wholly on the altar of sacrifice, and keep the sacrifice there until it is fully consumed. Jesus said, "Not all who say, Lord, Lord, shall enter into the Kingdom of heaven, but he who doeth the will of My Father who is in heaven." Jesus realized that this was as true of Himself as it was of His followers, and He was determined that nothing should stand in His way of full acquiescence in the divine will. And herein was the secret of His joy, both for the present and for the future.

In John 15:10, 11 Jesus gives us some very interesting information along this line; He says, "If ye keep My commandments, ye shall abide in My love; even as I kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and

that your joy might be full." By these words Jesus shows us clearly that the secret of His joy was in full obedience to His Father's will; and so it will be with everyone of us.

We cannot expect to have the joy of the Lord, either now, or in the future unless we become wholly wrapped up in the Father's will. Too many times we have the disposition to figure out some easier way than the one mapped out for us in the divine Word. We try to reason around the plain statements of the scriptures, especially when those statements concern the doing of things that are contrary to the desires of our fallen flesh. But, dear brethren, this ought not to be! We should more and more endeavor to put the will of the flesh behind us, and to really "follow the Lamb whithersoever He goeth."

Why Look for Excuses?

When it comes to actually obeying the divine commands we frequently look around for excuses, or for "some other way." This indicates that our consecration is not as full as it should be. We say that we love the Lord's will, but when it comes to actually doing it, we hesitate, and many times seek to twist the plain statements of the Lord to suit our own selfish conceptions. All too frequently, I fear, we are like the small boy to whom the father gave two coins, and instructed him that he was to put one of them in the collection basket on Sunday morning. One of these coins was a nickel and the other a twenty-five cent piece.

This boy, like all other boys, of course preferred to keep the more desirable and valuable coin for himself, but realized that his father would not be pleased to have him do so. After much thought he decided what to do. He put the nickel in the collection basket and kept the quarter for himself. Later his father asked him about it, and he explained that he put the nickel in the basket because the Bible said that "the Lord loveth a cheerful giver," and he knew that he could give the nickel much more cheerfully than he could the twenty-five cent piece.

Is not our reasoning, dear friends, frequently very similar to that of this boy's? But, should we not resolve to be more like our Master and leader, who permitted nothing to stand in His way of full obedience to the Father? Surely we do not want to be robbed of our precious heritage of joy simply because of our half-hearted attitude toward God and His will!

"Are Ye Able?"

How is it with us? Are the spiritual joys so dear to us, that we are counting all things else as loss and dross? And is this actually the viewpoint we are taking of earthly treasures of time, talent, convenience, money and influence in the doing of the Father's will? Are we actually willing to make the same supreme sacrifice in purchasing the spiritual joys as was made by Jesus?

And just think of the sacrifice that Jesus did make. First of all He left the glory that He had with the Father before the world was, and coming down to earth, He became the poorest of men. Of him it is written, that while "the foxes of the fields have holes, and the birds of the air have nests, the Son of

Man hath not where to lay His head." Can we say that we have sacrificed very much in view of his great sacrifice?

And Jesus' obedient sacrifice was not for a day or a month or a year, but it carried Him right on to the cross. What a sacrifice! Speaking of it Paul says to us. "Ye have not yet resisted unto blood striving against sin." No, our sacrifice has not yet involved the actual surrender of our lives. Yet we want the Joy of the Lord while hesitating to go all the way with Him in order to obtain that joy! Dear Brethren, let us resolve that from this day forward, we will more fully enter into that condition of full consecration, that full setting apart to do the divine will, by which course only we may hope to have that blessed joy that belong to all the faithful.

Third Day, Sunday, October 29

Bro. G. M. Wilson, of Pittsburgh, Chairman of the day,

This memorable day began with a testimony greeting conducted by Brother C. E. Stiles, of Washington D. C., which, amidst much interest, lasted for a half hour, and then Brother Wilson introduced Brother C. P. Bridges, of Lynn, Mass., who spoke on the subject



BRO. G. M. WILSON

CONFORMED TO HIS IMAGE

Long centuries ago, when God was creating the world, He planned as a climax to that work, to create a man in His own image. Not in His physical image, but as having some of the characteristics as He Himself possessed. In the process of time such a man was created, and for a brief season enjoyed perfect fellowship. But through disobedience man fell from that perfect estate which he enjoyed and gradually lost that likeness he had to His Creator.



BRO. C. P. BRIDGES

God desired to reinstate man to that fellowship and likeness that he had lost; but, being just, this could not be unless a substitute could be found. God provided that also. In due time He sent His dearly beloved Son, the Logos, into the world as a man, to be that substitute; and He further provided that, associated with His Son in this work, there should be a company which would be in the exact image of that Son. Hence our text is, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." -- Romans 8:29.

Jesus was born perfect, absolutely without sin; but we who have been called to be of this predetermined company are "born in sin and shapen its iniquity." Hence, because of this law of sin in our members, we can never, while we are in the flesh, be its physical likeness of our Lord. God knows this, for "He knoweth our frame, He remembereth that we are dust." We rejoice that God did not require us to be like our Lord in the flesh, but rather that we should be conformed to the spiritual image of Jesus, even as Jesus was conformed to the spiritual image of the Father. And it is possible for us to do this. Yea, even more, we MUST be thus conformed to His image, "by renewing (or renovating) of our minds." -- Romans 12:2.

But some one may ask, "How can we be conformed to the image of Jesus?" We answer, "In the same way that He was conformed to the image of the Father." Jesus said to God, "I come to do Thy will." And He was ever seeking to know God's will that He might do it. He knew that there is a great unselfish principle that God exercises in everything that He does; that "He maketh His sun to

rise on the evil and the good, and sendeth rain on the just and on the unjust." Then He added, "Be ye therefore perfect, even as your Father which is in heaven is perfect." -- Matthew 5:45, 48.

Two Kinds of Love

In the New Testament are two words that have been translated "love." These words are phileo and agape. The casual Bible reader does not realize the difference in these words. and so fails of understanding many sweet lesson, Dr. Strong defines them thus:

"Phileo love. To be fond of an individual or object, to have affection, personal attraction, as a matter of sentiment or feeling."

"Agape love. Wider than sentimental love, embracing especially the judgment and the deliberate assent of the will, as a matter of PRINCIPLE, duty and propriety."

It is this latter love that God exercises in all His dealings, whether it be with saint or sinner. It is this principle that Jesus had in mind when He said, "For God so loved the world that He gave His only begotten Son."

One of the disciples said to Jesus one day, "Show us the Father and it sufficeth us." And Jesus replied, "He that hath seen me hath seen the Father." Jesus did not mean that He was the Father but that He was so thoroughly in accord with God that the latter could express Himself through Him. At another time He said, "The works that I do, I do not of Myself, but the Father that sent Me. He doeth the works." Thus Christ was the image of God.

In the same way are we conformed to the image of Christ. We are to give ourselves so entirely to Christ, that He can express Himself through us. Paul could say. "I live, yet not I, but Christ liveth in me." Each one who is conformed to His image will be able to say the same thing, "Christ liveth in me." The mind that was in Christ must be the mind that exercises every disciple of Christ. This principle called "love" must be the principle that guides us in all that we do. There may be some to whom it is impossible to show affection; but we call and we must exercise a principle of good to them. In 1 Corinthians 13, Paul shows how this principle operates. Let us study this more, dear ones, that we may the more be copies of our Master.

There are some who pride themselves on their morality. They want to appear honest and noble in the eyes of men; yet in their hearts they are far from God. Such were some in Jesus' day. He speaks of those who were so particular about keeping the Sabbath, and paying tithes. These own were deceiving themselves but not God. Ruskin tells us that in one corner of a Venetian church he found a certain statue. The side toward the audience was elaborately finished; the side toward the corner was left rough. On the public side, the forehead was carefully wrinkled, the cap beautifully chased, the ermine robe scrupulously imitated; but on the dark side the marble was unwrought. "Now," says Ruskin, "comes the very gist and point of the whole matter. This lying monument is at least

veracious, if in nothing else, in its testimony to the character of the sculptor. He was banished from Venice for forgery in 1487."

We Must Study Him

In order to be conformed to the image of Christ, we must study how He deported Himself in the various circumstances of His life. We see how He reflected the Father's spirit in dealing with those who do their "righteousness before men to be seen of men," when He said to the Pharisees, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts." In Matthew 15:19, 20, He thus insists that the real evil in human life lies back in the secret thoughts and not in faulty ceremonials; also that a man's Tuner life must be thoroughly cleansed before he is really good in God's sight. (Matthew 12:34, 35.) We may live on good terms with our fellow men; but that is no test of sincerity. We may live on good terms with ourselves, which is far more desirable. But to live on right terms with God means that we are following in Christ's footsteps: walking as He always did. In this we may he conformed to His image.

The word "conformed" means to lake the same form, to adapt. When molten metal is poured into a form, it takes the shape of the mold. In order to be conformed to the image of Christ, we must be pliable: and we become pliable by giving up self-will and letting the will or mind of Christ control us. In the proportion that we are controlled by the will of Christ we are like Him. We must yield ourselves to Him so completely that He can express Himself through us. There are some who think that what they do for Christ makes them Christians. Our Lord said that there would be those who would pry to recommend themselves to Him by what they had done in His name, and that He would say to them. "Depart from Me, ye workers of iniquity." It is not what we can do for Christ that makes Its Christians: but WHAT CHRIST CAN DO IN US. And He can work in us only as we yield ourselves to Him.

Paul exhorts us to "present our bodies a living sacrifice." A sacrifice is an offering made to God as an atonement for sin, or as an expression of homage or thanksgiving. It means that such an one as offers it gives it entirely; releases all claim to it, and leaves it to be disposed of for the honor of God. In the case of an animal, it was slain and the blood offered; as in the case of a meat offering, it was set apart for the service of God to he disposed of at His will. This is what Paul means -- to devote themselves as though they had no further claim on themselves: to be disposed of by Him in the way that He chose. To suffer and hear all that He might appoint, and to promote His honor in any way that He might command.

A Living, Active Sacrifice

Now the apostle calls oar sacrifice, "a living sacrifice." (Romans 12:1.) This gives us the thought that we are to devote the VIGOROUS, ACTIVE powers of our bodies to God's service. The Jew offered his animal, slew it and presented it dead. It could not he presented again. But we are to present ourselves, with all out living vital energies. God does not wish a service of death or of inactivity. He wants us to use ourselves entirely in His service. We must "love the Lord with ALL our heart, with ALL our soul, and with ALL our strength." There is something very affecting in

such a sacrifice; in regarding life with all its capabilities, with all its energies, its intellectual, moral, and physical powers, as one long sacrifice, one continual offering to God -- a human being presented to Him, presented voluntarily with his "reasonable service" from day to day, until life shall close, so that it may be said of him. 'He lived his life for God.' This is what Jesus did: and if we are conformed to His image it is what we will do.

Jesus lived a life of faith; and Jesus was tested along the lines of faith. In order that we may be like Him our faith must be also tested. It is these tests that make our faith strong. Every test that comes to us as a New Creature has a direct effect upon the humanity we possess. As New Creatures we rejoice in these trials, because we know that they will perfect the work begun by God in us. Every victory gained is at the expense of the flesh, and in this way we are daily crucifying the flesh.

Paul said that he was "crucified with Christ." Now we know that Paul was not actually crucified with Christ; indeed he did not become a disciple of Christ until many years after Christ was crucified. How then was he crucified with Christ? In the same way that every disciple of Christ must be crucified. I say, "MUST BE CRUCIFIED," because every Christian must die a death of crucifixion. The cross is made by accepting God's will as it crosses our will, and this puts us to death as fleshly-minded beings.

"Beholding, as in a Mirror"

In 2 Corinthians 3:18 we read, "But we all with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the SAME IMAGE from glory to glory, even as by the Lord, the spirit." Here we are told very clearly how we may attain to that image. It is by beholding as in a mirror, with unveiled face, the glory of Jesus. What is the "mirror." It is God's Word. When Moses asked for donations to build the tabernacle, the devout women of Israel gave their mirrors, which were made of polished copper. These Moses used in making the laver. Those who used that laver could both see themselves and cleanse themselves.

We know that the antitype of the laver is the Bible. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." So, as we study the Bible, we see how far short we come from the standard which God has set. And as we apply the teachings of the Word to ourselves, we are cleansed thereby. This Word also reflects Christ; but we must be unveiled to see the reflection. What is the veil? It is the carnal mind. This carnal mind hinders the operation of the holy spirit in our lives, without which we cannot become copies of Christ.

And so as we are filled with this holy spirit, we are more and more controlled by the same principle that governed Jesus in all that He did; that principle called LOVE; It is like God; for "God is love." Let us see to it dear ones, that all our deeds are done in love. So shall we be, "Conformed to His Image."

Sunday, October 29 -- 11:00 A. M.

THE MIND OF CHRIST

By Bro. Norman Woodworth, of New York

"Let this mind be in you which was also in Christ Jesus." -- Philippians 2:5.



BRO. W. N. WOODWORTH

To have the mind of Christ is an absolute essential if one is to be an acceptable follower of the Master. One may take the name of Christ and make much pre-tense of religion but if he does not possess the mind of Christ he is not a Christian

Nor does the possession of the mind of Christ imply the presence of a mysterious power working within us. In the verses following our text the Apostle Paul makes perfectly clear what he means by having the mind of Christ; he says, "Who, being in the form of God, thought not by robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, 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."

From this it is clear that having the mind of Christ, within the meaning of the apostle's words, is to have the same viewpoint and attitude concerning our relationship toward God as did the Master. In other words, we are to be copies of God's dear Son:

Not copies of some one phase of His life, but of His entire life, and the spirit consuming zeal for the Heavenly Father that was reflected in that life.

The faithful Christian, who really desires to have the mind of Christ, will want to become increasingly familiar with every detail of Jesus' life -- what He did under various circumstances; what He talked about, and who He talked to; what He prayed about, and when: in short, he will want to know about, and be a copy of the entire life of the Master.

A noteworthy thing concerning Jesus was the fact that He was always on the alert to know and do the Father's will. Even before He reached manhood's estate and could enter upon His actual ministry, He was keenly interested in and desirous of being about His Father's business. And how significant the statement concerning Him that "When He began to be about thirty years age" He came to John at Jordan to be baptized! There was no hesitancy, no holding back. The time had come for Him to begin His work, and He was there almost before the due time -- when He "began" to be about thirty.

Do we have the mind of Christ in this respect? Or the matter of doing the Father's will one of incidental importance in our lives? Does the Lord, and His service, come first, or do the things of the home, the family, our own fallen flesh constantly loom up as of paramount importance, while the things of the Lord take second place! Of Jesus it is written, "The zeal of Thine house hath consumed me." Is the zeal of the Lord's house consuming us? If, dear brethren, our Christian life is not the all absorbing theme of our existence, then we do not have the mind of Christ. We may be just, and honest, and kind, and generous; and everything else that the world considers desirable, but if we are lukewarm toward God and His truth and His service, we do not have the mind of Christ.

Study to Show Thyself Approved

Upon entering His ministry Jesus first of all took off to learn definitely and accurately what the Heavenly Father wanted Him to do. He was not satisfied merely to have a zeal for God, and to be active in laying down His life. In addition to this He desired that His zeal be "according to knowledge." During His forty days in the wilderness He doubtless acquainted Himself thoroughly, through the Old Testament prophecies, with the purpose of God which He had come to fulfill. He learned, for example, that He was the Lamb that was to be led to the slaughter. And like the lamb of prophecy He learned that He was not to resist whatever instruments might be used to accomplish the sacrifice.

Similarly, He found His entire life's course marked out for Him, as the cup which the Father had poured, and when He came out of the wilderness it was with the determination that He would be faithful to the vows He had taken, and that nothing would turn Him aside from His course of loyalty and faithfulness to the Father. Is this phase of the mind of Christ becoming increasingly manifest in us! Is our study of the divine Word for the purpose of really knowing the Father's will for us, or are we Bible students because we enjoy knowing more about the Bible than others?

And if our study is in order that we "show ourselves approved unto God," do we have the mind of Christ in our zeal for actually being loyal to the Father? Are we obeying the divine commands or are we quibbling about them, and trying to find excuses as to why they do not apply to us in 1933. Satan had ready arguments which he presented to Jesus -- arguments which he backed up by Scriptures -- but Jesus knew that the Scriptures had been misapplied, and that there was but one course for Him to follow if He were to have the Father's approval. Do we have the mind of Christ in this respect?

The church is still in the flesh, and because of this certain fundamental requirements of the Christian are still in force. From the beginning of His ministry Jesus pointed out to His disciples that they were to be the light of the world, and after He had finished His course and had been resurrected and was about to leave the disciples He gave a blanket commission to them which hound upon them, and the entire church, the obligation of hearing witness to the gospel. Time and circumstances do not change this commission; and whether the preaching of the gospel accomplishes a "sowing" work, as it did throughout the age or whether it is for the purpose of "reaping" as in the harvest at the end of the age, or whether it serves merely as a "witness," the obligation of preaching remains the same. There should be no side-stepping this fundamental fact. Chronology does not change it. The death or life of special servants of the church does not alter it.

The corruption of the pure gospel by unfaithful servants must not deter the faithful from going ahead with the preaching of the pure message. Jesus was faithful to the commission given to Him irrespective of the results accomplished in others. Some rejoiced in His message, some were indifferent, and many scoffed. In the end His faithfulness to the ministry cost Him His life. Neither cold indifference nor violent opposition deterred Him from being faithful to the ministry. When Peter sought to restrain Him from a course that would result in suffering and death, Jesus said, "flit, thee behind me Satan," and to us Paul says, "Let this mind be in you that was also in Christ Jesus."

A High Standard of Righteousness

There is no religion in the world that holds up so high a standard of righteousness as does Christianity, and Jesus lived up to these standards perfectly. He kept both the spirit and the letter of the law inviolate. But with His perfection He did not shun others, or refuse to mingle with them. Indeed, He was known as a friend of the publicans and sinners. Instead of condemning the imperfect He had compassion upon them, and sought to help them, not by staying away from them lest He become defiled, but by mingling with them, and teaching them, both by word and example. "Let this mind be in you that was also in Christ Jesus."

Jesus had great compassion for the multitude. He had come to die for the sin-cursed world but His service was not of a perfunctory, heartless nature. He actually loved and had compassion for those He had come to serve. When, at the death of Lazarus, He beheld the sorrow of the mourners, He wept bitterly. Surely He must have been touched with a feeling of our infirmities. No wonder the people marveled at the gracious words that proceeded out of His mouth. No matter how eloquent our words may be, they will not be gracious unless coming from a soul that has love and compassion for the multitude. To have the mind of Christ, then, means that our interest will not be confined to one or two, but for all.

Jesus' loyalty to His commission of self-sacrificing service and His compassion for the multitude involved a constant strain upon His physical being. On one occasion, when exhausted from activity and ministries of the day, and needing to get away from the multitudes in order to recuperate, He said to His disciples, "Come apart with me and rest awhile." In an effort to get away to a quiet place, Jesus and the disciples then quickly withdrew from the crowd and boarded a boat, in which they crossed over a lake to a deserted place on the other side.

But their effort to be alone for awhile failed. A few in the crowd had noted the movements of the Master and His disciples, and, quickly circulating the report, a multitude hurried around the edge of the lake and met Jesus on the other side. But Jesus did not bid them leave. It was nearing nightfall, and the people needed food; so it was then, when Jesus, so completely exhausted that He had made a determined effort to obtain rest, that He further sacrificed Himself in performing one of the greatest miracles of the Bible -- the feeding of the five thousand.

By this act of compassion and service, Jesus preached one of the greatest sermons of His career. By this act He portrayed the fact that in the Kingdom, The Lord of hosts will make unto all people a feast of fat things . . . And will swallow up death in victory."

Do we, as followers of the Master, sometimes get tired, either physically or spiritually? And because of this is there a tendency on our part to become "weary in well doing?" If so, let us remember the example of Christ, whose mind we are endeavoring to have as the controlling influence in our lives: "Let this mind be in you which was also in Christ Jesus."

Prayer Also A Necessity

Jesus enjoyed very intimate communion with the Heavenly Father. He realized the value and necessity of prayer; and He encouraged His disciples to imitate Him in this also. By precept and by example He taught them the importance of speaking oft with the Lord. No one can have the mind of Christ who does not appreciate the privilege of prayer. The value of prayer consists in the fact that through it the believer has the privilege both of seeking grace to help in time of need, as well as expressing thanks for the continual flow of divine blessings received. And with the followers of Jesus, the forgiveness of sin is also sought through prayer.

So in every phase of life, in Bible study, in prayer, in self-sacrifice in preaching the gospel, and in righteousness, let us seek to have the mind of Christ, and to be actuated thereby more and more.

Sunday, October 29 -- 1:30 P. M.

OBEDIENCE TO GOD

By Bro. J. E. Dawson, of New York



BRO. JOHN DAWSON

The Pittsburgh friends have a warm place in my heart and I am always happy to be here. For our text this afternoon I have chosen 1 Samuel 15:29: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Obedience to God has been the test of all His servants throughout all ages. It had its beginning in Eden and so on to Noah, Abraham, Saul, the children of Israel, Christ, the apostles and now particularly to the anointed members of the body of Christ.

Obedience will be required also during the next age, but we are especially interested in its application at the present time. Obedience means to submit to rule or authority, to carry out instructions of one having rightful authority. In case of a Christian it would mean submissiveness to God's will in all things. God's will is expressed in His Word, and is therefore the only safe rule and guide to follow.

Our first parents had the glorious outlook of ever-lasting life under the most favorable circumstances, but forfeited it all through disobedience. Let us consider the "Apostle and High Priest of our profession," Jesus the faithful and obedient Son of God. He truly is our example and the "greater than Moses," who is of the House of Sons -- the Captain of our Salvation and "the Author and Finisher of our faith" (Hebrews 2:10; 12:2), the Head of the church which is His body, and the One in whom it pleased God that "in all things He might have the pre-eminence." (Colossians 1:18) Indeed He is "the Way, the Truth and the Life," and salvation is in none other.

Christ, the Obedient Son of God

The Apostle Paul says of Him: "Being found in fashion as a titan, He humbled Himself, and became OBEDIENT unto death, even the death of the cross. Where-tore God bath highly exalted Him, and given Him a name which is above every name. . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the Glory of God, the Father." Then, adds the apostle, in writing to the church at Phillipi, "that they have always obeyed, not as in his presence only, but more so in his absence," and admonishes them to work out their own salvation with fear and trembling. -- Philippians 2:8-13.

Jesus proved obedient, even unto death -- yes, that of a most cruel, ignominious death, the death of the cross. Adam failed in the test of obedience and brought death into the world. "For since by man (Adam) came death, by man (the second Adam -- Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15.) As Paul explained to the Romans, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." -- Romans 5:19.

"This same Jesus, though He were a Son, yet learned He obedience by the things which He suffered. And being perfect, He became the author of eternal salvation unto all them that obey Him; called of God an high priest after the order of Melchisedec." (Hebrews 5:8-10.) Jesus came to bear witness to His Father, the truth and the proclamation of it. He came to minister and to serve, and called others to follow Him: his footsteps. He sent forth the twelve, later the seventy, and commissioned all to make known the glad tidings. What a glorious privilege these early Christians enjoyed!

Surely all Christians do well to copy the example of Christ and be just as sincere and earnest in its proclamation as was He -- our elder brother, the Obedient Son of the Most High God.

Obedience of His Body Members, the Church.

Let us now consider this same test of obedience, which is upon us today. Are we all obedient children and seeking to keep the commandments of God? Many have failed, and many more will yet fail in this test. Let us ask ourselves: Have we entered into a covenant with God? Have we the witness of the spirit? Do we have a zeal that is peculiar to the Lord's house? Is it our utmost desire to prove to be obedient children of God, and show to Him that we do love Him with all our heart, mind, soul and strength, and that we really love His brethren? I trust we can all answer these questions in the affirmative.

Israel entered into a covenant with God but were disobedient; and their experiences are lessons for Christians, that we may profit thereby. (1 Corinthians 10:11.) Christ is the Head of the Church, and its Contain. Are we obedient to Him! Are we as lights in the world? And can we say, as did the Apostle Paul before the king, "I was not disobedient unto the heavenly vision"? (Acts 26:19.) True, not all obey the gospel just as it is written, "How beautiful are the feet of Him" that preach the gospel of peace and bring glad tidings of good things! But they have not all obeyed the gospel. Isaiah saith, "Lord, who hath believed our report?" -- Romans 10:16.

The Lord's people must be obedient to what they know to be truth. Some in Galatia had become confused regarding the Law, and Paul said to them: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Ye did run well; who did hinder you that ye should not obey the truth!" This same lesson applies today, that we should be obedient to the truth and to the Author of the truth. We are admonished to endeavor to bring into captivity every thought to the obedience of Christ. -- 2 Corinthians 10:5.

The Apostle Peter also says, "As obedient children not fashioning yourselves according to the former lusts in your ignorance. But as He which hath called you is holy, so be ye holy in all manner of conversation; and pass the time of your sojourning here in fear, for we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a purr heart, fervently." – 1 Peter 1:14-22.

And again: "Unto you therefore which believe indeed he is precious; but unto them that be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient; whereunto also they were appointed." (1 Peter 2:7-8.) "Judgment begins at the house of God; and if it first begin with us, what shall the end be of them that obey not the gospel of God; therefore let its suffer according to the will of God and commit our all unto Him as unto a faithful Creator." -- 1 Peter 1:17-19.

Obedience to the Truth

A knowledge of the truth brings responsibility. We are to "hold forth the word of life," being like a city that cannot be hid. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Philippians 2:15.) How my heart rejoiced to know that you brethren in this city of Pittsburgh had planned to herald forth the glad tidings during this convention; and I hope that before long the friends everywhere will endeavor to arrange for such public meetings where others may be given the opportunity to hear the glorious truth. My heart is thrilled at every immersion service; and I believe that it is God's will that we should do all in our power to assist any who are seeking a knowledge of God and His truth. Let us then go forth courageously, we need have no fear.

We recall that in the early days of the church Peter and the other apostles were brought before the council and the high priest, and the high priest said: "Did not we straitly command you that ye should not teach in this name (Jesus)? And behold, ye have filled yourselves with your doctrine, and intend to bring this man's blood upon us." Then Peter and the apostles answered and said: "We ought to obey God rather than men," (Acts 5:28-29.) Then they spoke plainly and charged them with having slain Jesus, but that now He is exalted to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. "And we are His witnesses of these things, and so is the holy spirit whom God hath given to them that obey Him."

On that occasion Ga maliel, a doctor of the law, warned the Jews against touching these good men. He called their attention to other men who had arisen and had followers who obeyed them, and that they were brought to naught and perished; hence that it would be better to refrain from these men and let them alone: For if this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." And these men left the council, rejoicing that they were counted worthy to suffer shame for His name, and continued to preach in the temple and in every house where they could teach and preach Jesus Christ. They were indeed obedient and faithful to their trust. What a stinging rebuke was in their reply to those who tried to hinder them -- "We ought to obey God rather than men!"

Obedience Better Than Sacrifice

Now reverting to our text, "Behold, to obey is better than sacrifice; and to hearken than the fat of rams." In this 15th chapter of 1 Samuel we have the account of the prophet anointing Saul to be king over Israel, and he was told to go to smite Amelek, and to utterly destroy all of them and all that they have, because they had fought against Israel, the people of God. Here Saul was tested, to see if he would be obedient. Saul called his army together, and they utterly destroyed all the Amelekites except the king; and they slew all their blemished cattle, but kept the best.

Then when King Saul sought Samuel, he said unto him: "Blessed be thou of the Lord. I have performed the commandment of the Lord." And Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Ah yes, the Lord knows if we are obedient children -- we may fool others but not Him. Saul said, "The people spared the best of the sheep and the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Samuel replied, "When thou wast little in thine own sight thou wast made the head of the tribes of Israel. And the Lord anointed thee king over Israel, and the Lord sent thee on a journey, and said: 'Go and utterly destroy the sinners, the Amelekites, and fight against them till they are consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of God?'"

Saul replied: "I have obeyed the voice of the Lord, I only brought back the king, and all the rest I destroyed. But the people took the spoil, sheep and oxen, the chief of things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Then came Samuel's rebuke: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams . . . For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

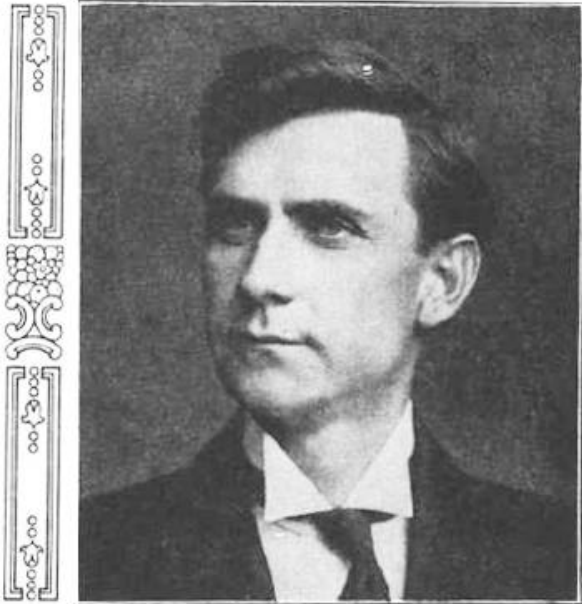
God is no respecter of persons; therefore let each one of us see to it that we haven't held anything back that should be consumed upon the altar of sacrifice. Individual members of Christ are on trial for life, and as individuals each must prove his loyalty and obedience to God. We only live once to prove our faithfulness; therefore let us "lay aside every weight, and run with patience the race set before us." Let us examine our-selves to see if we are truly yoked to Christ, and are being made "conformed to Him in all things." The test of obedience is upon the individual members of the church, now as never before. Will we prove true under the test?

"The Lord hath set the members in the body as it pleased Him" -- not all have the same office, some were apostles, some were prophets, some were evangelists, some pastors and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Therefore, let us do with our might what our hands find to do. All branches of service are important. Let us be true to the Lord of the harvest, for as stewards we know that we must render account. Let us all learn well the lesson that obedience to God leads to life; disobedience to death. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." May our Father in heaven help each one of us to prove obedient to Him, and to be faithful even unto death.

Sunday, October 29 -- 3:00 P. M.

THE BATTLE OF THE AGES

By Bro. G. S. Kendall, of Washington, Pa.



BRO. GEORGE S. KENDALL

From the dawn of history this earth has been a battleground. Not the booming of cannon, nor the rattle of musketry, nor the tread of the marshaled hosts; yet a raging battle upon every frontier -- high in the spiritual world, in earth's atmosphere, and on sea and land. Its greatness has demanded the attention of Jehovah, His Son, and the hosts of the spiritual world. And arrayed in mortal combat is "the prince of darkness" and his entire command of fallen angels and fallen men.

What is Involved in This Mighty Struggle?

The eternal destiny of fifty billions of intelligent beings, both natural and spiritual -- their life, liberty and pursuit of happiness, a battle royal of right against wrong, light

against darkness, freedom against slavery, truth against error -- that is what is involved.

Simple fragments in the divine revelation tell the sad story of this great rebellion. Isaiah 14:12 gives the name and address of a glorious being, called "Lucifer, son of the morning." Leeser's translation reads: "How art thou fallen from heaven, oh morning stain, son of the dawn!" Isaiah 14:13-14 tell the story: "I will exalt my throne above the stars of God. . . I will be like the most High."

Ezekiel, 28:12-19, under the symbol of the King of Tyrus, gives a further description of Lucifer's glory. In these verses twice he is called the covering cherub." Lesser reads, "Thou vast a cherub with out-spreading wings." In the tabernacle of the wilderness within the most holy, upon the golden Mercy Seat on either side of the shechinah light, knelt two cherubs with out spreading wings. Can you doubt God's word that Lucifer was on the left of the Divine presence in that glorious heavenly Most Holy, surpassed in creation only by the Logos himself', and thus coming from the very bosom of Jehovah?

Lucifer was placed as God's representative over man and his earthly estate of Eden. And in two short years of our calendar -- the years of innocence -- the fatal hour arrived for gathering the fruit of his ill-conceived ambition to seize this race and their kingdom for his own. Then it was that that heavenly being, glorious hitherto beyond human description, debased himself to a smooth, shining serpent, as a channel to deceive; and to that innocent pair He tells the first great falsehood, that

monumental lie, and thus became the "father of lies," challenging God and His word and branding his own Creator as a liar, saying: "Thou shalt not surely die."

The tragedy came; man fell; paradise and all its blessings were lost; and Lucifer was now in open rebellion against God. War is declared; through the corridors of heaven the battle goes on -- a shameful offensive against God. It is carried on by Lucifer to the planes of the spirit world; and rapid and decisive it rages. Perhaps in true reality his fall drew "a third part of the stars of heaven" -- as seems to be graphically described in Scriptural symbology in Revelation 12:4. Who is able to dispute that a third part of the spiritual world did not fall under his wickedly ambitious power?

We see spiritism from one end of the earth to the other, demons apparently for every person. One record, in Luke 8:30, tells of one poor devil-possessed man who cried from the tombs for Jesus, and he asked the demons for their name. They answered "Legion" (which was the Roman name for 6,000 men in a detachment of cavalry). They entered into several hundred swine, which immediately ran wild into the sea and drowned.

Can we not visualize millions of fallen angels massed in the heavens in that early day, for the supreme test as to who is God and what is truth! To the victors belong the spoils. And let us not consider lightly Satan's powerful associates, for did not the mighty spiritual "prince" of Persia withstand the great Gabriel for three weeks, as recorded in Daniel 10:13 and Daniel 9:21? Only by the help of Michael was Gabriel able to overcome his powerful opponent. Again, the Apostle Paul, in Ephesians 6:12, declares: "We wrestle not against flesh and blood (merely), but against principalities and powers and against the RULERS of the darkness of this world." Satan's easy victory over man's estate, usurping the kingdom and exalting him-self, gave him weight and power in piercing the ranks of the spiritual hosts; and the story of that slaughter hill not be fully known until that which is perfect is come.

God's long-suffering gave time for further debauchery of Adam's seed, by a giant race born of angel fathers and human mothers; until the earth was a seething mass of corruption and licentiousness, in defiance of every ennobling thing -- for thus sayeth the scriptures: "Man's wickedness on the earth was great."

The facts now became apparent. If the human race, the seed of Adam, was to survive, God must intervene. His power alone could save the race. Man had reached his extremity. God acted for that destruction, and that stroke was complete, for by His mighty power He pierced the translucent wail of waters circling our earth, and the record remains that a flood of waters covered even its mountains, and earth's society perished. The Ark alone saved righteous Noah and his family, to plant again the new earth.

This was a crushing defeat of Satanic power -- the giant race destroyed; the demon hosts chained in darkness until the judgment of the great day, and all that remained of the first world was one righteous family. That colorful scene of Noah's sacrifice, the rainbow promise, and God's audible voice marks the first chapter, in its beginning; while Satan, like a serpent, recoiled in a watchful, waiting attitude, not knowing what might happen next and all seemed quiet for a time.

Second Epoch

In this period, God's definitely arranged plan was to be made known -- His calling of individuals and classes, who are to reveal His stately steppings. As in the first creation in Eden, God again chooses a definite place. This He called His land -- the "holy land." Eight direct Bible statements prove this. One of these is found in Leviticus 25:23 -- "The land shall not be sold, for the land is mine."

Another mention of this land, and God's calling in it, is found in Hebrews the seventh chapter, in which we read about Melchisidec, King of Salem, cud priest of the most high God, to Whom Abraham gave a tenth of the spoils. His greatness is understood only as we understand how (sod chose him to make that wonderful type of another priesthood, a Royal Priesthood, which should not be after the order of Aaron -- a sacrificing priest -- but a ruling priesthood -- kings and priests unto God. (Revelation 1:6 and Revelation 5:10.) This rule represented Christ and His associates, who shall rule for a thousand years.

God's call to Abraham reveals this wonderful secret to us, and thus connects the line of evidence front its beginning. Salem means peace. When God had called His people to the land of promise its capital was Jerusalem, or Jeru-Salem, which means "the foundation of peace." This same land had been given to Abraham and his seed.

When God called upon Abraham to make that great type of sacrificing his only son, he rode three days to Mount Moriah, where later the temple was built; and here, in God's land, centered His rulership in a typical manner, beginning with Melehisidec. While it was only typical, yet in God's arrangement His power and protection was just as complete as if it ware the reality; for, if the Jews had kept His commandment and statutes, this land would have become the center of the earth for divine blessings -- where no droughts nor storms, nor armies should tread to take the spoil or lay waste the fields.

In the narrative of Sennacherib's army camped in the south of Palestine, we are told of that vast, host of a hundred and eighty-five thousand men, defying the God of Israel. But that king awoke in the morning to find that the angel of death, from the load of Hosts, had slain his army in the night. This scene baffled the power of Satan, his hosts, and national valor; and became a monument to the protection which God's mighty power assured. Gideon's three hundred in slaying the Midianites, and Deborah with her singers and scribes defeating the mighty Sisera, with his army and nine hundred chariots of iron, are additional proof that "no power formed against them should prosper, for I, even I, thy God am thy fortress and high tower, thy shield and thy buckler, and thy protection forever."

Another Rulership of Usurpation

The principle characters through whom this cunning serpent began again to deceive and debauch the race was the mighty Nimrod and his mother, Semiramis, who became his wife. The foundation of religious orgies and licentious worship began here. At the death of these two principals calve

their deification, In mythology as mother and son this abomination laid the foundation of the false worships of the world: from the founding of Babylon by Nimrod until the great Nebuchadnezzar set the stage completely: and then the "woman with the golden cup" in the symbolisms of Revelation 7:4-5, and Revelation 14:8, had her real beginning.

In the mythology of literal Babylon the find the cup of her abominations which made all the nation, drunk; the worship of stars: and the deification of mother and child, which became the false gods of all the nations; and this typical picture was observed in antitype throughout this gospel age by the false bride, the Mystery of Iniquity, Babylon the Great, the Roman harlot, the real counterfeit of Christ and His Church. Their thousand year reign covered the period from 799 A. D, until 1799. The Revelator tells about her drunkenness, saying: "Drunken with the blood of saints, and the martyrs of Jesus." -- Revelation 17:6.

Satan's Earthly Empire

The fact that this evil world is Satan's empire is well established by actual sight today. In the temptation of Christ in the wilderness, when Satan offered Him, "All the kingdoms of this world," Jesus raised no question about Satan's ownership of these kingdoms, in fact, upon another occasion Christ called Satan the "Prince of this world." And how true!

NOW' the question naturally arises, How did Satan obtain his kingdom.' We answer that when Israel's unfaithfulness lost for them their typical kingdom God leased it to the Gentile. This 2520 years "lease" of world dominion began with Babylon under Nebuchadnezzar, and automatically descended to the world powers and subdivisions which followed, until the shall come -- the rightful King, the Prince of Peace. (Daniel 2:7.) Though Israel's typical kingdom ended in 606 B.C., the people returned from captivity to continue their types until their king should appear.

Birth of Earth's Rightful King

The time now arrives. The old clock of the ages strikes the appointed hour. The Mighty Logos, reduced to a mere seed of conception, is born by the virgin Mary. The heralding angel announces His birth, not in royal palaces, but to the shepherds upon the Judean hills. His radiant light shine, around them, and they are sore afraid. But He cries, "Fear not; for, behold, I bring you good tidings or great joy, which shall be to all people. For unto you is born this day. . . a Savior!" The hallelujah chorus by angelic hosts follows: "Glory to God its the highest; and on earth peace, good will toward men!"

Yet this glorious scene was scarcely forgotten when the forces of darkness sought Jesus' destruction, by killing the babes of Bethlehem But, preserved and protected by God, He grows to manhood; and, after His baptism, that royal battle with the Conspirator begins. Armed with the holy spirit "without measure," He held His ground.

But nearing the end of His ministry the battle must change to one of apparent defeat. In the darkness of Gethsemane He cries mightily to His God. His heart breaks and the drops of bloody

sweat tell of the terrible ordeal. Betrayed by this own disciple; taken by a rabble mob to the praetorium, mocked, abused, and accused, he was finally sentenced to crucifixion. There, amidst a raging crowd (stirred lay demon hosts), abusing, and accusing, a cross arose, upon which hung the best and the fairest of earth.

The scene is beyond description; the battle of the ages reaches a climax. God and His mighty hosts stand at attention, while the Prince of Darkness actually kills the Prince of Life. The universe gasses upon her saddest sight, as the power of darkness prevail. The mighty angels, with bowed heads and drooping spirits, watch through eternity's darkest hour. Even nature drapes her glory at half mast, as a curtain of darkness falls over the scene. The Father withdraws His spirit from His son, who cries, "My God, why hast Thou forsaken Me!"

His heart breaks; His head drops; the clock of the ages strikes again -- the death stroke for the Pascal Lamb -- He dies, the world's great ransom price! His soul is poured out unto death. He is made an offering for sin. (Isaiah 53.) The lifeless form of Him who was once the mighty Logos, maker of worlds and all the hosts of heaven, now reduced to the poverty of a frail human being, hangs a spectacle to the angels and to men -- eternity's tribute to God's great love, even for fallen humanity!

Christ's Triumph Over Death

Death's great victory is short: for by the mighty power of God Christ bursts the hoods of death; and triumphantly, in the Revelation, He cries, "I was dead; behold I am alive for evermore, and have the keys of death and hell" (the grave). He is risen, but not a man; not the Logos; but far above angels, and principalities, and every name. He now is exalted to God's nature -- the divine. Satan trembles; for Christ's piercing power focused upon him for an instant would consume him bodily -- for "our God is a consuming fire" and Jesus possesses that same nature.

The battle of the ages grows more tense. Throughout the seven stages of the Church's journey is constantly pledged the loving care of her Lord for her development. (Rev. chapters 2 and 3.) Then, after more than eighteen centuries, the second most important announcement of the ages comes. (Revelation 11:15) The Seventh trumpet sounds, and great voices in heaven ring out: "The Kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever!"

The final challenge in the battle of the great day of God almighty is complete; for now Satan's usurped authority of earth and his original position in Eden is finally challenged, as earth's, rightful Prince takes This throne and is crowned "Lord of all."

Many prophetic pictures show the various stages of this great and final battle, which now is reaching a climax; with Satan, in desperation, in command of the forces of unrighteousness. Revelation, chapter sixteen, portrays his desperate battleline of evil hosts. Chapter eighteen shows his first great defeat and Babylon's fall; nineteen, portrays earth's last great battle for supremacy -- verse 11, the Conqueror, this white horse, great sword, and His armies which follow. It is the

winepress battle of the fierceness of the wrath of Almighty God -- evil rulers, kingdom, and powers crushed to earth.

Beginning with chapter twenty we have depicted the last scene, Christ in complete triumph and universal victory -- the great Lucifer, as the devil and Satan, hound for his long prison sentence of 1000 years, at the end of which time a sham battle will finish the last final trace of evil in God's universe, amongst both angels and men. The battle ends. Christ's triumph now is sung throughout heaven and earth as the New Jerusalem, with open gates and eternal sun, marks the rising of Eternal Day.

Sunday, October 29 -- 4:15 P. M.

BAPTISM INTO CHRIST

By Bro. J. G. Kuehn, of New York



BRO. JOHN G. KUEHN

No Brother, or sister in the Lord can attend a baptismal service without recalling the joy that was theirs when they made a public confession of their determination to be "dead with Him." And for this reason, while only two symbolized their consecration at this service— the service itself was a real source of inspiration to all.

Brother J. G. Kuehn gave a short, but very appropriate talk, outlining the true import of water immersion, and its relationship to the real baptism into Christ, and then extended the right hand of fellowship to the candidates. The immersion itself was held in the First Christian Church, North Side.

Sunday, October 29, 8 P. M.

THE COMING WORLD DICTATOR

Public Discourse by Bro. W. F. Hudgings, of New York

The large public meeting, held in Carnegie Hall, North Side Pittsburgh, on Sunday evening, October 29, was a fitting climax to the three days convention. Friends will remember that this splendid auditorium was the scene of many memorable meetings in connection with Present Truth back in the pioneer days of Pastor Russell. It was in this same hall that the historic Russell-Eaton debates were held about thirty years ago, the reports of which were carried in many newspapers throughout the civilized world. Here indeed was held the first large public meeting, and many subsequent ones, which marked those busy years when the growing Truth movement was centered in the city of Pittsburgh.

But it has been many a day since the glad tidings of the divine plan have been proclaimed from that Carnegie Hall platform; or, for that matter, from any other large place of assembly. The Pittsburgh brethren realized this, and felt that it is high time that a real, old time "witness" for the truth should be attempted. Of course, some contended that the day is past when any very effective witness may be given -- believing, or conjecturing that "perhaps the door is closed." Others said that it would be impossible to get the people to come now, in sufficient numbers to fill such a large auditorium. Still others felt that since Pittsburgh was in the midst of a local campaign, it would be a most inopportune season for reaching the public ear.



BRO. W. F. HUDGINGS

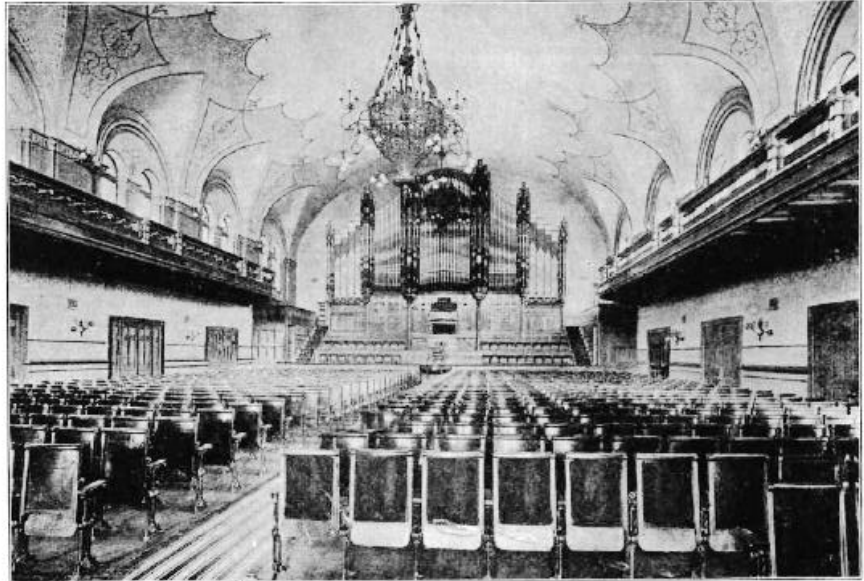
Nevertheless, the brethren had faith: and they engaged the auditorium and courageously went ahead with plans for advertising. They remembered that in times past they usually had to distribute about 60,000 tracts announcing such a meeting, and also carry large advertisements in the newspapers. The Pittsburgh brethren felt unable to afford such expense at this time. But they determined to do what they could, and then leave the results with the Lord. They asked THE DAWN to print 20,000 small announcement folders, which were gladly supplied. Most of these were distributed by the conventioners and the local brethren after the convention began. They also ran some small advertisements in the news-papers, and had announcement made over it local radio station.

Less Advertising but More People

Because the amount of advertising done this time was only about one-third of that done in former years for the same auditorium, the brethren felt they would be quite satisfied if they succeeded in filling only a third of the hall. But, much to their surprise, the crowd began arriving as early as an hour before time for the meeting to start: and kept coming until the main part of the auditorium was packed. Then the balcony had to be thrown open. Still the people came, and even the balcony was

largely filled up before 8 o'clock. A conservative estimate placed the strangers, exclusive of conventioners, at 1000; and it was as intelligent and as interested an audience as was ever seen at any Truth meeting anywhere.

For more than an hour the public sat, eagerly listening to the message of truth which holds such solace and hone for them in this troublous time. When the speaker, at the close of his address, told them of available free literature along the same line which they may have for the asking, nearly all of the householders or families represented gladly left their names and addresses.



CARNAGIE HALL, Pittsburgh (N. S.), where Public Meeting was held. .

Many were the expressions of appreciation from those who here heard the glad tidings for the first time. Brethren also, from many of the classes near and far, were heard to remark, "After such a meeting as this, who can longer say that the day for witnessing is past, and that the Lord would have us further keep His Truth to ourselves?"

Surely the people need the hopeful message which tie can give them, and we ourselves need the stimulus and blessing which the telling of "the old, old story" invariably brings into our hearts. How blessed are "the feet of Him" that publish these glad tidings! (Isaiah 52:7) How better can we help ourselves, and each other, to grow in faith, hope and love, than by joining together in witnessing to God's great love as exemplified in His marvelous plan of the ages? And who knows but that there may be many vacancies yet to be filled, in the "Bride" class; and that He expects us to find more candidates?

Chairman's Introduction

Brother W. F. Hudgings, of New York City, was the one who addressed this public meeting. His advertised subject was "THE COMING WORLD DICTATOR." He was introduced by the chairman, Brother Geo. M. Wilson, of Pittsburgh, as follows:

This meeting, my Christian friends, is sponsored by the ASSOCIATED BIBLE; STUDENTS, who meet regularly every Sunday Afternoon and Evening in the O. of I. A. Temple, 610 Arch St., North Side.

No doubt the question has occurred to you, as it has to many others, "Who are the 'Bible Students?'" In answer I would say that they are a company of Christian people devoted to the cause and

interests of Truth and Righteousness. In their studies of the Scriptures they have found that we are today living in the most wonderful time in the world's history, notwithstanding that we are in the midst of the greatest general trouble known to man.

The purpose of this meeting is to bring to the attention of the people of our city a real message of comfort, joy and happiness.

The speaker of the evening, W. F. Hudgings, is well qualified to discuss the subject as advertised and has had a wide range of experience in lecturing on Bible topics, in various parts of the United States.

I feel highly honored in the privilege that is mine in presenting to you on this occasion, the speaker of the evening, Mr. W. F. Hudgings, who will now address you on the topic, "THE COMING WORLD DICTATOR."

The speaker then addressed the audience, in part as follows:

The Coming World Dictator

As we entered the auditorium tonight a gentleman was heard to remark to another that he supposed the speaker of the evening is some sort of a radical. I wish to assure him that he is mistaken. This meeting has nothing to do with radicalism, or fascism, or politics. We have gathered here for something far more important.

We are in the midst of a world-wide depression which the best statesmen of earth seem unable to alleviate. We are not here to offer you another political panacea; we have tried them all, and they have failed. Our government officials are doing all that humanly can be done to assist; but this depression is greater in scope than tins or any other country -- it is worldwide. And it calls for a Ruler with worldwide power -- a World Dictator -- to successfully cope with the situation.

It is this coming World Dictator that I wish to tell you about this evening. He is not another Mussolini, or a Kemel Pasha, or a Stalin, or a Dolfuss, or a Hitler. Some of the things which these dictators have done seem commendable to their subjects, and some things are not so praiseworthy. But taking them at their best, they would not be satisfactory to all nations and peoples; neither would any other imperfect man who has ever lived. But the World Dictator whom we look for, is one whom we all can trust -- for He will "lay justice to the line, and righteousness to the plummet;" and to Him "every knee shall bow, and every tongue confess." for He is none other than the world's coming Messiah.

You may call me a visionary, and old-fashion in my religion; but I am in good company. I am no more visionary than were all the holy prophets, and no more old-fashioned in my beliefs than were Jesus and the apostles. I really believe in "the Lord's prayer," and feel convinced that some day it will be answered. Do you? I trust that every Christian man and woman in this audience believes in it, and I doubt not that you would readily acknowledge that you do. And if you do believe in it, then

you must believe the same as I do -- that God's Kingdom is coming: and that when it arrives, God's will shall "be done on earth as it is done in heaven." But we know that it is not that way now.

Certainly we all can agree also that such a Kingdom is greatly needed on this earth. Indeed, never was it more true than it is today that "the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the Kingdom of God." Man has tried every conceivable human scheme of government, from Adam's day until now: only to find that each successive attempt has been unsatisfactory. He has tried patriarchy, monarchy, oligarchy, feudalism, democracy, republics, bolshevism and fascism. The modern trend to fascism or dictatorship is but an admission that democratic and representative forms of government have proven inadequate in the face of emergencies -- and today the world faces such an emergency as has never been known since there was a nation.

Never before has there been such a situation as now confronts the people of earth. Statesmen and economic writers are at their wits' end as they comment on the appalling existence of want and misery in the midst of plenty; of millions out of employment in the midst of billions of hoarded wealth and frozen credits; of mills and factories deteriorating for lack of use while the people want work and certainly need the goods which these factories could produce; of widespread hunger in all lands while farmers are forced to burn their grain for fuel and let their crops rot on tike ground because it doesn't pay to gather them and haul them to market.

And then economists are further aghast as they observe -- in the face of this worldwide suffering for lack of adequate food, with babies starving or undernourished for lack of milk essential to their growth, and millions of people going into another cold winter with not enough clothing to cover their backs or keep them warm -- yet the best remedy the experts can suggest is to encourage the farmers to raise less food for the hungry, and to send less milk to the cities for the starving babies, and to grow less cotton with which to replace the tattered garments of the millions who already are half naked! What a travesty! What an indictment upon a civilization that has permitted such a condition to come about!

We mention this, not by way of criticism of the noble efforts of many statesmen to prevent and alleviate this suffering. No doubt they are doing their best. But the fact is that imperfect man is unable to properly govern himself in this complex, fast-moving age -- or in any age, for that matter. Perfect government calls for perfect leadership and where shall we find it among this imperfect, fallen human race? We shall not. That is why we now need a Ruler from on high, such as the prophets tells us will be provided. But when, and how? That is the question which we desire to discuss at this time.

When Will the World be Converted?

You as Christians may believe in the Lord's prayer. You may be able to say, with utmost faith: "Thy Kingdom come, Thy will be done on earth as in heaven." Yet you may feel that such a Kingdom, if it is to be established on earth some day, must be a long way off -- that it couldn't possibly be near at hand. But why do you say that? Why do you think of it as being in the

illimitable future? Do you have any reason for thus putting it afar off? "Well", you may say, "I can't believe the Lord's Kingdom is near, because the world is not yet converted to Him."

But what does the conversion of the world have to do with this matter? There are no scriptures which say that the world would be converted before Christ comes to establish His dictatorship or universal rule. The world is to be converted and sin abolished during His rule, not before it begins. "For He must reign till He hath put all enemies under His feet." (1 Corinthians 15:25.) Jesus, then united with His bride (the glorified Church), shall say, "Come. . . and whosoever will, let him take the water of life freely." (Revelation 22:17.) The apostle also explained that the Lord, during this age, would first select His bride; and then He says: "It is written, After this I will return . . . that the residue of men might seek after the Lord." (Acts 15:14-17.) That will be the time when He will "turn to the people a pure message, that they may all call upon the name of the Lord to serve Him with one consent." (Zephaniah 3:9.) And then, saith the Lord, "they shall all know Me, from the least unto the greatest." (Jeremiah 31:33.) These promises have not yet been fulfilled, but the time is nearing when they will be.

Jesus said that the world would not be converted before His cause. He explained that in the days of His second presence the people would be faithless and unbelieving, just as they were in the days of Noah. (Matthew 24:39.) The Apostle Paul also said that "in the last days. . . men shall be lovers of their own selves. . . lovers of pleasure more than lovers of God." (2 Timothy 3:1-4.) That doesn't sound much like the people would be in a converted condition in the "last days" when Christ comes. These scriptures dispose of the absurd argument that we cannot now be in the last days 'because the world is not yet converted.'

But do we have affirmative proof that we are now in the "last days"? Yes, plenty of it. We shall mention some of these proofs in brief, and will be glad to supply free literature which will give you more extensive information if you leave your name and address at the door. Jesus, in Matthew 24, answered the question of His disciples, "What shall be the signs of Thy coming, and of the end of the world (age)?" (Matthew 24:3) He did not dodge the question, but proceeded to give His disciples a number of signs. Among other things He cited the prophecy of Daniel, and especially the great "time of trouble" that the prophet had mentioned.

"Signs of the Son of Man"

Turning now to Daniel's prophecy, which has the Master's own stamp of approval, we find him saying that in "the time of the end (1) many shall run to and fro, and (2) knowledge shall be increased. . . (3) and there shall be a time of trouble, such as never was since there was a nation." (Daniel 12:4, 1.) Each of these three things mentioned by the prophet is now in evidence. Some have tried to interpret this prophecy so as to destroy its meaning; but to real Bible students the meaning is clear as day. Much is here said in few words.

The running "to and fro" is amply fulfilled in our modern inventions of travel, all of which are peculiar to these "last days." Up to 50 or 75 years ago there was little traveling done by the masses; for they had no ready means of quick conveyance. But in this day of 'automobiles, railways, ocean

liners, and airplanes, everybody travels as a matter of course. Is not this ample proof that we have come to the time predicted by the prophet -- "the time of the end"?

"Knowledge shall be increased" in the last days, says the prophet. Do we not now see this also amply fulfilled on every hand? Up to 50 or 75 years ago there was no phenomenal increase in knowledge; many could not even read and write. But today, with our marvelous free school systems, compulsory education laws, free libraries, daily papers, magazines, telephone, telegraphs, cables and radio, everybody keeps informed. This remarkable increase in knowledge is peculiar to our day. It is "the time of the end."

The third thing mentioned by the prophet is equally convincing. In 1914 there began "a time of trouble such as never was since there was a nation," and we are still in it. True, the war ended; but that did not end this great "time of trouble" that had been foretold. The war was but the first spasm, merely the beginning of sorrows." The Apostle Paul had foretold that "the day of the Lord" would be as travail upon a woman with child." (1 Thessalonians 5:2, 3.) That means that the worldwide trouble of this day would come in successive, sudden spasms, with periods of easement in between.

The war came suddenly and was worldwide; and it was followed by an "easement" of temporary prosperity, when stocks mounted sky high. Then, came the crash -- the second "spasm" or "birthpang" -- just as suddenly as the first, and on the same worldwide scale. This depression affects all nations, even as did the world war. I am no prophet, but I believe we are now nearing the end of this present spasm, and that soon we shall see a little period of easement, only to be followed by another spasm that will be worse than the one we are now in. Let us hope that it will be the last one, if that be the Lord's will.

The Birth of the New Order

Beyond the final spasm will come the "birth" of the new order. Then all shall hear "the still small voice" speaking Peace. Then "they shall beat their swords into plowshares, and their spears into pruning-hooks; and nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:3.) The new World Dictator then will be at the helm, and He will enforce His righteous edicts. It will not be necessary for Him to appear on earth as a man, in order to rule the world. Satan now rules the world (2 Corinthians 4:4), and he is invisible. So the Lord can remain invisible when the time comes for Him to take unto Himself His great power and reign.

But this reign will be none the less effective by reason of that fact. He will do what no Mussolini could possibly do for the people. He will end war, remove selfishness and hardness from the human heart, eradicate disease, cause death to cease, beautify the earth, resurrect the dead, and return all men to the plane of perfection from which they fell in the Garden of Eden. -- except the incorrigibly wicked, who, after a full, fair trial, will be cut off in the second death: not pre-served and roasted alive, but punished with "everlasting destruction." Then He shall wipe away all tears from human eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain;" for the former unsatisfactory conditions. such as now prevail, will have passed away under that wonderful, righteous, World Dictator for whom we pray, each time we offer the Lord's prayer. -- Revelation 21:4.

Thus was brought to a close the Fifth and best Re-union Convention of Bible Students ever held in the city of Pittsburgh since the scattering of the "sheep" in recent years began. We are glad that through this Report its blessing may be extended to many who could not attend.