

OFFICIAL REPORT
of the
SIXTH ANNUAL
REUNION CONVENTION
ASSOCIATED BIBLE STUDENTS

Held at N. S. Pittsburgh Pa., Oct. 26, 27, 28, 1934

ADDRESS OF WELCOME
By Brother L. I. Van Horne, of Pittsburgh
Chairman of the Day

It gives me great pleasure to extend to you a most heart- welcome, not only on behalf of every member of the Pittsburgh Ecclesia, but in the name of our dear Redeemer. We have remembered the words of the Apostle Paul, in Hebrews 10:25 -- "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching."

It has been said, that Bible Students are more or less like coals of fire, which when separated will tend to cool rapidly, Let if brought together will tend to increase the fervency of the whole mass.



Brother L. I. VAN HORNE

We further see that in the scripture just quoted, the Apostle Paul says. "Forsaking not the assembling of ourselves together." We understand, accordingly, that this is essentially a meeting of those who are justified by faith in the Lord Jesus Christ, and consecrated to do His will; although we gladly welcome all who believe in the Ransom Sacrifice.

Our text also says that we should gather ourselves together "so much the more as we see the day approaching." We believe the day mentioned here, primarily means this day of the gathering together of the Lord's jewels. As spoken by the Psalmist in the 50th chapter, 5th verse (Psalm 50:5), "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

We believe this "day" is almost at an end, and perhaps very few of those thus "gathered" are still this side the vail; therefore the more reason why we should gather together to strengthen, comfort, and build each other up in the most 'holy faith. We think that there is no place that this can be done more efficiently than at each convention of the Lord's people. We believe also that the word day there mentioned also has reference to the evil day," which day we believe we have been in for some time.

I am sure we are all agreed, as we look around us at the conditions that now prevail, not only in the world but in the Church as well, that it is now more than ever before, needful that we should assemble ourselves together. The, question just now may well be asked, "Who shall be able to stand?"

And as we assemble ourselves together, dear brethren, let it be with the thought of mutual benefit. May our hearts be in a receptive attitude, and may the truths which we shall hear sink deep into our hearts and bring forth fruits to His honor and glory. While we come together to receive a blessing, let us see to it that we are not only receivers but givers as well.

And now, dear brethren, as I look over our program I see that there is a "feast of fat things" in store for us, and I will take up no more of your valuable time, but will close by again extending you the hearty welcome of each individual member of the Pittsburgh Ecclesia, with the prayer that the Lord may bless us by your being in our midst, and that each one may say it has been good to be here.

Following the opening address by Brother Van Horne, of Pittsburgh, Brother Buell, of Richmond, Ind., led an inspiring Testimony meeting.

Brother J. T. D. Pyles, of Washington, D. C., gave the first testimony. Among other interesting things, he told about a brother way back in 1902 who gave a testimony at a convention here that to all present was a jargon; and while he was speaking Bro. Russell came into the hall; then after the brother had finished, he arose and told about this brother. He explained that he was a Greek who had owned a fruit business in Lynchburg, Va., but the Truth had so laid hold of him that he now was on his way to Greece to assist with the translation into his native tongue of the truth message which had so gladdened His own heart. In 1910 Brother Pyles, on the around the world tour with Brother Russell met this same brother in Corinth.

Brother Lutz, of Jackson Mich., and Brother Irving C. Foss, of Chicago, each gave very similar testimonies: Their respective classes had just recently celebrated their first anniversary of "regaining the Christian liberty" which they had long before enjoyed so much but had lost awhile; and said that this had been the very best year of their lives.

Sister Dunlap, of Darlington, Pa., testified of her love for the Lord and of her joy in meeting here with His people. Hymn 238 was requested by a sister from No. Brookfield, Mass., to be sung as her testimony. Sr. Kohl of Huntington, Ind., gave a good testimony of her joy in the Lord. Bro. Sharpe of the Pittsburgh class testified that three years ago he attended his first convention here, but then had staved only one day. But that day had so filled his heart to overflowing that he couldn't sleep the next night. He wondered what this one would do to him, for this time he was intending to stay for the full three days! Brother Robert Hollister, of Dayton, Brother A. P. Johnson, of Columbus, and Brother Poe, of Cincinnati, each, added their words of testimony in praise of the great Giver of every good and perfect gift.

At 2:30 P. M. the Chairman introduced Brother A. P. Johnson, of Columbus, Ohio, who addressed the convention on "Be Ye Steadfast."

"BE YE STEADFAST!"

By Brother A. P. Johnson, of Columbus, Ohio

We desire to call your attention to the words of the Apostle Peter, in his second epistle, the third chapter and the 17th verse (2 Peter 3:17). "Ye, therefore, beloved, seeing you know these things before, beware lest ye also being led away by the error of the wicked, fall from your own steadfastness."

In this chapter we have a description of the passing away of the present order, referred to as a "heaven and earth," also called a "world." "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

Here Peter pointed out that the Present age will end with the dissolution of the symbolic heavens and the symbolic earth, which signifies the utter disruption of the present social, political and ecclesiastical order, whose elements shall "melt with fervent heat."

In Zephaniah 3:8 we read: "All the earth shall be devoured with the fire of My jealousy." The Prophet Haggai (Haggai 2:21-22) refers to the same time, in words that fulfill present conditions as we see them today, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen (Gentiles), and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother."

Patching The Old Garment

The organized arrangements of the past are even now disintegrating and a "new deal" is being tried as an experiment. But these cannot accomplish the intended purpose. In 2 Peter 3:13 we read: "Nevertheless, we according to His promise look for a new heaven and a new earth, wherein dwelleth righteousness." In this verse Peter points out that the "beloved," the pure minded, are looking for a new order of things, and are not hoping either to patch up the old order themselves nor that others will succeed in patching what the Lord has declared "shall pass away." This was referred to by our Lord, in His parable of the new patch on the old garment, and also in the parable of the putting of new wine into old bottles. -- Luke 5:36, 37.

Our text refers to these same things. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." In 2 Peter 3:2 the apostle points out that those who have such expectations should be separate and distinct from all people in the world, saying, "What manner of person ought ye to be, in all holy conversation and godliness!"

In the 16th and 17th verses (2 Peter 3:16-17) we are informed that at this particular time the adversary will get advantage of certain ones, will beguile them, get them to "wrest the Scriptures"

and thus deceive them-selves to their own destruction or at least to their loss of present light. Finding that the apostle is particularly addressing the Lord's people at the end of the age, let us give earnest heed to his counsel, for we know we live in what the Apostle Paul calls "the evil day." -- Ephesians 6:13.

Error of the Wicked

We notice further that the apostle is not addressing the worldly, nor the average Christian, but he specifies that his warning is to the "beloved," even those who had already attained to steadfastness.

This implies that they had become rooted, grounded and built up, both in knowledge and in the love of God, for only such ever become "steadfast." As we meditate upon these words, it may at first seem strange that the apostle should address such a well developed class of Christians in this manner, and warn them of their own personal danger of falling into "the error of the wicked."

Would these be in danger of falling into such gross errors of the wicked as blasphemy, murder, theft etc? Surely not. We are inclined to think there must be some hidden meaning in the expression, "error of the wicked." If we look the matter up we find the word "wicked" does not properly express the apostle's thought, and is too strong a word to translate tilt Greek word athemos, which Prof Young defines as "unsettled or lawless." With this thought the passage seems more reasonable.

There is danger, we can readily see, that those once established in present truth might be "led away" and become unsettled, and thus become "lawless," in the sense that they would set aside the Word or law of God and take instead some interpretation which would better suit some theory of their own, or of their accepted leaders. Such a wrong course, the apostle points out, would surely "unsettle" them. "Beware, lest ye also being led away with the error of the unsettled, fall from your own steadfastness."

The Evil Day

The apostle's language not only points us to the present time, but also seems to imply that there would be previous fallings away, or siftings, which he calls "the error of the wicked;" literally, the delusion of the unsettled or lawless.

The implication seems to be that the unsettled ones would be first shaken out, and that subsequently there would come still more insidious trials which would test even the steadfast.

The implication also seems to be that the adversary would place more subtle delusions before us in the end of the age than he did before any of those in the past, and that the fully consecrated of the Lord's people today may need to be more than ever on guard against the wiles of the devil. "Ye, therefore, beloved, seeing ye know these things (that the present order is and must pass away and that god is establishing his own kingdom in his own way, and knowing further that just at this particular time there will be special trials and testings of those who are in the light (beware, lest ye also being led away with the error of the unsettled or lawless (who do not bow implicitly to the

Lord's Word, i.e., to the way He indicates He will accomplish the overthrow of present arrangements and the establishment of his Kingdom."

The apostle, in our text, cautions that we beware against being led away. The word here rendered led away occurs in only one other place in the Scriptures; namely, in Galatians 2:3, where the apostle said, "Barnabas also was carried away with their dissimulation." The word "carried" conveys the same thought as led away, but a little more strongly. It implies that the danger to the steadfast will be along some line which would sweep away or carry away their judgment from the fixed statements and principles of the divine Word, perhaps through personal preference, sympathy, or through the influence of some one held in great respect or esteem.

Let us all, therefore, be on guard that whoever may consciously or unconsciously become the instrument of the adversary and seek to lead us away, we may not be carried away, but may be more determined than ever to carry out the Lord's will in His way as He indicates it to us. While we see that the danger to the majority of God's people will be through being carried away by sympathy, influence, etc., we should realize that this implies there would be certain leaders of thought in this "evil day" whose conduct will tend to carry away many who were steadfast for a time in present truth.

How May We be Safe?

We know that those who are placed in positions to teach others are exposed to peculiar temptation, so that the honor of serving the Lord and His people demands a corresponding larger measure of the graces of the holy spirit, as well as of knowledge. Our safety is not secured wholly by knowledge, although knowledge is a very important element in it. It is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and His apostles.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." (James 1:19.) "A thousand shall fall at thy side," so great will be the falling away from the truth, even among those who once received it with joy. The Apostle Paul, writing to the Church at Corinth, also admonishes them as to the importance of steadfastness. In 1 Corinthians 15:58 he says: "Therefore, my beloved brethren (notice the endearing expressions of the apostles in all these texts), be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Steadfast suggests firmly established, resoluteness of mind, unswerving.

O for a faith that will not shrink
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

Lord, lead me to a faith like this,
Through trial though it be;
For, O the rest of faith is bliss,
The bliss of rest in Thee!

"The God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." "Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the unsettled, fall from your own steadfastness." Brethren let us be steadfast unto the end.

We regret we have not received a synopsis of Brother Robert Hollister's address on "Christians and Bankers," which was delivered at 4 P. M, Friday.

A praise service was held at 7:15, Friday evening, Brother VanHorne leading.

A quartette consisting of Sister Jordan, Sister Walker, Brother Sharpe and Brother Bridges, sang "Break Thou the Bread of Life to Me." This was followed by a solo, "Evening Prayer," by Brother Bridges.

The quartette also sang "O Master, Let Me Walk With Thee."

This was followed by an inspiring address by Bro. Julian T. Gray, of Cincinnati. Ohio.

"CHRISTIAN FIDELITY"

Bro. Julian T. Gray, of Cincinnati. Ohio.

FIDELITY is faithfulness or adherence to the right; it also carries the significance of loyalty or adherence to a person to whom one is bound by contract or agreement.



Every Christian is bound by contract to the Lord. This means that he will acknowledge no spiritual head but Christ, and that his action and conduct will be governed by the will of God in Christ, as indicated by means of His Word and providences.

But fidelity implies more than this, as it applies to a Christian. True Christian fidelity means a genuine heart appreciation of the principles of conduct which actuate Jehovah God in his dealings with His creatures; so that as one becomes better and better acquainted with the Heavenly Father, and with what He is doing and why He is doing it, he is able more and more to enter into a oneness of desire, of intention, of purposes with Him, so that cooperation becomes, no longer a matter of duty only but comes to be intelligent and of choice.

This as we know, was the heart attitude of the Lord Jesus, who said, "Lo, I come in the volume of the book it is written of me, I DELIGHT, to do Thy will, O My God: yea Thy law is within My heart." (Psalm 40:7, 8.) Until the hidden things were revealed to Jesus, this doing of God's will might have appeared quite simple and easy. He might reasonably have supposed that such a course of fidelity would bring Him the approbation and support of the professed people of God; but we know that it brought Him the reverse of this -- shame, ignominy, and finally death as an evil-doer in the sight of that people.

So, in the experience of the footstep followers of Jesus, it is usually found that a course of fidelity to God and Christian principle will lead to unexpected results. God permits it to be thus, as a test of faithfulness, of the genuineness of one's contract of agreement with Him.

He Suffered, So Must We

Every Christian when first coming to God and entering into the covenant by sacrifice, has his own preconceived ideas or notions as to what experiences the course of faithfulness may bring; what the sacrifice will involve. These may or may not be correct -- perhaps in a general way or in theory they may be correct -- but the probabilities are very great they will not include an exact knowledge of the form of the most crucial and heart-searching tests which God, who searcheth the reins and the heart, will bring to bear upon him. He will not know beforehand the precise nature of these tests, even as our beloved Head and forerunner did not.

In theory, or in the abstract, the character of these tests is known; and it may be stated that their nature or essence is such as will be intended to make manifest whether or not the individual concerned is a keeper of the first or chief commandment. What is this commandment? It is, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5, R. V., Mark 12:29, 30),

Two Tests to Be Met

The tests to which reference is made will be such as will make manifest the answer to two subsidiary questions: (1) Is the consecration genuine? (Thou shalt love Jehovah thy God WITH ALL THY HEART, SOUL AND MIGHT); and, (2) Is the consecration made to Jehovah the true God? (Thou shalt love JEHOVAH THY GOD," etc.)

The 144,000 overcomers of the Gospel Age, who are to reign with the Lord as kings and priests, are described in the Revelation as those who had successfully passed the tests noted above. They were such as were "beheaded for the witness of Jesus and for the Word of God;" i. e. their consecration was genuine, they were symbolically beheaded, had no head but Christ . . . they had thus satisfactorily answered the first of the two subsidiary questions noted: and they also had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or upon their hands." (Revelation 20:4.) Thus they had satisfactorily answered the second of the subsidiary questions noted.

As indicated in this Scripture, every overcomer who is to have a part in the First Resurrection must pass these crucial tests, and in no case will the examination be an easy one; but God will supply the necessary grace and strength through Christ our advocate and helper, so that each one whose heart is loyal, and who is in real earnest in regard to the race for the prize of the high calling in Christ, will come off "conqueror, and more than conqueror."

We profess absolute obedience to the will of God, yet we wonder sometimes whether we are always sufficiently attentive to the readings of the divine Word and providences. Is our obedience really to the will of God, or may it be rather sometimes only to that which we conceive in our own

minds as the will of God? The expression, "Hear O, Israel," prefacing the chief commandment to natural and spiritual Israel, is significant. An attentive ear is required in order that we may discern God's will for us.

The Trial of Faith

Primarily it is our faith that is on trial in this age; for faith in God and the provision He has made for our justification and sanctification through Christ, is the foundation of Christian character; and we know that no durable structure can be built without a proper foundation. One's ability to follow in the footsteps of the Master in a course of unswerving loyalty to principle at the cost of all things earthly, will be dependent upon the extent to which faith has been developed.

That ours is primarily a trial of faith, is evident from the words of Apostle Peter, "That the trial of your faith, being much more precious than that of gold that perished, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." -- 1.Peter 1:7.

What then, is the relationship of faith to fidelity? We walk by faith and not by sight, and fidelity to the right is absolutely dependent upon faith. "But without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." -- Hebrews 11:6.

Many Called, Few Chosen

We know that hundreds of thou-sands, perhaps millions, have made consecration to God in this age, and have started upon the race-course for the prize of immortality; yet only a comparatively small number, a "little flock," will finally prove to be faithful unto death.

Why have so many failed? The reason is to be seen in lack of faith, of genuine belief in God, in His plan, in His Word and providences. The natural tendency of the human mind is to have confidence only in that which is seen, and to have little confidence in that which is invisible and immaterial.

Consequently, it seems that the great majority of professed Christians, having made a covenant with God by which they agree to lay down or devote the earthly visible things in sacrifice, prove in the final test that they are unwilling to comply with the terms of this agreement; because the earthly things are seen, and they loom large and important to the natural mind and eye, while the unseen things seem by comparison unreal and relatively less important. The faith of such in the things unseen is not strong enough. Perhaps they have not availed themselves of all of the means which the Lord has supplied for their development in the all-important quality of faith.

Faith's Foundation

Many such are what would be considered noble characters. They may exhibit many admirable and Christ-like qualities, they may even take delight in the devotional aspects of religious worship, but their faith has not taken proper hold upon the Word of God. Many such have not perceived the distinction between genuine Christian worship and mere emotionalism; between faith and credulity.

The apostle says, "Faith cometh by hearing, and hearing by the word of God." It is in proportion as one acquires, by diligence in study and meditation, an accurate, individual acquaintance with God's Word and Plan, that one's faith becomes strong. This requires effort.

Today we stand near the threshold of the Kingdom, our heavenly Canaan. Yet the Church is today beset with more temptations, trials and perplexities perhaps than at any other time in her earthly pilgrimage. The faith of every one is being tried as by fire. It is clear that the whole world is drifting unto in-fidelity, and there is great need for the "whole armor" that will enable us to overcome in this "evil day "

Even among those who are called Bible Students, there is much to indicate that many are not really established in the faith. This is indicated in the readiness shown by them to be blown about by every shifting wind of doctrine, to lightly adopt new or different teachings which nullify or make void much that has been proved and recognized as truth in the past, with resultant undermining of the faith foundation. Many such are, we fear, in the condition described by the Apostle Paul, who mentioned some who ought, by reason of the length of time they had been in the truth, to be teachers of others, yet had need that someone teach them again certain of the first principles of the oracles of God.

The First Principles

The plan of God, as revealed in His Word, is a consistent whole, a logical unit; and every important feature of that plan is indispensable to round out, or complete, the whole. Should we remove any of the harp strings from the harp, the result is either discord, or music of an inferior quality. Among the "first principles" or essentials to harmony in the plan of God, we itemize the following:

- (1) Man's creation with moral perception and moral responsibility, the ability to distinguish between right and wrong.
- (2) The original trial and fall in Eden.
- (3) The sentence, "dying thou shalt die," followed by the extinction of the dinner, the loss of life and all that he possessed.
- (4) The Law Covenant, by which was demonstrated man's inability in his fallen state to keep God's Law, or to return to righteousness.
- (5) The Ransom sacrifice, by which the way is opened for the removal of the original penalty.
- (6) The high calling in Christ, the bringing into existence of the seed, the instrument for the restoring of all that was lost.
- (7) The spiritual resurrection of the Great Company, by which those who because of lack of faith, have measurably failed to live up to the terms of their covenant, will receive life on a plane below the divine.

(8) The "better resurrection" (Hebrews 11:35) of the ancient worthies as an earthly class, by which they, from the beginning of the Mediatorial Reign, will exemplify Christ to mankind.

(9) The Restitution of mankind to the condition that was lost, plus knowledge and experience with sin, implying character completeness at the end of God's rest -- Genesis 2:2, R. V.

(10) The final examination of mankind in the "little season" following the Mediatorial reign, to determine who have, and who have not, among mankind, come to perfection of character and completeness of heart harmony with righteousness; followed by

(11) The Second Death of such as fail to measure up to these reasonable requirements.

(12) A chronology. Every wise and complete plan of action must include the "What," the "How" and the "When," i. e., it must include an exact outline of the things to be accomplished, the means or methods by which the desired ends are to be brought about, and also the time element, by which are coordinated or brought into proper order and sequence the various elements of the plan. The purpose of a revealed chronology is evidently twofold: (1) To prove to the sanctified intelligence that the Bible is in very fact God's revelation to man and that He knows the end from the beginning. To establish the credibility and integrity of the Biblical record, and (2) That the man of God may be "thoroughly furnished;" that he may be informed regarding the meaning and significance of the great and momentous events which are transpiring in the earth; that he may be aware of the dispensational changes which are in progress.

God's Plan is Complete

If we remove any one of these fundamental provisions of divine Wisdom from our conception of the plan, the result must be a loss of faith and confidence in the whole; for we have taken out something necessary to its completeness, and to its adequacy to accomplish the desired ends.

If we take out several of them, as some of our brethren have done, then it would seem to one who is given to close reasoning and analysis of causes and effects, that what we have left is but a bare outline of what this or that person may conceive as the divine program, without any particular coherence or logical sequence of causes and effects, and subject to change, in accordance with the uncertainties and vagaries of human interpretation.

The remedy is to cast anchor. The Lord, in the Harvest of the Age, has raised up, even as He said He would do, a faithful and wise servant, through whose ministry there has been provided an exposition of the plan of salvation in which we can have confidence; for it harmonizes with the Word of God, and satisfies the requirements of reason, of science, and of all of the facts and phenomena of human experience. It is consistent in every detail, and these facts stamp it as entirely separate and distinct from all other religious teachings whether Protestant, Catholic or Pagan and as being therefore the one and only current conception of the divine program of God's dealings with His creatures.

SECOND DAY, OCTOBER 27

10:00 A. M.

Opening hymn, No. 10. -- Prayer, led by Brother Titus of Jackson, Mich.

Brother Buhl, of Richmond, Ind., read the Manna Text -- "My times are in Thy hand" -- Psalm 31:15.

Communications read to the Convention by the Chairman of the day, Brother Jas. C. Jordan of Pittsburgh:



Brother James C. Jordan

Telegram from Sister J. G. Schatz of Greenfield, Mass
"Loving greetings from Greenfield, Mass., to the sixth annual reunion in Pittsburgh. May the Lord's will rest upon it and bless each and every heart. In spirit I am with you."

Letter from the Powell River Ecclesia in British Columbia, addressed to the dear brethren assembled in convention at Pittsburgh:

LOVING GREETINGS in the name of Jesus -- our precious Lord and Head! The Powell River brethren send you their Christian love and best wishes and pray that you may have a wonderful season of great spiritual refreshment -- and that the Spirit of Love may hover around you -- and that the PEACE of GOD which passeth all understanding may keep your hearts and minds through Christ Jesus.

Our message to you -- "Then they that feared (reverenced) the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that reverenced the Lord and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels."

We ask an interest in your prayers;
Your brethren by His kind favor,
The Powell River Ecclesia, Herbert Poole, secy.

Brother Stiles, of Washington, D.C., was invited to take charge of the testimony meeting. He said:

Dear Friends, I have been thinking this is a wonderful text we have for this morning -- "My times are in Thy hands." What more comforting assurance could we have, in our hearts than to really know that this is so -- that our times are in our Heavenly Father's hands. When I think of this text I think of God's fleshly Israel and of the wonderful evidences they had that God was leading and guiding them.

There they were, brought down to the Red Sea, the enemy behind them, the mountains on each side, and the sea before them; and God set that marvelous pillar of cloud right down between these people and their enemies, and it was darkness to Egypt, but to Israel it was light! And has it not been so with us? Can the enemy attack us unless God wishes? Is it not with us even as it was with Job? Satan said he couldn't touch anything that Job had, until God permitted him to do so.

And then when God's people got across the Red Sea land went into the wilderness, that pillar went with them, and constantly they had God's evidence that their times were in His hands. And yet how they mistrusted, how they murmured! Now, we are warned not to "harden our hearts as in the day of provocation." O, may we learn to trust our Heavenly Father regardless of what comes! May we be able to say, "This is God's will for me." If we could only say that we would not give way to complaining. How grateful we are to our Heavenly Father, for He has been merciful to us and has overlooked our complaining and our murmuring, and has been patient with us. May we strive to have more faith in Him, that we may better show by our lives that we believe that "our times are in His hands," and that whatever happens to us is of His Providence, and therefore is for our good and for our development as new creatures.

Now this is your meeting, friends. Let us hear from you..

(Many interesting testimonies were offered, of which were the following):

Sister Cameron, of St. Petersburg, Fla., and also of Washington, D. C. --

I thank the Lord that I am here. Friends, I was privileged to be at the first convention that Bro. Russell ever held; and I have been wanting for years to come to see this old Bible House; for I knew even the brother who built the building. He died in my presence, praising the Lord. I am so glad that the Associated Bible Students have got hold of the building again. I have been looking forward for 40 years to coming here. Even last Wednesday I had no idea that this pleasure should be mine; and now I am here, thank the Lord! and I want you to pray for me that I may be faithful.

I remember our dear Bro. Russell when he came to Chicago over 40 years ago. The class in Chicago started in my house, in 1889. We had some wonderful blessings. Bro. Russell said, "Never worry about telling people how wrong they are, but tell them of the Truth and the Truth will do the work." Let us love the "Truth, let us believe the Truth, and let us live the Truth. Pray for me. I want you to love me. I am thankful for the Washington class, and that they made it possible for me to get here.

Brother Buhl of Richmond, Ind. --

I told you yesterday how much the Lord had blessed me in the past year, but there are a number of things I want to tell you this morning. I also bring the love and greetings of the Richmond class. To show how much the Lord has done for me, I want to relate a little personal experience, if you will pardon me:

Four years ago I had made up my mind to come to Pittsburgh to the convention and see where Brother Russell served for so many years; to see where he had stood, and walk where he had

walked. But my wife took sick in the Spring, and I took her to the hospital; and she was there at the time of the convention, and she didn't like the idea of my going to the Convention. I asked the Lord to take care of her, and sure enough He did take care of her. The following year she wasn't quite so much opposed to my going, and this year she urged me to go. Now you can see what the Convention last year must have done for me. Although she isn't so interested in the Truth as we are, yet she realizes the benefit I have derived from it. She is still sick and may continue so, unless the Lord wills otherwise.

Many of you remember Brother Harding, who was here last year. He had two artificial limbs and it was quite an effort for him to climb the stairs; but he got here, and made a wonderful testimony. Some of you from Chicago remember him, because he used to go to the class there in Brother Russell's day. He was a former railroad conductor, from Ft. Wayne to Chicago. Well, that dear brother has recently gone home. Because there were no Associated Bible Students at Ft. Wayne, he came to our class in Richmond. Although he loved his children, yet he preferred to be with the Lord's people rather than to stay in Ft. Wayne without Christian fellowship.

Three months ago his daughter sent for him and he returned to Ft. Wayne. None of his children are in the Truth; but this daughter told me at the cemetery that she had never gotten so close to her father in her life as in these last three months. "You know I am not one of the Lord's people," she said to me, "but when my father was suffering so I went to the Lord in prayer." After his death a note was found in his room, which read:

"Please, remember your father died in full assurance of faith in the new Kingdom soon to be established, and in the hope of soon seeing the dear Lord."

There also was a request in the note that they telegraph to me and ask that I take charge of the funeral service. Those with me here at the Convention today, went with me to Ft. Wayne. There also was a brother from Auburn, Indiana, who offered prayer at the home; and then we went to the funeral chapel located in the heart of town. The place was packed, and we had a chance to give a witness for the Truth; and one of the sons, Russell Harding, came to me afterward and said, "I want you to know how much I appreciated what you said in your talk. It was just like the way Dad had talked."

Sr. Carrell, of Youngstown, Ohio. --

When the brother from Richmond, Ind., spoke about Brother Harding, I recalled my experience in meeting him here last year. I remember how we hobbled down the stairs together, he with two artificial legs and I a cripple with one leg. We chatted as we went along, as brother and sister would. This year, when I wondered whether I would be able to come, I thought of Brother Harding, and I said to myself, "If Brother Harding can get there with two artificial limbs, I can get there with one. So I am surely thankful to be here. I am reminded of the time when it seemed I could never get down to reading and studying and meditating as I wanted to, because I was kept so busy with other things. And then I was taken to the hospital. I am thankful to say that there is no experience but what, if we let it, it will work out the more peaceable fruits of righteousness. The truth is dearer, more precious, and more firm in my heart, since my sickness. As I said to Brother Johnson when he was visiting me in my home, "Little did I think that the Lord would have me to lie in a hospital in

order to study His Word." But I found that He would have me take time to meditate. There I was able to review the truths I had loved so well; and as I reviewed every thought in the truth it became more precious to me than ever before.

Sr. Taylor, of Detroit, Mich. --

I bring you the greetings of the class in Detroit. It has been wonderful to listen to the testimonies this morning. It isn't enough to say, 'I have the truth and no one can take it from me.' We must make progress, and we shouldn't make it alone. For a while I was afraid to go to any of the so-called "opposition" meetings; and so I just stayed alone and I said to myself, 'I have the truth, and nothing can change my belief.' But one day I heard that Brother Thomson and another were to speak at the meeting, so I went to hear them. I found the Lord's spirit there; and by His grace I shall continue in that class and in the Lord's spirit.

Brother Davis, of Boston, Mass. --

I bring the greetings of the Boston class. They asked me to represent thee, and give their love and greetings to the Pittsburgh Convention. I would just like to say a word personally. Forty years ago I came to a knowledge of the truth, and forty years ago I had a desire to see this place where the Present Truth movement was born. But I never had an opportunity to do so. The Chairman of this meeting reminded us that the Children of Israel were forty years in the wilderness looking for the promised land; and I was forty years looking for 610 Arch Street, Pittsburgh. Now I can say with Simeon, "Now, Lord, let thy servant depart in peace."

The desire of my heart is not only this, but is also to attain what is promised to those who are overcomers. That has been my hope and aim from the very beginning. Regardless of what people have said to the contrary, I have always kept my mind fixed upon the offering, Christ Jesus, and His sacrifice. I don't believe, dear friends, we should meddle with things we don't understand; but I feel that we should understand the Scriptures well, and have the Word of the Lord always in mind, and straighten everything out by the ransom. If we do that, then we are firm and sound in the faith. If we follow the Scriptures and the high standard we have had from the beginning we will never fall from the high calling in Christ Jesus. So I bring the love and greetings of the Boston class. Were it not for their desire that I see this place and mingle with the friends here. I would not be here today. So I am grateful for the opportunity of bringing their greetings to you.

Bro. Pyles, of Washington, D. C. --

I am from Washington -- was born there -- lived there for 65 years. However, when I started 38 years ago, running, I looked a little ahead of me and I saw that old man there (nodding to Brother Davis who had just testified). He wasn't so old then, but he was running. I hadn't known much about him, but I see him running yet -- that man Davis back there. This is a great encouragement. I don't know much about him, but I know about this man Pyles, and he has had a big job.

"The steps of a good man are ordered of the Lord" --not that I want to call myself a good man --the Bible says, none are good, no not one -- but when I read that the righteousness of the Lord is imputed to us and makes us good, then I feel encouraged. Why, the Lord is ordering the steps of

every one of us. The Lord will not slight any of us. He loves us all. He so loved us that He gave His Son for us. The little birds take in a little water and lift up their heads; so, as we are here taking in the truth (of which water is the symbol), we too lift up our heads; and we rejoice, for "our deliverance draweth nigh!"

Brother Williams, of Duquesne and Pittsburgh. --

One brother said that I am carrying water on two shoulders, by being an elder here in Pittsburgh and an elder also in Duquesne. I am not ashamed to get up and testify this morning, after Brother Davis and Brother Pyles have made their appearance here and told us who they are. But when I realize I have been in the truth so long, I feel ashamed of myself and tell myself I ought to have gone home long ago. You brethren are a great inspiration to me. I am still a Russellite. You know, there are so many divisions among us that some people don't know where we are. I am a Russellite inasmuch as Charles T. Russell was a follower of Jesus.

I am reminded of a certain minister our town who came to me and said, "Do you have any objection if I call you fellows Russellites?" I told him we have no objection at all. "Well," he said, "the reason I said it that is that I am going to meet with a conference of preachers, and I want to tell them very plainly what you folks believe." Later he reported that he told those preachers that they are back numbers, and that "those Russellites are the only ones who hate the correct interpretation of the Scriptures." "I know," he said, "that a very great number of my congregation won't like this, but I don't care." I want to say that I rejoice in the truth, and I ask an interest in your prayers that I may remain faithful to the end.

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

Yesterday I had the privilege of testifying but forgot to bring k message of love from the Saginaw class. We had a contention there last Sunday, and had about 40 friends present; some from Grand Rapids, and from other places, and all asked me to bring their love. We also had the privilege of going to Toledo and seeing clear Brother and Sister Chapman. They are 74 years old, and with eyes overflowing with tears of joy, they said, "Give our love to everybody -- the big and the little, the old and the young."

Brother Titus, of Jackson. Mich. --

I am not bringing you my special message from the Jackson class, but I am bringing you their love just the same, because I know they love every one of the Lord's people: and if I could tell you individually of the blessing that this class has been to me I am sure von would know that the Lord is with them. Even the manner in which I come to he here this morning -- it seems like every detail of it was just worked out for me. I wanted to come very much, and I just left it in the Lord's hand, and e brought me to this place. I ask an interest in your prayers.

Bro. Trout falter, of Baltimore, Md. --

I bring you the loving greetings of the Baltimore class. From their expressions, most of them would have liked to be here with you. As for myself, I am rejoicing in the privilege of being here. It was my desire to be here last year, but I was unable to get here. Now I am happy to be in this place, and share in this revival of the truth that was begun here so many years ago. It is singular that there is such a reunion here in the same place, in the same direction again. As I was listening to the discourses here yesterday afternoon and evening I was impressed with the unanimity of thought, opinion and spirit manifested by the speakers with regard to the elements of the truth as we once learned them.

My profession makes me a little bit skeptical, and I am not so quick to absorb new things unless I find they have been well tested. For a number of years I have been feeling after a movement that I thought would be similar to the one I came into first: and I find, from the spirit exhibited here, that this is the same spirit that existed when I first came into the truth. There was an old brother, a Brother Paterson of Philadelphia -- long since passed away -- who was a considerable help to me when I first came into the truth, and I recall quite frequently his remark which he made as he would look at me rather earnestly whenever there was a new speaker and say, "Brother, we should try the spirits to see whether they be of God": and I don't know but what that isn't a very good test of our experience in the Truth try the spirit to see whether it is of God or not.

I am very happy to be here. I don't want to take up so much of your time but we have traveled a considerable distance to get here, and I think it was well worth while. I ask an interest in your prayers that I might be one of those mentioned last night, that would be gathered together on the other side.

The Chairman. Brother Jordan, then came to the platform, and said:

"I appreciate the manner in which Brother Stiles has led the meeting, but he has not had a chance to give his own testimony, so we will give him that opportunity right now.

Brother Stiles --

I tried to embody my testimony in my opening remarks. I think that I have every evidence of God's wonderful patience and love to me, and I am happy to testify to His love and patience: and I am confident that He in whom I place my trust is able to finish the work that He has begun. I praise His clear name.

Brother Jordan --

After listening to the testimonies this morning it occurred to me that we might use the last three stanzas of hymn No. 44, in closing. (This meeting was then brought to a close by prayer, led by Brother Kohl, of Huntington, Ind.)

11:00 A. M.--Discourse by Brother Margeson
Brother Margeson suggested that we sing hymn No. 119, using the chorus as a prayer.

"HEARTINESS IN THE LORD'S SERVICE"

By Brother I. I. Margeson, of Boston.

"I WILL run the way of Thy commandments when Thou shalt enlarge my heart." -- Psalm 119:32.

The great physician knows at once where to look for the cause, when He sees any thing amiss in the outward life of His children. He knows that all spiritual disease is heart disease, and it is heart remedies that He must apply.

Heartiness in Action is the subject to which our attention is directed in our text and it is one of much importance. We may have contracted hearts, shut up in self -- taking narrow views of God's claims and our own privileges. And, however much we may stand or sit, or walk in the way of God's commandments, we may not be able to "run" in them. We cannot run in the Lord's commandments except in the strength and vigor imparted by Him.

We will classify our observation on this subject under the following heads.

- 1) What heartiness is.
- 2) What heartiness does.
- 3) Whence heartiness comes.

Brother I. I. Margeson



What Is Heart Enlargement?

(1) The heartiness spoken of here, in other words "enlargement of heart," is cheerfulness in doing God's will -- love for that will. It is all of this, and a great deal more. We might obey merely because we think we ought to obey. True Christianity has to do with both judgment and conscience. Our judgment may be well informed, and we may act upon it in all we do and in all we abstain from, as regards the commandments of God. But our judgment can never make us hearty in running the way of His commandments.

Conscience can make us do things because we ought to do them or leave things undone because we ought not to do them; but it can-not make us hearty in our obedience. It is possible to perform a duty, and yet not to have our heart in it. What good are works, brethren, in which the love of our hearts is not given? When the heart is operated upon by God's holy spirit, love is inwrought with it. The heart, then, not only knows but it feels so much of the beauty of God's commands that it delights to run in them. Its interests, its affections are in them. It loves to be hearty.

Perhaps some of our service has been labor to us, for want of the heartiness which would have made it all joyous and pleasant. So, dear ones, let us have our hearts "enlarged" to have them

capable of energy, even the energy of love in all we do for Him. The word walk may be used to denote the ordinary habitual obedience of daily life. But the word run signifies energy. "I will run the way of Thy commandments when Thou shalt enlarge my heart."

What Heartiness Does?

(2) Let us now see what heartiness does. Heartiness in action has a good effect on others. We know the effect one gloomy, unwilling or despondent person can have on others. On the other hand, we see how one who is hearty and joyous is able to infuse spirit into those who otherwise would have dragged heavily through their service. Often those with whom such an one comes in contact finds out for the first time, from what another is doing, what they themselves can do. There is a sympathy and an influence in our contact with each other. What influence are we exercising? What are we to those in our class, or in the Church of which we are mutual members?

Have we ever been hinderers, and has our want of heartiness dampened the ardor of others? If we are really alive in the cause of the Lord we will be a help to others. Let us strive to be a living energy, to be a sunbeam, and not a cloud. This heartiness in action embraces a large circle, which those who "run" in the way of God's commandments ever widens and increases. These do not keep running around and around in the same circle. As spiritual power increases within the heart, so does the sphere of action. Heartiness in the Christian life must find vent. Take the case of one of the Lord's children who 's strong and vigorous in spiritual life, but weak in body. His contact with others is limited. Yet his interest and prayers may pervade a circle which embraces all those "of like precious faith" throughout the world.

As Christians we want our heart action to be so strong as to energize us to activity in behalf of all the Lord's people, as opportunities arise. Nothing but an enlargement of the heart by the holy spirit will make us understand the meaning of the words of the apostle, "Look not every man on his own things, but every man on the things of others." Thus let us copy- the example of one of whom it is written, "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

Are We Giving of Our Substance

Giving is one form of action for God. Giving of our substance. This was commanded of the Jews "Honor the Lord with thy substance, and with the first-fruits of all thine increase." We may be poor, yet rich in action according to our opportunities, and accepted for what we have, not for what we have not; as illustrated by the widow casting in her two mites. This poor widow seems to picture in some respects the Church of God. She was looked down upon, both by those in the temple and by the world. She was very poor. We can imagine how the Pharisees looked down upon her. Yet she, and she alone, received Jesus' commendation.

And so, for the most part, the Church is hidden from the eyes of the world, as regards position either in temporal or spiritual things.

They are considered by the world as being very poor. But poor as they are, they are possessed of title deeds of exceeding wealth. O that we might more and more appreciate and think of the possessions which are to be ours if faithful overcomers!

It seems as if Christ alone valued the poor widow's offering, because He alone could read the heart. And so we, the Lord's consecrated children, are content to hold our rank in the estimation of Christ and our heavenly Father only. We are known to them. They are the ones who approve our deeds, and treasure up our name against that great day. In all our giving, whether it be of our substance or our service, we should be able to say, "Lord, this is for Thee. This is not the cold offering of duty, but it is that of love." We stand as it were, each one alone before God. We will delight that our Lord knows all. We will say, "Thou knowest all things, Thou knowest that I love Thee." Deeds of love do not procure salvation, but they are very precious as tokens that our love is true. So, as we make our offerings, let us do it with such love that the Lord can say, as He did to the poor widow, "She hath done what she could."

Living Examples

We are furnished in Scripture with many examples of "Heartiness in action." Jesus is the great example in whom we find all excellency. He was hearty indeed, in running the way of God's commandments. His ear was open, His heart was enlarged for service. He came not to be ministered unto, but to minister. He came to do the will of His Father. These are His words, "I delight to do Thy will, O my God. Not My will, but Thine be done." Jesus was hearty in all His words and errands of mercy.

He toiled from morning till night. How earnest were His exhortations, how ready were His deeds! Our Lord is still active. He is our Advocate with the Father. He loves, He makes intercession for us. He is a present help in every time of trouble.

We find another example in Paul the great apostle to the Gentiles. He was hearty in action for the Lord. He was "in labors more abundant, in stripes above measure, in prison more frequent, in deaths oft." We read of his receiving stripes, beaten with rods, thrice suffered ship wreck. He was in journeyings often, in perils of water, in perils of robbers. He suffered weariness, thirst, hunger, cold and nakedness. And in addition, there came upon him daily the care of all the churches. He counted his life not dear unto himself. He gloried in tribulation.

The Apostle Paul was a living example of the precepts which he gave -- "fervent in spirit, serving the Lord." And let us remember, dear brethren, that we are all called to heartiness in service, as was Paul. The same One who appeared to Paul will give us of His grace, as He gave it to him. Our sphere is not that of an apostle, but our hearts may be like Paul, and we may fill our sphere as he filled his.

Note what Paul says of the "heartiness in action" of the Macedonians: "For to their power I bear record, yea and beyond their power, they were willing of themselves." We remember also how Israelites offered for building their tabernacle. "They came every one whose heart was stirred up and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments."

David was large-hearted, and would have built a house for God; and when he was directed not to carry out his intention because he had shed blood, he showed his large-heartedness toward God by the preparation he made for the accomplishment of his design by his son, Solomon.

Nothing can excuse us, brethren, from the Lord's service, in the place appointed for us. A record of shortcomings is kept, as well as of diligence.

Whence Cometh Heartiness?

(3) We now enquire, whence does this heartiness come? We answer: Like every other good and perfect gift, it comes from our heavenly Father, "with whom is no variableness, nor shadow of turning." It is wrought in us by His holy spirit. "It is God that worketh in us, both to will and to do His good pleasure." The natural human heart knows very little of the spirit of love; but the spirit of God after we have been begotten by Him creates love in our hearts, and then the heart will do under the impulse of love what it could not be induced to do under any other power.

If we have then at any time tried to warn our hearts to energy and power, and if we have found ourselves active in duty but wanting in real heartiness, let us apply to God for more of His holy spirit to supply our need. In vain will we turn to any other source. In vain will we devise methods of our own; the living principle will be missing.

Heartiness in the service of the Lord must be wrought. Heartiness embracing all service, and continuing in all service, must be the working of the holy spirit within our hearts. Those most hearty in service are those living closest to the Lord.

We may have the heart for action; but have we the faith and energy to persevere, and such other Christian graces, as are necessary to carry us through? There will come temptation to desist. Satan will endeavor to discourage us. He will represent to us our own weakness and the enemies' strength; just as he did to David by the mouth of Saul, when he was about to attack the Philistines.

Go In His Strength

We remember the zeal of Peter in his desire to go to Christ upon the water; but when he saw the great waves, his faith proved to be small. He was hearty also when he said, "though all men be offended because of Thee, yet will I never be offended." In the case of David there was no failure. We know how Peter failed. The remedy for our weakness is to be found in the verse under consideration. "I will go in the strength of the Lord."

We notice the faith and determination in service for God as exemplified in Moses, Elijah, Shadrack, Meshack, and Abednego, in Daniel, and in many others of the Old Testament. And coming again to the New Testament, we note how Peter and John, when brought before the high priest and his kindred showed their determination in action. "We cannot but speak the things which we have heard and seen."

So dear brethren, if we see our way clear as to the duty of action, let us determine to advance in the strength of the Lord. If we separate ourselves from divine power we come under the depressing influence of our own weakness, and we might be tempted to retire from active service. The remedy for this is to always bear in mind in whose name and strength we originally set out; that we had said, "I will go in time strength of the Lord God." We thus ascribe all the praise where it is due.

MEMORIAL SERVICE AT PASTOR RUSSELL'S GRAVE

CHARLES TAZE RUSSELL (1852-1916)

The desire to visit the grave of Brother Russell was no evidence of man-worship, but rather an indication of appreciation on the part of the friends gathered at the convention of the fact that the



Pastor Charles Taze Russell

Lord greatly used our beloved Pastor as His servant to restore to the Church the precious truths of the divine plan; also that the friends appreciated the self-sacrificing zeal and devotion by which the truth was dispensed through that faithful one.

The weather was extremely inclement, so much so that the service as planned for at Brother Russell's grave was cancelled. However a great many of the friends motored out to the cemetery, and during a brief lull in the storm a group of them joined in singing some of the hymns that were most precious to Brother Russell. Doubtless many recalled his faithfulness, and resolved that like him, they would seek to be more diligent in their effort to walk in the narrow way, and to lay down their lives to the glory of the Lord and the blessing of his people.

3:30 P. M. Praise Service. Solo by Brother Sharp, of Pittsburgh, "One Sweetly Solemn Thought."
Duet by Brother and Sister Dietrich, of Flint, Mich., "Sweeter, Sweeter, Every Moment."

Brother Hoeveler's Discourse was preceded by the singing of hymn No. 233.

"THE ATONEMENT DAY"

By Bro. J. H. Hoeveler, New York

YOU have just returned from a visit to the tomb of our beloved Pastor Russell. No doubt you noticed it is located in a lonely spot on the hill, apparently forgotten by the world. Well, like his Master, he was in the world but not of it. The world saw no beauty in the Lord Jesus, they crucified Him. And some would have gladly crucified Pastor Russell. If the world had known Pastor Russell you now would see some great memorial in his honor, erected here in Pittsburgh.

In approaching the subject for today's consideration, we must remember that it was God who spoke to Moses, giving him the most minute instruction for the building of the Tabernacle in the Wilderness; saying, "See that thou makest it according to the pattern given you in the mount." Any carelessness meant instant death to the offender.

The apostle tells us that these things were given for our instruction, that they were an example of "better things to come." Now if God was careful in giving the type should we not expect Him to reveal the meaning of these things to us for whom they were specially intended? I believe that He chose Pastor Russell as that special servant to explain the meaning to us.

The Day of Atonement was observed annually by the Jews to make an atonement for their sins, so that God could deal with them during the ensuing year. One thing to be especially noted is that the high priest's name was the only one mentioned. He apparently did all of the work on that day himself. This we believe teaches that in the anti-type our High Priest Jesus does all of the sacrificing. We present ourselves, He does the rest.



Bro. J. H. HOEVELER, New York

Aaron was clothed in a plain white robe, the robe of sacrifice. The first offering was a prime bullock, a perfect animal. It was brought into the court. This animal represents the Lord Jesus at the age of thirty, a perfect man. He came to Jordan to symbolize His consecration to do the will of the Father. "Lo, I come, as it is written in the volume, to do Thy will, O God."

He then was immersed by John; and as He came up out of the water the holy spirit was poured out upon Him. There the heavens were opened to Him; His mind was illuminated so that He could understand the Scriptures; and straightway He went into solitude to meditate upon the prophecies concerning His future course. He saw the way of sacrifice leading to Calvary.

The Court of the Tabernacle represents the condition of justification or of being right with God. Jesus was always in that condition. Aaron killed the bullock representing the death of the humanity of Jesus. From that moment the human mind, hopes and aspiration were steady, and the Father looked upon Him only as the "new creature," represented in the High Priest Aaron.

Incense -- Two Hands Full

Then Aaron took a golden censor, some fire from the brazen altar, also his two hands full of incense beaten small; and then, passing beneath the door of the Tabernacle into the Holy, he placed the censor upon the Golden Altar, and sprinkled the incense on the fire, making a smoke that penetrated beyond the veil into the Most Holy and covered the Mercy Seat on the Ark of Testimony.

The incense we believe represents the perfection of Jesus. Two hands full of incense, signifies his utmost ability; the fire pictures the persecution brought on by His faithfulness. His perfect obedience to the Father is represented by the smoke, a sweet smell to the Father.

The picture here is that of Jesus demonstrating His perfect obedience under fiery trials during His three and a half years of ministry. He was perfected as a new creature by the things that He suffered. He had to be perfect to be acceptable in the presence of God, when He ascended on high to present the merit of His sacrifice.

This fact was pictured by Aaron taking the blood of the bullock and passing beneath the veil into the Most Holy, and there sprinkling the blood upon and before the Mercy Seat. The blood of the bullock was offered up for the high priest and his house. In the antitype the blood of Jesus is first offered for His body, and for all who are accepted and begotten of the spirit during the Gospel Age, constituting "the household of faith."

The fat of the bullock was burned on the Brazen Altar. A bullock having much fat fitly represents the zeal of the Lord Jesus in the hands of the Father. The smoke ascending from the burning was a sweet savor to the Father. The hides, hoofs, horns and carcass of the bullock were taken outside the camp and burned. This was undoubtedly very disagreeable to the camp, who represent the world, and gives us a picture of the manner in which the world looks upon the sacrifice of Jesus. The life and death of Jesus are barely mentioned in the histories of the world.

The Two Goats

Now we come to the offering of the two goats. These goats seem to have caused much trouble among the Lord's people. Two goats were taken from the congregation, brought into the Court, and offered before the Lord at the door of the Tabernacle. The two goats represent all who turn from sin and approach the antitypical tabernacle desiring to enter the condition of holiness as represented in the Tabernacle. The High Priest Aaron standing at the gate, pictures Jesus accepting those who come to Him in consecration. He said, "I am the way; no man cometh unto the Father except by Me."

Aaron offering the goats at the door of the tabernacle pictures Jesus offering the church to the Father; these are accepted and begotten of the spirit. Thus far there is only one class pictured. And right here belongs Romans 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul, in other words, is saying, "Now by the grace of God you have come this far, so go on and

carry out your covenant of sacrifice.' All do not do this, as shown in the next feature of the atonement day program.

Aaron now cast lots, one for the Lord and the other for the scapegoat. "Then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the vail; and do with that blood as he did with the blood of the bullock, and sprinkle it upon and before the mercy seat." This blood was uttered "for the people." (Hebrew 9:22.) The Apostle tells us that almost all things are "by the law purged by blood; and with-out shedding of blood there is no remission. It was therefore necessary that the patterns of things in heaven should be purified by these; but the heavenly things themselves with better sacrifices than these."

One Sacrifice

We note here that all things that were done to the bullock also were done to the Lord's goat. The blood was taken into the Most Holy and sprinkled upon and before the mercy seat, and the fat was burned on the brazen altar. There was very little fat on this animal, in comparison with the bullock; indicating that the zeal manifested by our Lord the service of the Father was much greater than that of His body the church.

The horns, hoofs and carcass of the goat were burned outside the camp, and had the same significance as the burning of the bullock. The Lord's people are to suffer like their Master; "If we suffer with Him we shall also reign with Him." "To hint that overcometh will I grant to sit with Me in My throne."

The killing of the Lord's goat represents the death of the body or church of Christ. They give up their human will, and all earthly rights; and henceforth they are recognized only as members of the body of the High Priest. And ever as Aaron on the Atonement day personally offered up all the sacrifices, his name alone being mentioned; so Jesus our High Priest offers up His body members during the Gospel age. It also is indicated repeatedly in the Scriptures, especially in the burnt offerings that the sacrifice of Jesus and that of His body are looked upon by the Father as one sacrifice. Two rams were used for the burnt offering. They were cut in pieces and placed all together upon the altar and burned, thus showing the oneness of the sacrifice of Jesus and His church.

In the Holy we have access to the shewbread upon the Golden Table. Only the priests were allowed to eat of it. "Man does not 'live by bread alone, but by every word that proceeds out of the mouth of God." We now enjoy the light of the Golden Candlestick, the light of the holy spirit. "As many as are led by the spirit of God, they are the sons of God." -- Romans 8:14.

Acceptable Prayer

Incense was daily upon the Golden Altar, a sweet odor to the Father. Thus is shown the prayers that are very pleasing to the Father. Consider the millions of prayers that are uttered, that are not offered in the proper manner. The Pagan has a prayer wheel. That seems rather crude, but it is no less acceptable than are the perfunctory prayers of many who claim to be Christians.

I knew a man who attended Mass every morning. First of all he knelt down and kissed the floor, then proceeded to say his Rosary -- a string of beads upon which to count the number of "Our Fathers" and "Hail Marys" -- about 50 of them. He wanted to pray faster, as every Rosary said meant to him a year's release from the pangs of Purgatory so he repeated, "the same, the same, the same."

Well, how about our payers? Are they always properly offered?

The disciples asked the Lord one day, "Lord, teach us to pray," He then gave them the Lord's Prayer -- a very short one -- and exhorted them to pray in that manner. But not by many prayers should we expect to be heard. Some of the brethren pray too long. Some time ago a brother gave a splendid public talk, one of the best I have ever heard; but he ruined the whole effect on the audience by a long concluding prayer, repeating much that he said in his talk.

The offering of the bullock and of the Lord's goat on the Atonement day constitutes the "sin offering" as stated in Leviticus 16. Paul also tells us in Hebrews that only "those animals whose blood was taken into the Most Holy" are the sin offering. The sin offering of Leviticus 16 is a picture showing how the merit of the Ransom sacrifice is to be applied, -- first to the church during the Gospel age, and then released for the world during the Millennial age, when all may "come and drink of the waters of life freely."

The Scapegoat

After the sin offerings were completed the High Priest placed his hands on the live goat and confessed over him all the iniquities of the children of Israel -- all their transgressions and all their sins -- and then sent him away into the wilderness. The class represented here are not disloyal, but for various reasons they hold back from carrying out their consecration.

The Lord has arranged a way of escape for this class, but it is through "great tribulation" They have given up earthly rights, their humanity must be destroyed. Like the scape goat, they go out into an unfriendly world where they wash their robes in the blood of the Lamb. -- Revelation 7:14.

They stand before the throne with "palms" in their hands, indicating that finally they have gained the victory; but they have lost a place in the throne, to which they were called.

There is only one call during the Gospel age -- a call to be saints and joint-heirs with Jesus Christ. (Galatians 3:27-29.) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

This class represented by the scapegoat are no part of the sin offering, but they do make an atonement for the sins committed against the church during the Gospel age. The Jewish nation was required to make an atonement for the sins committed against the prophets.

Jesus said that all the righteous blood from Abel down to Zachariah would be demanded of them. Atonement was made at the time of the destruction of Jerusalem and of the dispersion of the nation.

Many sins, partially willful, have been committed against the body of Christ. The scapegoat class – a great multitude gathered from all peoples, nations and tongues during the entire Gospel age – will atone for those partially willful sins against the church. However, as shown in the Tabernacle, the Lord will deal specially with this class, after the last member of the body of Christ has finished his course -- in the greatest time of trouble that the world has ever known, spoken of by Jesus in the 24th chapter of Matthew.

The Burnt Offering

After the sacrifices were offered and the scapegoat had been sent into the wilderness, the High Priest changed his garments of sacrifice to those of glory and beauty, and then offered the burnt offering, consisting of a ram for the bullock and a ram for the Lord's goat, which Pastor Russell taught was another proof of the oneness of the sacrifice of Christ.

The Tabernacle pictures have been a source of great comfort and strength to me. To my mind they teach the way for us to follow in the footsteps of the Master. I measure the various theories and teachings that mine to my attention. If they are not in harmony with the Tabernacle I cast them aside, for there is no light in them. As Moses was a special servant in the building of the Tabernacle, so Pastor Russell was a special messenger used by the Lord to interpret it for us.

THE HOME OF GOD'S SERVANT

Between the afternoon and evening meetings, many of the friends who desired to see the old quarters that had been occupied by Brother Russell and his helpers in the day when the building was truly the "Bible House," were shown through the rooms above the meeting hall by Sister Cora Kuehn Sundbom, who, by her graphic description, gave us a very vivid picture of where our dearly beloved pastor had eaten and slept, studied and prayed. Changes, we understand, have taken place in the layout of the rooms, but Sister Cora recalled just exactly how everything HAD been—where each article of furniture had stood, where the Bethel meetings had been held, etc. Many who had never had the privilege of being acquainted with Brother Russell -- some of whom had come into the truth since his death -- said they now felt more personally acquainted with him, after seeing what had been his "home," and hearing those intimate little touches about his home life there with those dearly loved associates of his. There was a sermon preached by the memories that were recalled during the visit to those rooms. Truly, it may be said, his memory lingers on!

4:45 -- Praise and Song Service,

Hymn by congregation, "Praise the Lord, I Glory in It". Tenor solo, "I Know That My Redeemer Lived'," by Brother Glenn, of Ohio. Quartet, "The Old Rugged Cross" -- Brother Glen, of East Liverpool, Ohio, Brother Bridges, of Lynn, Mass., Sister Van Horn, of Pittsburgh, Pa., and Sister Walker, of Orillia, Ontario, Canada.. Solo, "Have Thine Own Way, Lord, - -Brother Bridges. Conclusion, hymn No. 34, by the congregation.

7:00 P..M. -- Discourse by Brother Irving Foss of Chicago, preceded by the singing of hymn 333.

"REBUILDING THE WALLS OF JERUSALEM"

By Brother Irving Foss, of Chicago

JUST as we look forward to the attendance at a convention of the Lord's people, we can be sure the Israelite indeed looked forward to going up to Jerusalem which was the center of all that the Jewish people held dear to their hearts in the things that were really worth while. It represented to them the

By Brothe Irving Foss, of Chicago



meeting place of themselves as a race, where the religions rites and ceremonies of the worship of the true God took place; it was their pride and glory aid even when the location was desolate and they were captives in Babylon, it lost none of its glamour to the Jew who still looked for the fulfillment of the Abrahamic promises and the coming Messiah.

We are not treating our lesson today from the standpoint of a type or shadow; being fully aware that there is a temptation, as we see the beautiful types in the "Tabernacle Shadows" and elsewhere which are fully authorized in the Scriptures, to make a type of every Biblical character and incident. The practice of making types not specifically justified by the Scriptures is very apt to lead one far astray, and often leads to the position of "judging" our contemporaries.

On the other hand many incidents and characters may be used for our edification and upbuilding, to illustrate principles as we compare our experiences and our relationship to the Lord with those of the Bible characters which we may consider. It is from this standpoint that we consider the lesson or today.

In principle the Lord's truth, His dealings with His people, and His attitude toward sin and unrighteousness, while having special application at specific times, do not change; for He is the same yesterday, today and forever.

Target of the Ages

Cities of old were often besieged but Jerusalem probably has beet the object of attack, or has beet taken, more times than any other city of history. The city itself was demolished at least twice; the Temple was desecrated and used for heathen worship, and was destroyed by fire; the walls were attacked with battering rams, and section: were completely torn to the ground the gates of the city were burned and in spite of all this, the city means so much to zealous Jews that they would again take up the task of rebuilding their beloved and Holy City.

It is with this rebuilding under the leadership of Nehemiah, as recorded in the book of Nehemiah that our lesson today deals. In the comments in the "Bible Students" Bible will be found an application of the 13 chapters of Nehemiah, but we believe that many other are perhaps more personal application; may be made that will be interesting, as well as helpful to us in appreciating the Lord's care and guidance of His people.

We suggest briefly several applications, in order that as we proceed with the lesson you may readily make appropriate applications in connection with your individual experiences in the pilgrim way.

Lessons for All

First, let us keep in mind the glory of the city, its attacks, destruction, downfall, rebuilding, and renewed glorious state. Likewise the human race, representatively in Adam and Eve in the garden of paradise, was once in its perfection; but under the temptation they succumbed, and have traveled the downward way. Perfection of life after the Millennial Age will be more glorious and on a grander scale than anything preceding it.

Secondly, as we view the Israelites, even in the favor and blessing of God, note they fell prey to the attacks of the enemy and are a scattered and broken people. But they will be restored to favor and covenant relationship with the Lord.

Thirdly, we see how perfection gave way to temptation in connection with the Church. Established in purity and righteousness, it gradually became contaminated with error and sin; but from time to time the scattered true sheep of the Lord were reunited; and eventually, in the glory of the spiritual Kingdom, the faithful ones will be surrounded with the light and glory of the Lord forevermore.

The individual Christian's experiences are also shown, in that first he must recognize his sinful condition, his need of a redeemer, and that through the means provided he can come into the relationship of a son and child of the Lord. Likewise, the fall and rise of various stages and parts of the Church all through the age -- during the Reformation, and in our own time -- are very fittingly illustrated.

Before proceeding to a more detailed consideration of the Biblical account, we should like to give an illustration of such an application during the Reformation period, which also carries certain interesting chronological data worthy of mention here. Thirteen years prior to Nehemiah's efforts Ezra attempted a similar work, but was relatively unsuccessful in attaining the full objective. The dates given here, like other historical and Biblical dates, are not agreed upon by all commentators; but for our purpose this is not a vital consideration.

A Seeming Parallel

The commission to rebuild the city was given Nehemiah in 454 B. C. from whence we date the seventy weeks of Daniel's prophecy, a period of 490 years, ending in 36 A.D. Daniel's prophecy foretold the coming of the Messiah and His cutting off. It also revealed that actual justification would be possible through His blood, as contrasted with the typical justification by the blood of

bulls and goats. Inasmuch as 1881 A. D. parallels 36 A.D., and dating back 490 years from 1881 to get the corresponding date 490 years prior to 36 A.D., we come to 1391 A. D. -- the time when Huss continued the work begun by Wycliffe, and Nehemiah would represent Huss. Regarding Wycliffe's experience, we find some very interesting comments; namely, that Wycliffe's spiritual earnestness was shocked by the spectacle of two popes, each claiming to be the sole head of the Church, each labeling the other as antichrist. (How convenient!)

To Wycliffe the year of the great schism, 1378 A. D., was the crucial year of his life. (When one's faith receives such a shock it is indeed a crisis.) He first urged that both popes should be set aside, as having little in common with the Church of the holy God. From this position of neutrality he quickly passed into one of antagonism to the Papacy itself. Wycliffe began in earnest the translation of the Bible into English, and soon took the next decisive step by an open attack (forced upon him by his studies of the Bible) against transubstantiation; and afterwards in nearly all of his writings, he introduced in some way his views upon this subject.

Doubtless Wycliffe considered the Papacy to have been the "Lord's organization," and it was no doubt a very serious experience in his life when he was forced to conclude that such could not be the ease. The test, however, rather than driving him away from the Lord, was but the means of lifting him higher, step by step, and nearer to the Lord.

Before going specifically into the account in Nehemiah we also would like to call attention to what we shall consider to be our "golden texts." In chapter 4, verse 14 (Nehemiah 4:14), we read: "Be not afraid, remember the Lord." What a precious thought is contained here for us! Also in Nehemiah 9:17: "THOU art a GOD ready to pardon, gracious and merciful slow to anger, and of great kindness." What comforting words of assurance! And in Nehemiah 9:19, "To give light in the way that we should go." If we get nothing more from this lesson, these three texts are well worth our time and study.

Nehemiah's Story Applied Now, proceeding to the Nehemiah account: in Chapter One, we see that the first essential, before Nehemiah can do anything, is for him to recognize that the city is desolate, that the walls are broken down, that the gates have been burned; that there is only a remnant of the people remaining, and that they are in great affliction and reproach.

In making application, we see that the first essential is for us to recognize our undone condition -- as individuals, and as the Lord's people in general -- and then we can, as Nehemiah did, pray to the Lord that He may open the way that His will may be done. Nehemiah continued in the attitude of prayer, and it was four months before he received any outward evidence that his prayers were heard. When we recognize weakness and shortcomings, when we see our structure of truth being attacked and broken down, let us "take it to the Lord in prayer; in His arms He'll take and shield thee, thou wilt find a solace there."

Note the elements in Nehemiah's prayer: acknowledgment of God, confession of sins and shortcomings, and claiming God's promises.

In the 2nd chapter Nehemiah determines to rebuild the city, with God's help, and takes advantage of all the helps the Lord provides by the hand of the king.

Chapter 3 relates how all the Jews at Jerusalem had a part in rebuilding, thus illustrating the need of every member in the body of Christ and how individually we need all of the fruits and graces of the spirit to transform ourselves into the image and likeness of our Master.

Attacks from without are illustrated in the 4th chapter and attacks from within in the 5th chapter. Temptations in the guise of reasonableness and moderation, and various stratagems of the adversary, to deceive if possible the very elect, are pictured in chapter 6.

The successful accomplishment of rebuilding the walls in the incredibly short time of 52 days, recorded in chapter 7, may represent our growth, attainments, spiritual progress, freedom, and review of restoration of covenant relationship with the Lord, and reassurances of the truth. The necessity of studying the Lord's Word reverentially and with appreciation thereof, is emphasized in chapter 8.

Chapter 9 is an outstanding one. in that it recounts the leadings and mercy of the Lord. Let us learn to count our blessings, name them one by one, and see what great things the Lord hath done. Read this chapter, and experience how the Lord's Word draws you closer to Him.

Chapter 10, verses 28 to 31 and 35 (Nehemiah 10:28, 31, 35) emphasizes and renews our consecration to the Lord and covenant relationship with Him. And in chapter 11 the placement or allocation of various classes and families fitly illustrates our proper estimation of other members of the Body and the various fruits and graces of the spirit.

Thankfulness to God in everything, and joyful acknowledgment of His goodness, is the lesson in chapter 12. And, last but not least, chapter 13 shows the importance of constant diligence and vigilance in maintaining the progress already made, in keeping old sins and habits from gaining supremacy. "Be thou faithful unto death, and I will give thee the crown of life," is the lesson.

8:00 P.M. Discourse by Brother P. L. Read, of Indianapolis. Ind., preceded by hymn 165

"BY LOVE SERVE"

By Brother P. L. Read. Indianapolis, Ind.

Our subject is based on the Parable of the Laborers in the Vineyard. -- Matthew 20:1-16.

This parable is confessedly one of the most difficult of the New Testament scriptures. Here are men hired, some at six o'clock in the morning, some at nine o'clock, some at noon, some at three o'clock in the afternoon, some even at five; and yet at six o'clock, when they come to be paid off, they all received the same wage. Instinctively we feel that that is not fair; we feel that those who have borne the burden and heat of the day ought to have been better paid than those who entered the vineyard in the cool of the evening. Nor is the wrong done to our sense of justice at all mended, when, to vindicate his conduct, the good-man of the house begins to talk of his right to do what he will with his own.

Indeed, for one to conceive of God as saying, "May I not do as I will with Mine own?", or, "Simply because it pleases Me to do so, I will give unto these last even as unto the first," is but a new shock to our sense of justice, to our faith in the equity of His rule. Like Abraham of old we believe that the God of all the earth cannot but do right. We have been taught to conceive of Him as actuated by love, not by caprice; as rewarding service according to a law divinely just, and not according to the uncertain impulses of an arbitrary self will, and we are at a loss to know how to attribute such conduct, or such defense of his conduct, to the God Whom we believe to be absolutely just and full of grace. "He cannot be less just than we are," we say; "He must be far more just; and therefore there must be meaning in the words which we have not yet fathomed, a meaning which, when once we find it will be seen to be in harmony with our loftiest conceptions of His character."



Brother P. L. Read

Consider the Context

To understand this parable, it must be studied, like all scripture, with reference to its context. And to do this, in the present instance, it is necessary to go back to the previous chapter. There we read the story of the rich young Ruler who came to Jesus to know how he might become perfect, and who went away sorrowful, because he was not yet ready to follow the Son of Man in His path of sacrifice and lowliness. But if he was sorrowful as he went away, can we suppose that Jesus, who loved him, was not sorrowful to see him go? -- that He did not yearn over him, and pity him, and long to bring him back? We may be sure that He did, for He at once began to make an excuse for him. Turning to His disciples He tells them, lest they should judge the ruler harshly, how hard it is for rich men to enter the kingdom. But instead of manifesting the Master's spirit of love and tenderness they are thinking only of themselves. "We have left all, and followed Thee," cries Peter, "What, then, shall we have!"

Although out of sympathy as these words were with our Lord's mood, He nevertheless replied with infinite grace. But He followed up His gracious promise with a warning and a parable. "No man hath left all for My sake and the gospel's but shall receive an hundred-fold now, and by and by life eternal, but many first shall be last and last first, for the kingdom of heaven is like unto a man that was a householder who went out early in the morning to hire laborers into his vineyard."

Selfish vs. Loving Service

In this warning and parable it was as though our Lord had said to Peter: You and your brethren have indeed left all to follow Me, have no fear of your reward. You shall receive it to the uttermost farthing. You were amongst the first to enter the vineyard, and you work in it as well as you know has,. You have done much and well. You are bearing the heat and burden of the day, and when evening comes you shall in no wise lose your reward. You shall have a full day's wage. But while you labor in My Father's vineyard and employ your time and talents in His service and Mine, are you thinking only of re-ward, only of how much you may get by serving Me? Well you shall have even more than you hope. But there are many not called yet who will come to Me by and by. These may show a nobler spirit. They may serve from love, and not merely because it is part of the contract. And these last, -- will it not be lust that these should be put on a level with you, or even be preferred before you, if you retain your mercenary and servile disposition?"

That this warning, that many first shall be last and last first, is the key with which to unlock the teaching of this parable is, I think, abundantly clear from the fact that after relating the parable our Lord repeats the warning: "So" says He, "the last shall be first and the first last." We may be sure that in these two sentences, or rather in this one sentence with which the parable both opens and closes, we have its key, or our Lord Jesus would neither have laid it so conveniently to our hands, nor so emphatically called our attention to it.

The Application

And now that we have the parable before us in proper relationship to its context, let us spend a few minutes in seeing how it may be applied. In doing so we must remember that with this parable, as with all parables, it is not possible to make every little detail fit precisely. However its main lesson should not be difficult.

Out of many applications which the parable may have there are three which especially appeal to me as having merit. In the first place note how well it fits the base of the young Ruler whom Jesus loved. We love him, too, do we not? A rich man, yet not spoiled by his wealth, a zealot for the law, yet bent on learning more than the law could teach, a young man, and yet modest and teachable, -- we do not think it strange that he found it hard to give up 'great possessions' all at once, and to become a homeless wanderer, even that he might become perfect. It irks and grieves us to think that he should have gone away from Christ. We cannot easily persuade ourselves that he never came back.

Nor need we try. In our Lord's rebuke to Peter, "But there are last who shall yet be first," we have at least a hint that he who went sorrowfully- away came joyfully back. Indeed, as we ponder the passage it is difficult to escape the conclusion that our Lord Jesus, yearning with love and pity for

the sorrowful young Ruler, was comforting Himself with the thought that the would come back by and by. That seems to me the reason why He harps and lingers on the thought so long. First, as the Ruler departs, He says: "Well, well, there are last who will yet be first." Then He tells the story of the laborers in the vineyard, and again, when He has told it, He reverts to the thought with which He had started: "So shall the last be first, and the first last."

Another Lesson

A second illustration of the main essential, teaching of the parable may be seen in the case of the Jews. Their nation was the first to be called into God's service, centuries before the Gentiles were invited to labor in His vineyard. And taking them as a whole, excepting only a few men and women of faith and vision among them, the Jews, who before entering his vineyard, had contracted, covenanted, agreed with their Householder for a definite wage, did their work in the spirit of hirelings. The ruling motive of their service was the reward. When they heard that God had shown His grace to the Gentiles also they were offended. It was intolerable to them that the uncovenanted Gentiles should be placed on an equality of privilege and favor with them. And rather than continue to work with the late-called Gentiles they left the vineyard. Here, then, were first who became last. Was it unjust that they should be among the last? Was it God who put them last, or themselves? Surely it was themselves, for they might have remained among the first; -- did not St. Paul, although a Hebrew of the Hebrews, become the foremost Apostle of the Christian Church?

Compare with theirs the case of the Gentiles. They weren't even permitted to enter the vineyard until the seventy weeks of special covenant favor which God had made with the Jews had expired. They stood idle in the market place. If any should ask them why they remained unemployed so long they might truthfully reply: "Because no man hath hired us. We were there in the marketplace, at least a good: many of us were, blindly groping after God, if haply we might find Him. Christ Jesus, He Whom Israel rejected, was our desire, although we did not then know even His Name." Was there any in justice in calling Gentiles from the market place, in which they waited with longing hearts, into the vineyard in which they rejoiced to work?

And now that they are in the vineyard they serve as sons and not as slaves, from love and not for hire; if they love their fellow laborers and grudge them no good that befalls them; if they love even the Jews who have left the vineyard and try to win them back, -- is it not meet and right, that, though the last called, they should be ranked among the first in God", service? and before those who were first, but have become last? Is the parable difficult now? Can we not see the Divine equity which animates it, and rejoice that even unto these last God grants the same grace as unto those who were earlier called!

Application to Ourselves Now

But the chief value we may derive from this parable lies in it, application to ourselves. And I think you will agree that its lesson has been very aptly stated by the Apostle in Galatians 5:13, "By love serve."

Yes, it is not the amount of service we accomplish in our Lord's vineyard that matters in His sight, but the spirit in which that service is performed, the motive that underlies our activities in His

cause. The true lesson of the parable is not a new one; -- it is the lesson which we have met many times before in the school of Christ, the old lesson of faith, and hope and love. By love, therefore, let us serve both

God and man: Instead of being conscious of any service we have rendered; instead of boasting how much we have done, and dwelling in our thoughts on the recognition and reward we ought to receive for it, let us trust that, whatever men may do, God will do whatsoever is right by us, and rejoice that, whatever our wage may be hereafter, here and now we have had the honor and reward of being called into His service. Let us love all men, especially the household of faith, and by sympathy in their joy, become partakers of their re-ward.

THIRD DAY, SUNDAY, OCTOBER 28

Brother George M. Wilson Chairman of the Day

9:30 A. M. -- Praise and Testimony Meeting.

Singing led by Brother Glen. Opening hymn, No. 131 Opening prayer by Brother Schull, of Columbus. Ohio. Testimony meeting conducted by Brother Poe, of Cincinnati, Ohio.

Brother Poe --

Dear friends, I am happy to be able to conduct this meeting this morning; and I might explain why. I feel this morning that we can concur in the thought that we have the greatest faith in all the universe, that we are the Lord's people, that we have the greatest hope of any creatures in the world, and we have the greatest message that anyone has ever had the privilege of proclaiming. Before we read our text, let us sing hymn No. 91.

The text for this meeting is Isaiah 61:1, 2: "The spirit of the Lord God is upon me; because He hath anointed me ... to comfort all that mourn . . . to give them beauty for ashes, the oil of joy for mourning."

How unpleasant it would be if the Lord had called upon us to go out and tell the world of mankind that they are doomed to an eternity of torture, or that they are to eternally experience some other great unpleasant feeling mental torture, if not physical. But we can rejoice and praise our God for this privilege of going forth and telling those who mourn, of the blessings which our Heavenly Father has in store for those who will accept the blessings on His terms. In connection with this text we also think of another one from Isaiah, which speaks of the feet members -- "I low beautiful upon the mountains ... are the feet of Him that saith, thy God reigneth!"

I think that everyone present here this morning is privileged to take part in this great proclamation. This is to be the last testimony meeting of this convention. I am sure that there are a number who would like to testify, therefore I will not take up any more of your time; but remember, it's a "praise and testimony" meeting. Who will he first?

Bro. Johnson, of Duquesne, Pa. --

I would not feel blessed, satisfied or happy if I did not make at least some slight effort to express my appreciation, my happiness, my gladness and joy on this occasion. I would not want to be egotistical and claim that text for myself alone very strongly; but I believe I can say that the spirit of the Lord God is and has been upon US during these three days here. I feel that I owe an expression of personal thanks to each of these brethren and sisters who have come from distances to meet with us in this convention. I certainly have been richly blessed in your presence, and I believe that these will really always be "Red Letter Days" in our Christian experience. Let us try to make this convention an epoch in our Christian life.



Brother George Wilson

From it we should take a real, new, decided, determined stand for the Lord, for His Truth and for righteousness!

Bro. Lutz., of Jackson, Mich. --

Brother Johnson has expressed my sentiments. I too feel that I would not like to leave this convention without telling the dear friends of Pittsburgh and vicinity how much this convention has meant to us; for this is our first convention as an independent class. We thank our Heavenly Father, and the dear friends that have made this convention possible: and we ask an interest in your prayers, that as we go out fighting this good fight of faith, up in Michigan, that your prayers may be with us.

Brother A. F. Stanford, of Donelson, Tenn., -- Dear friends, it certainly gives me great pleasure to be with you. Enroute up here on the train I meditated and tried to visualize what this meeting would be like. This is really the first convention of this particular kind that I have ever attended. In my prayers I asked that I might receive a blessing, and I have been We to see undeniably the Lord's leadings and guidance; and I have truly received a blessing.

Dear friends, as I see I have no fight with anyone of different opinions. We can all have that privilege, I think but we have an obligation, personally, to fulfill between ourselves and our Maker, because of the Truth and the responsibility that has been put upon us. I feel that surely if there is a time when the people should have a knowledge of present Truth and understand the signs of the times it is certainly right now. One brother told me. "I feel rather discouraged. We put out something like 4,000 tracts, seemingly without a response." Dear friends, it might be that it would encourage you some if I explain a little card system that I have been using; and if I might have a few minutes I will be glad to do so. I get out a one-cent post card and on this card I have printed:

ARE YOU INTERESTED IN BIBLE STUDY? A TESTIMONY

You have observed through the public press that in the face of all the great depression, suffering and distress new upon the world, most all nations are preparing for another war. You owe it to yourself and family to know the reason for the approaching conflict. Only God through His prophets could foretell these conditions.

DO YOU KNOW that the Clock of the Ages is surely striking the hour of our Lord return to establish a righteous government right here on earth? -- Daniel 2:44; Isaiah 9:6.

DO YOU KNOW that by Adam's disobedience, Paradise (man's earthly home) was lost? -- Genesis 3:24.

DO YOU KNOW that all God's holy prophets spoke concerning the restitution (or restoration) of the earth back to a Paradise condition? Acts 3:19-21.

DO YOU KNOW that there will be only a little flock in Heaven (Luke 12:32), and that these will reign with Christ 1000 years at His second advent? -- Revelation 20:6; Revelation 14:1-3; 2 Corinthians 6:2.

DO YOU KNOW that the Judgment Day is a 1000 year day, and that the majority of the human race will live hereon earth, which will be paradise Restored, after the resurrection of the dead? 2 Peter 3:8; Acts 3:19-21; Micah 4:3, 4; Hebrews 2:14; Isaiah 11:4-9

DO YOU KNOW that Satan will be bound for 1000 years during the Judgment Day (Revelation 20:21), and that the hope of lasting peace lies in the establishment of Christ's Kingdom, right here on earth, as mentioned in the Lord's Prayer -- "Thy Kingdom come, Thy will be done in earth it is in heaven"

DO YOU KNOW that in the last 25 years many prophecies have been fulfilled which have not formerly been understood, which prophecies indicate we are living in the end of the age, as foretold by the prophets which would usher in Christ's Kingdom? -- Daniel 2:44; Job 19:26, 27 Psalm 60:21.

I will loan you a wonderful non-sectarian, 360-page book explaining the Divine Plan of the Ages, which I will send to you on request, postpaid. You may keep, read and prove each Bible reference and return at your convenience. No charges, no obligation just a missionary work. Address,

Dear friends, I do this work county by county. In Murray County, Tenn., for instance, there are about 4,000 boxes, and I have 4,000 cards printed and mail them out. Although personally I am quite busy, yet I can do this, and the wife and also others that work on the farm can help. I have these cards printed very cheaply. I feel that since we know these things, it is up to us to get busy and let the people know about them in some way. We should not hide our light under a bushel. But I see so many friends who once were so strong in the faith, and who now are ready taking no active part in the Lord's service.

Now, your question is, "What results do you get Well, I have been buying these first volumes, and we put them out really by the hundreds: that is, loan in this way. Some of them come back and some do not. We have letters from many people. A lot of them don't understand what it means, or why it comes to them. But it really is a good way to get the Truth to the people, when one cannot go out personally. We hear from quite a goodly number of people, saying they are so thankful that they have gotten hold of this "Divine Plan of the Ages." And saying that it is helping them to understand the Bible as they have never understood it before.

As I have said, I take it county by county, and I don't cover the same territory twice. As I see it, we certainly should not go along and think, "Well, there is nothing to do." I believe if the time was ever ripe for the people to understand things it certainly must be now, and if we are ever to give a testimony in the name of our Lord and Savior it certainly should be at this time. I also was privileged to use the radio for several months: and I will just give you an experience to show you how sometimes one may become discouraged, when they don't know what results they are having:

I had a desire, after I had been on the air for awhile, to know how much territory it really covered; so I offered a reward of \$10 to the most distant person who would answer and give me the text I had used. I had answers from 22 different States. So dear friends, you can't tell. I used the radio about three months, then I had to give it up because the price got too high. I also had hundreds of

letters come in free in this particular call, showing that the people were listening. The letter that got the reward came from New Mexico. In due time when the Kingdom is being established they will be glad they heard this message. I ask a continued interest in your prayers. I realize that personally I could do no more than I do; but even in this small way we can be of some service, and I recommend this card system for others who are not able to get out and serve otherwise.

Bro. W .J. Davis, of Boston, Mass. --

May I second that motion! I am in favor of the brother's method. I have used that method myself for forty years. I have sent the first volume to China, India, Russia, and many other places. I have received letters from parties acknowledging receipt of it, if I never received a further answer, I feel well repaid. I have sent volumes to the Tuskegee institute, in Alabama, and colleges in many places; and to public libraries. I have found there have been results from those volumes in those places, and I agree with the brother that we should do something at the present time.

Pro. Peter Kolliman. of Wilmington, Del --

I come from the little State of Delaware. I would like to add my testimony, and I want to refer to the text again. For the spirit of the Lord God is upon me," etc. After yesterday's meetings I kept myself and my wife awake about half the night, thinking over the happenings of yesterday -- the things that we heard and the happiness that I know must have filled the hearts of many of you. I wish to relate a little experience, by way of contrast, so you will understand what I am talking about.

We came out of the Society about four years ago. We heard then of some friends who had been out of the Society for quite a while, but who were somewhat inactive. We said to them: Now friends, it seems that we in the IBSA were geared up in service about one hundred percent, while you have been geared down to nearly nothing. Now brethren, I said, let us compromise. We will slow down about fifty percent and you put on about fifty percent, and thus we can go along together. Everybody concerned seemed to be satisfied until we happened to call on some speakers from Washington, Philadelphia, and other places, and then, one who had so heartily agreed to the proposition at the beginning, didn't even meet with us any more. We had a poor little sister come to the store one day to help fold tracts; and this brother came in and looked at her and said, "When I was a child I talked like a child, and I did childish things." It broke the heart of that sister. Now, to hear Brother Read's talk last night is the happy contrast, and it thrilled my heart. We have needed your help and encouragement; but some gave us stones instead of bread.

I would have liked to have had you all with us one time not long ago, when Brother Hudgings talked down there in the "sticks" of lower Delaware. We had a testimony meeting sometime later on, and a talk of about twenty minutes by a middle-aged man who had been born and brought up in the Pentecostal church; and he told in his testimony how overjoyed he was because he had found the truth. Utter he came and brought another man with him; and that man also gave a testimony, praising God for the Truth that he had so recently found. Now remember, this was way down in the "sticks" where the truth has scarcely penetrated heretofore. And this same brother I first referred to, who stopped coming to meetings because of our "activity," was asked by another brother the other day why he does not come; and he said he feels the Lord is displeased with the class, because we

spend so much time telling the message to the world. But that good man from the Pentecostals, when he heard that, said to me, "Well, I pray that the Lord will not punish you because you brought this truth message into my home!" He was Baptized last Sunday.

Sister Foss, of Chicago. --

Brother Foss has already mentioned that the Chicago class send their greetings. 'I here we have Brother and Sister Ben Hollister, Brother Reed, Brother and Sister Morehouse, Brother and Sister Bell, and other old-timers you probably do not remember. Our class in Chicago is growing by leaps and bounds, and we are all so happy. You see I am trying to "sell" Chicago to you. I did the same thing in Saginaw, Mich., and got Brother and Sister Sundbom to come to the Chicago Convention on the 7th of October, and we had such a wonderful time. I want to tell you how much I enjoyed Brother Reach's talk last night. We did feel strangled and in bondage. Now that we have come away from those things, we are just more than rejoicing.

I want to remember all parts of the service -- the binding up of the broken hearts, and telling the good news of the Kingdom; and not forgetting all those who are walking with us; because, after all, we are going to live with them if we are all faithful. I ask an interest in your prayers that you specially remember the Chicago class, because we are new. We have not come to the crossroads yet. We are having a wonderful time and going to the same place you are, and we want to meet you all there.

10:00 A.M. Meeting opened with hymn No. 22, and prayer by Brother Poe. Solo by Brother Glenn, "More Love to Thee." \



Brother P. E. Thomson

Brother Wilson -- As Brother Thomson suggested, let us sing the first and last verses of hymn No. 21.

"WITNESSES OF HIS FULLNESS"

By Brother Paul E. Thomson

"And to know the love of Christ which passeth knowledge, that ye might be filled with the fullness of God." -- Ephesians 3:19.

THESE exact words are found only once in the Bible, and there is not much else there on this subject of "the fullness of God:" but that does not make the thought any less precious. In fact, it is the things that are most scarce, as diamonds for instance, that are most prized. There are passages that speak of the church as " His body, the fullness (the completeness) of Him that is filling all in all" (Ephesians 1:23); and other texts that likewise say to us, "ye are complete in Him, which is the Head of all principality and power." (Colossians 2:10.) In fact there are numerous passages of this kind to be found.

This convention, and every other convention, as well as our daily contact with "the saints," furnishes evidence that "God hath set the members, everyone of them, in the body as it hath pleased Him" (1 Corinthians 12:18); one member for this work and another for that, and perhaps no two of them just alike. What a queer and useless body it would have been if some of us could have our way, and could have made all the other members over to be just like us!

When His plans for us are all complete, and when we see every member working in perfect coordination with every other member, then we will easily understand that strange it has been by the seemingly experiences of the every-day life that "of His fullness have we all received." (John 1:16.) Having first, by His tender mercies, put down all insubordination in the members of Christ's body, He will next proceed by the rule of the "rod of iron" to bring in line the world of mankind, that eventually He may "deliver up the Kingdom to God, even the Father, that He may be all in all". -- 1 Corinthians 15:24, 29.

Paul's Humility

The apostle leads up to this tremendous thought of our being "filled with all the fullness of God," by telling us how small he feels --- "the least of all saints, the chiefest of sinners." The reason Paul could really feel this way about himself probably was because he could never forget that he was guilty of the blood of the first martyrs for Jesus -- yes, worse than that, he was the persecutes of Jesus. Yes, He had participated in killing members of Christ's body. Always there would ring in his

ears that voice: "Saul, Saul, why persecutest thou Me'?" Paul was not always talking about his littleness, but, rather he mentioned it only when there was real occasion for it. It is possible however for one to be so proud of his humility that; he can hardly sneak of anything else.

There are two excellent reasons why the apostle should allude to his unworthiness in this connection. First, he is making ready to mention a great privilege of service which he is enjoying, and he does not wish anyone to make the mistake of giving him any reverence on that account. Then there is another excellent reason . He does not wish the Apostle Paul to ever have a chance to forget, however wonderful his privileges, that he is still an "unprofitable servant."

This service he was preparing to mention was that he should "preach among the heathen the unsearchable riches of Christ." Preaching to heathen, to Gentile "dogs," did not sound so very wonderful in Jewish ears; but preaching the unsearchable riches of Christ to anyone is enough to make one proud, unless he shall he truly and fully under the protection of the divine power.

Now if Paul had dug out some of the queer ideas that have been "discovered" in our day, he would have been thoroughly ashamed of himself. But he was preaching of the things that no human brain could dig out, the "unsearchable riches of Christ," the things that are revealed only by the spirit; not even the brain of a logician like Paul could fathom their depths.

But this was not all of Paul's great privilege, for he adds, "and to make all then see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." No wonder this message had never been preached before. It had been hid where no power in the universe could discover it, until God should see fit to release it. At last the time had arrived to "make all men see." But we note that in the King James version of the Bible, the word men is in italics. The translators of this version placed some words in italics because they wished to play fair with us.

Example to Men and Angels

Many words were omitted in the Cheek and Hebrew of the original records, because the people who wrote and spoke those languages had a habit of leaving more of their thoughts to be guessed at than we do. Every time then that we see a word in italics, in our English Bible it becomes our duty to decide whether or not we think the translators were justified in putting it there -- whether it brings out the thought that originally was intended to be given, or whether, on the other hand, it changes, adds to or subtracts from, the originally intended thought.

Each one of us has the responsibility of deciding then whether or not to retain this word men in the text just mentioned. To me, its omission seems to give the apostle's real thought. His previous phrase had told us of preaching to men, but now he would tell us of a yet grander mission -- "to make all see." That would include angels, holy and fallen. What a privilege the apostle had, to have angels in his congregation! With what care he must have prepared those sermons that were to be preached to angels! With what circumspection he must have examined each detail; and how we would love to have those sermons as models for ours.

But I suspect we have that very thin, and also some sermons by earlier preachers of righteousness. Can we suppose there was one of the fallen angels that was not watching with intense interest, and many of them with shame, as Noah faithfully cut down the trees, hewed the planks, made all the tedious preparations, and finally at the end of one hundred and twenty years of this kind of preaching had a boat finished high and dry in a land that had never seen a drop of rain? More than one angel may have been moved to repentance by such faith in the God he himself deserted, to follow one of his own rank, Lucifer.

A still more convincing sermon to them, perhaps, was preached by Abraham, as he led the child of promise to the mountain top, guided by a faith that had no thought of stopping short of the slaying of his only earthly hope. Only a second command from God himself could stop the knife. Such trust must have brought repentance to many an angel.

What Privileges are Ours!

And this kind of sermons the apostle also had the privilege of preaching to angels, "make all see what is the fellowship of the mystery... to the intent that now unto the principalities and the powers in heavenly places might be (made) known by the church the manifold wisdom of God." Yes, we, too, are spectacles unto men and unto angels, and may some day have the privilege of being told by some re-stored angel that it was our faithfulness to our covenant of sacrifice that led to his repentance.

Such a lofty purpose could never be accomplished in our own wisdom, but "we have boldness and access with confidence by the faith of Him" to the throne of grace, where "strength sufficient for every time of need," may be procured. Taking advantage of this privilege, Paul says: For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of His glory (not in ordinary measure but as the King of kings alone could grant you), to be strengthened with might by His spirit in the inner man (fixing that inner man up so wonderfully), that Christ may dwell in your hearts by faith."

But even a goal as wonderful as that is not sufficient for the apostle as his next petition indicates. He adds, "that ye, being rooted and grounded in love (a love so thoroughly established that no power could ever uproot it), may be able to comprehend with all' saints not with the few that have some private theories but comprehend with all saints) what is the breadth, and length and depth and height." It sounds like a blue print doesn't it? Apparently he is speaking of a theoretical or head knowledge of God's loving plan. But Paul would never be satisfied to have anyone stop with that. Note the next phrase of his petitions "and to know the love of Christ that surpasseth (Diaglott) knowledge." Now Paul will surely be satisfied with us when this petition is answered and when we actually have the love that surpasses even so wonderful a thing as knowledge of God's plan.

The Final Stage

To receive an answer to this prayer would be wonderful beyond description and here we might reasonably expect the apostle to stop; but he is not satisfied yet. There is still another petition crowning it all: "that ye might be filled with all the fullness of God." Each of the previous stages must be reached and passed, that the glorious climax may be attained. To be satisfied to stop before

reaching this highest possible of goals would be to demonstrate our unworthiness of the highest rewards.

Frequently we speak of love as including all the graces, but apparently we never mean just what we say; for we, as well as the inspired writer, always mention other graces that are to be ours in addition to love. Probably what we should say, to be exact, is that all the characteristics of God, and of those who attain His likeness, must manifest love in their activities. As an illustration, no one could ever confuse justice with love, yet all must recognize that God's exercise of it is always in harmony with His love. Love could not permit those whom it is "impossible... to renew... again unto repentance" (Hebrews 6:4-6) to continue their unrepentant course, to the eternal detriment of themselves and of their righteous associates. Thus even God's justice will be a manifestation of His love.

Peter ends with "love" his list of the qualities of those who are to have the "abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ." Paul lists it as the first characteristic of the "fruit of the spirit." It is interesting to note that it is Bible Students, not the Apostle Paul, who speak of "fruits of the spirit." To hint there is only one fruit; but for it to be complete in us we must show several characteristics just as it takes skin and pulp and juice and seeds and many salts to make an apple. All who will awake in God's likeness must have a fruitage that combines in its characteristics not only love, but also joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. In other words, they must "be filled with all the fullness of God."

To be content with any less than the fully rounded out and fully developed and fully ripened "fruit of the spirit" would be as though we were to take merely apple skins to market. This love that will be the most beautiful quality of the perfect fruit will be love; not "in word, neither in tongue, but in deed and in truth." Therefore, "above all things, put on love which is the bond of perfectness." Like the skin of the fruit, love will bind all the other characteristics together; and in it, placed "above" all the others, will be seen "the bond of perfectness." But, however beautiful this skin, it will not be "the bond of perfectness" unless underneath are all the other things necessary to perfectness. "Love doth all Thy favors crown."

Discouragement must surely result to all who do not continually look "unto Him that is able to do exceedingly, abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus through all ages, world without end. Amen."

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

Brother Wilson -- As a closing hymn to this service and an opening hymn to the next service, we will sing Brother Bridges' selection -- all four verses of No. 154, is a closing prayer for the testimony service Brother Thomson has rendered and an opening prayer for the service to follow, we will ask our dear Brother Trautfelter of Baltimore, Md., to lead us.

Solo by Brother Schweiger, of Baltimore, "Safe in the Arms of Jesus.

Brother Wilson -- Brother Bridges, of Lynn, Mass., I served the Pittsburgh Conventions faithfully from their inception. This is the sixth consecutive convention with us, and I am now happy to present our dear Brother Bridges once more.

"WHAT MUST I DO TO BE A CHRISTIAN?"

By Brother C. P. Bridges, of Lynn, Mass.

For our text, we cast your attention to the words of Jesus, found in John 8:31 -- "If ye continue in My words, then are ye My disciple indeed."

It might be asked, "Why should such a subject be chosen for a convention of Bible Students? Does not every one of us know what must be done to become a Christian?" If we should accept the popular interpretation of what it means to be a Christian, then of course there would be no sense in choosing such a subject as this for such occasion. But it is because many do not have the correct understanding of true Christianity -- and this includes some so-called Bible Students -- that we have chosen this subject, and we trust that the discussion may be to our mutual profit.



Brother C. P. Bridges

There are many who think of a Christian as being anyone who is not a Jew nor a Mohammedan nor a heathen. Then there is also a very general idea that anyone who believes in Jesus as a Savior, and who leads a good honorable life, and who perhaps joins one of the sectarian denominations, is a Christian. But neither of these views is correct. In treating this subject we will confine ourselves wholly to the definition given in the Bible.

Many have wondered, when they think of the vast number of so-called Christians in the world what Jesus could have meant by saying that His followers are but a "little flock." The various denominations number their followers by millions. Each denomination in itself is a large company: and if we take them all together we have a great multitude indeed. Hence, not as individual groups, nor in the aggregate, could they be called a "little flock."

Various Companies of Saved Ones.

We are not asking, 'What must I do to be saved?' God's plan of salvation as revealed in the Bible indicates that the vast majority of those who have lived on this earth ultimately will be saved with an eternal salvation. But they will not be Christians, in the strict sense of that term. In our study of Revelation, we find mention of "a great multitude which no man could number" standing before the divine throne (Revelation 7:9.) These are saved ones, and are shown to be in heaven. And yet there is not one 'Christian' among them. But, if we will turn to Revelation 14:1-4 we will see mention of another company in heaven. These are standing on Mount Zion, and we read of them: "they follow the Lamb whithersoever He goeth." They are Christians.

In Hebrews 11 we read about a company of holy ones who died in the faith; but amongst this "cloud of witnesses" (Hebrews 12:1) we do not find a single Christian. And when the ransom of Christ shall have been applied on behalf of the world, and the people are judged in righteousness, even those who have walked all the way up "the highway of holiness" during that Messianic age will not be Christians. We may have thought of all who ultimately will be saved as 'Christians', but such is not so according to God's Word.

What Then is A Christian?

One must truly follow to be a Christian. Certainly none could follow Him until He first had shown the way. Those worthy ones who died previous to His first advent could not have 'followed' Him, and hence could not be called Christians. Yet these all were godly men, and will receive a special reward because of their faith.

Those who finally will be selected as Christians are those who have heeded the call of this Gospel Age and have "pressed toward the mark for the prize of the high (or supreme) calling" of God.

In our text, Jesus tells us what a Christian is. He said: "If ye continue in My word, then are ye My disciples indeed." There have been many Christian disciples. "Many are called, but few are chosen." All of that "great company before the throne" were disciples; but they were not disciples indeed. Why? Because they did not continue in the Word, but followed other leadership.

In the Bible the Christians are called "a new creation." This class is something entirely different from anything ever before created, or ever to be created hereafter. These are to have a special place in God's house, which place Jesus went away to prepare. To be of this new creation, one must be in Christ, and those who are "in Christ" are Christians. So Paul writes (2 Corinthians 5:1-17,) "if any man be in Christ (a Christian) he is a new creature."

There is only one way by which we may get into Christ, and that is by being baptized into Him. (Romans 6:3.) Christians have given up their identity and have accepted the mind or will of Christ as the guiding principle of life. But how few there are who are willing to let Jesus rule all of their life. Not many, are willing to say on every occasion, "Thy will be done." And because Jesus knew that this would be so, He said, "fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

Having a Form of Godliness.

There are some who are highly esteemed among men because of what they claim to be. They have exalted ideas of holiness. Every Christian should esteem holiness as God's will for him, and should be an example of what holiness really is. Living a blameless life is not holiness. It means more than merely filling our minds with exalted ideas about living a life apart from the world. That is not Christianity, but asceticism. Those who have these holy emotions may believe that they have attained a higher level than their fellows, and may say to others, "Come up here unto this holy place that we have entered, and gain the glorious feelings that we enjoy."

Some of these teachers are pointing the way to these high ideals, by recommending the writings of certain ascetics of the past. I. ho had a form of godliness but who in reality were visionary mystics. Of these we are warned in Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men. These exalted sentiments that these teachers are enjoying and urging upon others, are not possessed exclusively by these alleged superior Christians, but are claimed also by many in heathen lands who do not even pretend to accept Christ as their Savior. Mahatma Ghandi seems to have such holy emotions as do many other holy men of India and of other great countries

A Christian will not rely on his feelings merely; he depends upon the assurance of faith in Christ. He knows whom He has believed, and rests serenely in Christ's care. The closer he walks with Christ, all the more vividly does he feel his own unworthiness. When Job defended himself against his accusers, he was well satisfied with himself. But when alone with God he realized his shortcomings. So he says (Job 40:4), "Behold I am vile, what shall I answer Thee? I will lay my hand upon my mouth;" and in Job 42:4, 5 he says, "I have heard of Thee by the hearing of the ear: but now my eye seeth Thee: wherefore I abhor myself So it is that when we are alone with ourselves, and consider our own holy attainments, we are apt to get an exalted idea of our spiritual growth. It is not enough that we talk about God, or hear about Him; it is only when we see Him and keep Him before us that we get a right estimate of ourselves.

Steadfastness in the Word.

Jesus said, "If ye continue in My Word, then are ye My disciples indeed." There are those who follow Jesus afar off. These will surely lose sight of Him if they do not catch up to Him. We must be near Him if we would hear Him speak; and as He speaks to us through the Word we must be quick to obey. To continue in His Word means that in all we do we will seek His instruction. How really Christ-like our lives would be if we were guided in all our affairs by the teachings of His Word!

We have dedicated our lives to God, and have committed all our ways to Him. But in the crises of life, when affairs are going contrary to our natural expectations and desires, how often we take from God's hands that which we have committed to Him, and strive to have these things go in the way of our own choosing. That is not being steadfast in the Word. David says (Psalm 38:5), "Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass." There is need of trust after we commit our way to Him.

That "great company before the throne" had promised to commit their way to God; but they so often followed their own ways that finally they found themselves out of His way. But the 144,000 on Mount Zion not only had committed their way to Him, but they always listened for Jesus's voice before they undertook anything. They were steadfast in His way and continued in His Word. So we read, "These are they who follow the Lamb, whithersoever He goeth." This made them Christians – "disciples indeed."

The Lesson of the "Holy."

To those who understand the teachings of the typical tabernacle the application to our subject is apparent. As none but priests were allowed in the typical "holy," so none but Christians can enter the antitypical "holy".

Jesus was born in the condition represented by the "court"; and for thirty years he stayed in that condition. But at His baptism, when He presented Himself to God and was begotten to a new nature, He changed from the condition represented by the "court" to the condition represented by the "holy"; and for three and one half years he stayed in that "holy" condition. It is the life He lived here that we are to emulate. We cannot follow him until first we get into that "holy" condition.

How may we get into the "holy?" Only by passing under that curtain called "the door of the tabernacle of the congregation," sometimes called 'the first veil.'" That curtain represents the death of the human mind, the absolute surrender of our will to the will of Christ; hence we are spoken of in Revelation 20:4 as "being beheaded for the witness of Jesus." Now to these who have passed this veil "old things have passed away . . . all things have become new" (2 Corinthians 5:17,) for they have become "new creatures in Christ Jesus."

Christ, the Head of these "new creatures" was the first one to walk in this way. This way lead unto the "most holy," the place of God's presence. At His crucifixion, the veil that separated the "most holy" from the "holy" was rent, thus showing that the way into the "most holy" condition was now available to any who should follow in Christ's steps.

Jesus said, "If any man will come after Me, to be a disciple, indeed, let him deny himself, and take up his cross, and follow Me." (Matthew 16:24.) These are the terms of discipleship that we accept when we enter the "holy", and which lead on to this second veil.

The Cherubim

On the first veil we see no cherubim; but as we stand in the "holy" and look straight ahead, we see another veil on which are "inworked cherubim." The steps of Christ led on to this second veil; and the cherubim we see embroidered on this veil, represent all the glories and beauties that we see in Christ. And our eyes are ever fastened on that veil as we follow on in the footsteps of Jesus. The apostle describes it as "looking unto Jesus, the Author and Finisher of our faith." (Hebrews 12:2). The Christian in all his walk is striving to copy Him who has been set before him. This is God's will for us; for we read, "those whom He did foreknow, He also did predestinate to be conformed to the image of His Son." -- Romans 8:29.

This second veil has been spoken of as the "death of the human body." This is true, but I think that it means even more than that. As we have seen our passing under the first veil means accepting the terms of discipleship; hence passing under the second veil means being faithful to those terms; it signifies that we have kept our covenant, by sacrifice. Jesus expressed it in these words, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10.) Those who have continued in His Word, who have followed Him through the "holy" and have passed under the second veil, shall receive the "crown of life." They have entered into the "most holy."

It has been said that the "most holy" represents heaven. It means even more than that., friends. The great company before the throne" are in heaven, but they never get into the "most holy," The "most holy-" represents that condition in heaven where God and Christ are, and which also is obtained by those only who "continue in His Word," who have followed Him all the way. They are "the 144,000 on Mount Zion." These are they which follow the Lamb whithersoever He goeth." Of these it is written, that they were called chosen and faithful. -- Revelation 17:14.

Christ Liveth in Us.

To many minds the idea of being a Christian is, How much service can I do for Christ? We would not minimize Christian service, but rather encourage it; for true love finds its greatest expression in service. Service done in the name of Christ is not sufficient to warrant His approval, for He said, "Many will say unto Me in that day, . . . have we not . . . in Thy name . . . done man wonderful works'? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity." (Matthew 7: 22, 23.) "They were workers "in His name," and yet workers of "iniquity." What could have been the matter with their works?

Beloved, it is not how much we can do for Christ that counts, but how much He can do in us. He can work in us only as we yield ourselves to Him. It was because Jesus was so submissive to the Father's will that He could say, "The works I do, I do not of Myself, but the Father that sent Me. He doeth the works. He that hath seen Me, hath seen the Father." Paul was so submissive to Christ, that he could say, "Christ liveth in me." We are Christians to the extent that, Christ lives in us and He lives in us to the extent that we let Him live in us. He lives in us to the extent that we deny or renounce ourself.

The Christian is the one who has "continued," gone all the way, in His Word; the one who has followed Him all the way through the "holy," and beneath the second veil unto the "most holy." To such will be the heavenly reward -- "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." -- Matthew 7:21.

1:45 P. M. -- Preceding Brother Horace Hollister's talk, Brother Stanford offered prayer. Then a quartet, consisting of two brothers and two sisters, sang. "Oh, May Thy Will be Done."

Brother Wilson --

There is an announcement that I wanted to make this morning, but overlooked. I have been gathering a list of States represented here: The list follows: Tennessee, Michigan, West Virginia, New York, Delaware, Minnesota, Illinois, Kentucky, Maryland, Massachusetts, Indiana, Ohio, Virginia, District of Columbia and New Jersey. The Province of Ontario, Canada, is also represented.

A message of greetings has been received from Brother and Sister John Kuehn, of Rutherford, N. J.

"MEN OF VIOLENCE"

By Bro. Horace E. Hollister

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and men of violence take it by force." -- Matthew 11:2-16; Luke 16:14-16.

MY TOPIC is taken from a highly parabolic discourse by the Savior, as recorded in two of the Gospels, embodying a declaration so astonishing that Jesus Himself seems to wonder at its significance.

Was Jesus really a learner in His earthly pilgrimage? Did earth contain aught that He did not know or could not learn from above? He had just come from "the bosom of the Father" and the courts of heaven: certainly it could not be necessary that He come to earth to learn the bare facts concerning His Father's plan, nor the consequence of sin in its outworking in a fallen world. While these things were foreign to His homeland, as an onlooker He had observed the history of mankind for four thousand years and understood its events and circumstances perfectly.

But Jesus did have much deeper and more important lessons to learn, things concerning His Father's personality and qualities, which He could not learn in the intimacy and sweetness of heavenly communion.

With Him. Such things must be learned in the bitter school of experience, and He had yet to be thus perfected in His character-likeness to the Father.

Jesus tells us, in John that He was constantly observing the Father and imitating Him; that He was under the Father's continual instruction; that He was seeking the Father's will, not His own – which implies that their wills sometimes crossed -- and that He expected the Father to show Him greater things than any He had yet seen; things having to do with death, resurrection and judgment; both fact and philosophy.

"Yet Learned He Obedience"

"Why tallest thou Me good," He asked, with complete sincerity. "There is one good, even the Father" -- He is the unalterable, unchangeable and exclusive source and standard of all goodness. And Paul tells us that although Jesus was a Son, "yet learned He obedience by the things which He suffered." He was "made perfect," that is, complete in His training or education, "by the things which He suffered."

We learn in the second and fifth chapters of Hebrews that Jesus was trained for His eternal Priesthood by suffering, thus acquiring the needed depth and breadth of compassion and devotion for others who suffer similarly, and who ask for His ministrations. But these were not the only lessons Jesus learned through suffering; by taking the sinner's place He had impressed unradically upon His character a realization of the Father's hatred for sin and unrighteousness; and the justice involved in the extreme penalty pronounced by Jehovah: "The soul that sinneth, it shall die."

The Master's intense mental stress under the pressure of the conflicting forces of God's law -- on the one side, demanding His life as sin's penalty on behalf of man, the sinner; and, on the other, his natural and violent reaction against agony which He personally did not deserve -- is clearly seen in His soliloquy in Gethsemane and its magnificent conclusion, as recorded in John 12: 27, 28: "Now is My soul troubled; and what shall I say? Father save Me from this hour, But for this cause came I into the world. Father, glorify Thy name!" Surely here, Jesus was supremely the conqueror!

A Lesson in Contrasts

It seems that Jesus, as He spoke the parabolic words concerning John the Baptist which precede our text, was comparing in His own mind the heavenly agents of God, of whom He had been chief, with John the Baptist, whom the Father had honored with the greatest office open to a man at that time -- that of the prophesied Elijah, the Forerunner of the Messiah.

In heaven, as it were, Jesus seems to be musing; but one unseen force moves like the wind that blows -- it is the will of God -- and like the reeds and the wind, all His creatures there bend before it. Here, the service of God requires beings of sterner mould, having an inner, a moral stiffness not at all like "reeds shaken by the wind."

In the heavenly "King's palaces" all the obedient were "clothed in soft raiment" -- all surrounding conditions were "soft," easy, requiring no personal effort or weariness or suffering to do the Father's will. But here on earth, in painful contrast, Jesus was being disciplined and learning to "endure hardness as a good soldier," until the iron entered into His soul, and as a trained and veteran Captain He was prepared to "lead forth all the armies which are in heaven... in righteousness both to judge and to make war." "Behold," says the great apostle, "both the goodness and the severity of God." Those who "follow the Lamb whithersoever He goeth" must learn the same lessons He learned, and in the same way.

Divine Goodness and Severity

To dwell upon the "goodness" of God is much pleasanter than to consider His "severity"; but the principles of His severity are just as eternal and as important as those of His goodness. It is just as incumbent upon His creatures to be-come acquainted with one side of His personality as the other.

Yes, "Jehovah is a man of war" (Exodus 15:3); He is "mighty in battle." (Psalm 24:8.) In the end He has no use for those who will not fight, for He declares through the Prophet Jeremiah (Jeremiah 48:10, 14): "Cursed be he who doeth the work of God negligently; and cursed be he that keepeth back his sword from blood." He asks: "How say ye (who will not fight), We are mighty men, and valiant men for the war? His CHOSEN young men are gone down to the slaughter, saith the king., whose name is Jehovah of Armies."

Nor does Jehovah change His name nor his disposition merely because of a change of dispensation. Jesus, sent to earth to complete His education, in our text proclaims that Jehovah's plan most highly favors the "men of violence" -- the good soldiers, the swordsmen; not the bending, the reed-like ones, who love the luxury of "soft raiment" and easy living. And this lesson Jesus Himself had come to earth to learn "by heart."

The Rugged Forerunner

John, chosen as Jesus' herald was no courtier clothed in soft and brilliant raiment, bowing before his Master with easy grace, and introducing Him to Israel with well-chosen, sonorous and diplomatic phrases. No, indeed! He was a "man of violence," a wild man, an extremist. He came from the desert, "clothed in a garment of camel's hair." and subsisting on such meager fare as the desert afforded, while delivering his powerful message of denunciation and warning:

"Repent ye," cried John the Baptist, for "the Kingdom of heaven is at hand! Even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." And when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come!" Nor did he hesitate to denounce Herod, the ruler of Judea, for adultery and other misdeeds -- for which John suffered imprisonment and ultimately death.

Jesus hails John as among the very greatest of men; and, contemplating his sterling character, announced that while John was not eligible for Kingdom honors, yet it was to "men of violence" like him that the Kingdom honors of heaven were now opened. This greatest possible prize, that of heavenly royalty, Lucifer "Son of the morning," sought to seize, and failed. This tame prize, involving the "glory, honor and immortality" of the Father Himself, was held out to Jesus as the reward for conquering Himself and the world and the great Adversary.

Spoil Divided With the Strong

Now, at the instance of the Father, Jesus is to open up the possibilities of its conquest to a "little flock" of close followers. The prophecy of Isaiah is to be fulfilled: "The prey of a great spoil is divided; I (Jehovah) will divide Him a portion with the great, and He shall divide the spoil with the strong." This is the language of conquest.

The Kingdom of heaven -- literally, the Royalty of Heaven -- has been thrown open to overcomers, to conquerors, to "men of violence;" to those willing and able to "follow the Lamb whithersoever He goeth" -- on earth and in heaven. He asks all those who would share the spoil: "Are ye able to drink the cup that I drink o'? or to be baptized with the baptism that I am baptized with!"

This I believe is the meaning of the violent" men, in our text. The word "suffereth" does not appear to the original; it was inserted by the translators to indicate, in its old English meaning, that the "Kingdom" -- the joint-heirship with Jesus -- is the object of violence; the "violent" are about to take possession of it "by force" -- force of character.

That this is the meaning of Jesus' statement seems proved by the parallel passage in Luke 16:16, where the same Greek word is used, and which reads in the Revised Version translation: "The law and the prophets were until John: from that time the gospel of the Kingdom of God is preached, and every man entereth violently into it." Obviously Jesus did not mean that every man 'in the world would enter the Kingdom, but that every man who does enter would enter "violently." Such hyperbole is frequently used in Scripture; and no Greek Testament authority questions the authenticity of this passage.

These "men of violence" are not always the easiest to get along with, as Jesus Himself discovered. Excepting Judas, the apostles seem to have been a rather turbulent and hard-headed lot; but they exhibited the soldierly qualities of forthrightness, enthusiasm, loyalty and determination. They meant what they said and said what they meant. Only Judas, the traitor preferred evasion, intrigue and subterfuge, which are the daggers of the morally weak, the weapons of the back-stabbers

A Counsel of Violence

At the very close of His earthly course, as He was about to be taken from them, Jesus left His disciples a counsel of violence, rather than of meekness and non-resistance. He instructed: "He that hath no sword, let him sell his garment and buy one." Of course this may be regarded as a parabolic utterance. Perhaps He had in mind the spiritual garments of Judaism to be discarded, and the "sword of the spirit" to be acquired; but evidently the disciple of Jesus who "spiritualizes" this injunction of our Lord out of its meaning -- as not referring to a veritable weapon of actual warfare -- makes a grave if not fatal error.

"Parable" is a language of comparison, of similarities, not of contrasts; and the spiritual thing compared to the earthly is never weaker, but, always more intense. Jesus might have told the apostles to provide themselves with a scroll, to signify knowledge; or with a staff, to signify travel; or with a pruning-hook or other implement, to suggest work in the vineyard; or a shroud, to remind them of their dying with him. But none of these! The essential thing for the successful

accomplishment of the enterprise upon which these "men of violence" had embarked, was a sword! And certainly an earthly sword does not suggest a spiritual ping-pong game.

Stout old Peter had provided against this very eventuality. He quickly produced two swords which he had concealed up to this time, perhaps wrapped in a cloak. "And they said, laird, behold, here are two swords. And He said unto them, It is enough." Not "too much!" Not a wrong understanding of His admonition. They must not forget the sword -- later they would learn more about the nature of their weapons and the sphere of their warfare.

Good Soldiers

So confident, indeed, was Jesus of the good soldierly qualities of His apostles that later, when Pilate tried to intimidate and browbeat Him by contemptuous cross-examination, He proudly declared: "If My kingdom were of this world, then would My servants fight!"

They did not lack loyalty or bravery or determination. Of course, they experienced doubt, confusion and panic during that terrible night; but that was temporary and easily understood. He knew that they would show their true characteristic -- and they did.

Paul grasped the lesson of spiritual "violence," and with his rare gift of expression (as do many other connections) he set forth the application of Jesus' cryptic words. "I fight," he writes, "not as one that beateth the air; but I severely discipline my body and bring it into subjection, lest that, having preached to others, I myself should be one disapproved." He realized that in the matter of gaining the crown for which he strove, a life time of mere preaching and of service for Jesus and His Church counted for nothing. The way he fought was everything!

To Timothy he wrote: "Be strong... endure hardness as a good soldier... fight the good fight of faith, lay hold upon eternal life." In other words, be a man of violence!

The Fight of Faith

But what does Paul mean by "the fight of faith?" Faith is not a fight, nor does faith do any fighting. But faith dictates a fight, and directs it. "Faith cometh by hearing (not fighting), and hearing by the Word of God;" and while "the sword of the spirit is the Word of God," the Word of God is not always a sword. The Word is sometimes bread; it is sometimes water; it is sometimes a light. Faith (that is, faith in God and our Captain) dictates that we constantly war against God's enemies -- wherever we find them, and wherever our weapons are effective.

So in the end, when Paul looked back upon his forty years of Christian life, he did not express satisfaction in having preached the Gospel throughout the Roman world, in having made innumerable converts and establishing many church-es -- truly "great and wonderful works." No; he rejoiced in having accomplished three separate things, none of them having to do directly with outward works.

First: "I have fought a good fight; Second: "I have finished my course" (of education in the school of Christ); Third: "I have kept (safeguarded, watched against loss of) the faith." Upon these he

based his expectations: "Henceforth is laid up for me a crown ... which God the righteous judge shall give me in that day."

Our Warfare.

A Christian of another day has eloquently described the warfare in which the soldier of Christ must engage, in these words:

"The enemy whom the Christian combats is his own heart; for he is required to turn his arms against himself. It is sad to find in one's own constitution, an opposition to virtues so fundamental as honesty, sincerity and truth; to graces so lovely as those of submission, sweetness and patience. Groan under this evil, but do not despair. Undertake the conquest of yourself.

"Carry fire and sword into the most sensitive part of your soul: enter the lists with your darling sin; 'Mortify your members which are upon earth'; rise above flesh and blood, nature and self-love. To say all in one word, determine to **RULE YOUR SPIRIT**. To this point direct all your attention, all your strength and all your courage. Say to yourself, This is the post which my General intends I should force; this is the enemy I am to fight with.

"And he you fully convinced that one of the principal views which God hath in preserving your life, is, that you should become master of **YOURSELF**. Be not dismayed at the greatness of the task, because 'Greater is He that is in us than he that is in the world.' The danger and pain of battle vanish when the eye gets sight of conquest. How inconceivably beautiful is victory then! God grant, that we may obtain it!"

Brother Wilson --

Before concluding the service, brethren, I want to make some important announcements. You doubtless have noticed on the program that arrangements have been made for a baptismal service this afternoon at 4: 15. Any of the friends who are in attendance at this convention, who have not symbolized their consecration by water immersion and who wish to avail themselves of that privilege this afternoon, may do so. Also, Brother Robinson, of Denver, Colorado, writes that he regrets exceedingly his inability to be with us this year. The Lord evidently has placed him in a position where he can not come. He has been ill for some time; but he writes that his heart and his prayers are with us, and will continue to be so throughout the entire three days. We are glad to receive this message.

3: 00 P. M. -- Preceding Brother Woodworth's talk a quartet sang "Under His Wings " and "Take Time to be Holy."

Brother Wilson -- In opening this service we sing a hymn requested by one of the brethren of the Richmond, Indiana, class, who could not be with us--196

Opening prayer by Brother George Kendall.

"HOLINESS UNTO THE LORD"

By Brother W. N. Woodworth

It is indeed a great pleasure for me to be at this 6th Reunion Convention. In fact, if I were any more glad, I don't know just what I would do with myself. It is always a pleasure to be with the Lord's people -- and I believe that those attending this convention are the Lord's people -- because it seems to me that when we are with the Lord's people we are very close to the Lord Himself. Has He not promised that where two or three are gathered in His name that He would be in the midst, and that to bless! We are gathered here in the name of the Lord -- not in the name of any man, nor organization of men -- and that is one good reason why we should have confidence that the Lord is with us.



Brother Norman Woodworth

The subject which I have chosen -- "Holiness Unto the Lord" -- is a very important one. Not only is it important to be holy before the Lord, but it is equally important to have a clear understanding of what constitutes true holiness in God's sight. The hymn, "Take Time to be Holy," so feelingly rendered by the quartet, expresses the correct thought; and when we get correct view of true holiness we will take time to practice it -- not merely a part of the time, but all of the time we have: because true holiness before the Lord is not something that we can put on or off at will, nor is it something that can be practiced a part of the time and ignored or forgotten the rest of the time.

Holiness in Thought and Deed.

Not only will it take all the time we have to be truly holy before the Lord, but it will take all of our strength also -- yea it will take everything we have: time, strength, talents, property, pocketbook, and whatever else may come under the jurisdiction of our consecrated wills; all must be continually offered up as a holy sacrifice unto the Lord. To the extent that we fail in the devotion of our all to God, to that extent we fail in the practice of true holiness.

The subject, "holiness Unto the Lord," is one that can be viewed from several different standpoints; all of which are important and profitable to consider. This afternoon we might think of four ways in which we should be holy before the Lord. I will mention these four aspects of holiness, not in the order of their importance, because we cannot properly say that one part of God's will for us is more important than another, but in the sequential order in which they seem to me they can most profitably be discussed:

- (1) Holiness in Doctrine.
- (2) Holiness in personal conduct.
- (3) Holiness in Christian activity.
- (4) Holiness in fellowship.

The Bible Student will find that involved in these four aspects of holiness is practically everything that has to do with the Christ life.

Holiness in Doctrine.

Many fail to realize the importance of keeping the doctrines of the divine plan clear and pure in our minds. After centuries of continual controversy among the many so-called Protestant sects, practically all nominal Christians, feeling that they were not getting anywhere by endless arguments, settled back on the theory which we often hear voiced by the expression, "It doesn't make any difference what you believe as long as you live right." No more cunning suggestion was ever advanced by Satan than this one; yet it is painfully evident that many who call themselves Bible Students are slumping backward under the stultifying influence of this spiritual narcotic.

Does it make any difference what we believe? It surely does! because if we do not believe right, we cannot live right. That is to say, the doctrines of God's Word reveal to us what God is doing, and how we may cooperate with Him in that which He is doing. Not only so, but the glorious doctrines of the divine plan reveal to us the truer character of God; and it is in our endeavor to copy that character that we become more and more God-like. If the things which we believe are wrong then the God of our belief will take on distorted proportions, and when we endeavor to copy this distorted concept of God our efforts will be in the wrong direction and we will not be truly holy before Him.

Calvin and Servetus

An extreme illustration of this principle is to be found in the case of John Calvin, who caused Michael Servetus to be burned at the stake. It is not in our province to say whether Calvin was a true Christian, or not -- that is beside the point -- but we do know that if he had had a proper conception of the doctrines of the divine plan he would not have thought it God's will to torment Servetus as he did. But Calvin believed in eternal torture, especially for heretics. He sought to be like God by torturing this heretic. Thinking God would commence torturing him the very moment he "shuffled off this mortal coil," so, thought Calvin, why can't I be like God by torturing this heretic as much as I can before he dies, thus giving a demonstration of the wrath of God as a warning to others.

Someone will say, Ah but we do not believe in the torment theory, and we surely wouldn't want to torment anyone now." Probably not, yet we need to be constantly on the alert in order that lesser misconceptions of the truth may not lead us into saying and doing things that are displeasing to God and out of harmony with His divine program. For example, one of the important doctrines of the divine plan is that Jesus is the one and only Head of the Church, and the divine channel of truth -- the One through whom God "bath spoken in these last days."

"I am the Way"

A failure to hold to this simple but fundamental tact leads to all sorts of unchristian conduct. Sectarianism, with all its hideous results, is the outgrowth of a failure to hold this doctrine in its purity. There has been a sweet spirit of fellowship at this convention because there seems to have been little or no tendency on the part of any to insist that "I am of Apollos." We have met here as brethren, with Jesus as our head, and the results have been blessed indeed. It has not always been so among us, be too often we have insisted on the recognition of other channels and heads than that which the Lord has provided.

Time will not permit of a de-tailed discussion of all the doctrines of the divine plan and their relation to Christian conduct, activity and fellowship, but it is important that we refresh our minds concerning the great central theme of the gospel. Jesus, during His earthly ministry, inquired of His disciples as to whom the people in general thought Him to be. In answer to this inquiry Jesus received a variety of replies. Some thought Him to be one great person, some another. Then He asked the disciples what they thought about it. Peter answered, "Thou art the Christ, the Son of the Living God." Then Jesus said "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." -- Matthew 16:17.

This same situation has existed to a greater or less extent all down through the age. In Jesus' own day probably nearly everyone in Judea was aware that such a person was in their midst. Doubtless many of them recognized His superlative qualities of character. The "common people heard Him gladly," and recognized that "never man spake like this man." But those who really saw in Him what Peter saw were few indeed. "Thou art the Christ!" Simple statement, this, but it shows that God had enabled Peter to connect Jesus with the long line of Messianic promises of the Old Testament, and that He was the one through whom the promised deliverance and blessing was to come.

Very, very few, from Jesus' day down to the present, have had such a vision of Jesus. In fact, only a "little flock" has been thus favored. Millions have known about Jesus, and have admired as well as endeavored to copy the sterling qualities of His character. This of course has made millions of men and women better men and better women. No one can admire Jesus as a person, and seek to emulate Him, without being blessed. But the true follower of Jesus must do more than recognize Him to be a virtuous man, worthy of emulation. Such a vision of Jesus would be akin merely to knowing Jesus "after the flesh," as Paul says. To he Christians we must be "new creatures in Christ," in His holy, and identified with Him as a part of the promised seed. This means a recognition of Him as the Message of promise, and an effort on our part to follow in His footsteps of sacrifice and suffering in order that we may by and by reign with Him in the promised Kingdom.

This is the pure doctrine of "the Christ." And how important it is to keep it ever before our minds if we are to be truly holy before the Lord. Those who lost sight of this great fact, and who through the centuries, gradually adopted instead the theory that God was now trying to save as many as possible from eternal torture, may have literally laid down their lives in a frenzied effort to save souls from hell, yet their doctrines being unholy -- doctrines of devils -- their activity likewise was by no means holy before the Lord. They were not cooperating with the Lord be-cause that is not what the Lord was doing. Now that the truth has been restored to us let us cherish that truth, and

realize that we cannot profit by going back to the uncleanness of the things that we left behind in Babylon.

Personal Conduct

By personal conduct is meant our attitude to the high moral code laid down for the Christian in the Bible. This is mentioned ahead of Christian activity because no activity can be truly holy before the Lord, nor acceptable to Him unless the active one is himself making every possible effort to live a life that is above just reproach in the sight of his fellow man. The Bible has its own moral code, however, and many times it will be found out of harmony with the standards of men. But even here the spirit of Christian love must dictate the policy to be followed by the Christian. In Paul's day it was the custom of certain heathen worshippers, to offer meat to idols. Afterwards; this meat was put on the market and sold at a great reduction of price. The meat was not affected by its being offered to idols and Paul, the advanced Christian, knew that. Nevertheless, others less developed could not eat the meat without being conscience stricken. Because of this Paul decided that rather than cause his brother to offend he himself would refrain from exercising his full liberty as a Christian. -- "I will eat no meat while the world stands."

We cannot compromise with wrong doing nor lower the God-given standards of righteousness so far as our personal conduct is concerned. The true Christian's prayer will ever be "Quick as the apple of an eye, O Lord my conscience make; Awake my soul when sin is nigh, and keep it still awake."

Holiness in Activity

The Christian's endeavor to obey the high moral code of the Bible is merely a means to an end, and does not represent the fullness of what the Christian life should be. The Christian is called to participate in a definite plan -- God's plan -- and in the exercise of his privilege of cooperating with the Heavenly Father he is practicing holiness. There has been much said at this convention on the subject of service; and I am glad that none of the speakers has discounted its importance in the Christian life. But service alone is not necessarily pleasing to God. It must be the right kind of service, and prompted by the right kind of motives, if it is to be holy unto the Lord.

We all agree that the chief work of the Gospel age 'is the calling out and preparation of the bride of Christ. The Bible makes it clear that the medium by which this is accomplished is the preaching of the gospel message by God's consecrated people. This was the divine commission given to the church in the beginning, and it is to continue in effect until the last member of the church passes beyond the veil. This proclamation of the truth also accomplishes a witness work which is pleasing to God.

As Christians we are all servants -- ministers of reconciliation. Our service is on behalf of the brethren. We do not know where all these brethren are located, hence we must sow beside all waters. Our evangelistic efforts are just as much on behalf of the brethren as are the other phases of our activities. We cannot say that one part of Christian activity is either more or less important, or more or less holy, than another. God has placed the members in the body as it has pleased Him, and if some find opportunity to minister directly to the saints in either large or small manner, let us

rejoice with them in their privileges. Or, if others, because of special adaptation or opportunity, use their time and means in evangelistic effort, let us rejoice with them also; realizing that everything that is done in line with the Messianic purpose of God is holy in His sight, provided that the effort is prompted by true love for Him and for His people.

We rejoice as we anticipate the enlarged privileges of service of the next age, so let us be happy if we have the opportunity of comforting others now! And, even yet there are still some actually coming into the truth, and making a full consecration to the Lord. I have come in contact with more than fifty such within the last two or three months. Brother Bridges tells me that he has immersed thirteen in recent weeks. Yes, the message still goes out, and the saints are still coming in. Let us be faithful, and thus be holy before the Lord in whatever opportunities may come our way.

Holiness in Fellowship

Our fellowship is in Him, our Head. And if we are truly "in Christ," we will enjoy sweet fellowship with all others who have His spirit. Holiness in doctrine has much to do with holiness in fellowship. Brother Foss, of Chicago, pointed out the fact that in the Lord's providence the walls of truth have been built up for us down here in the end of the age. Let us cherish that truth, and accept it as the Lord's revealed will for us; and let us fellowship freely with all those who hold to the truth.

Satan is doing everything possible at the present time to drag God's people back into the atmosphere of nominal Christianity. There is a tendency to feel that after all we are not so much different than the nominal groups. But friends, this is wrong! We are different! There has been a harvest, during which God's people have been called out of Babylon; and now, if we are to be holy before the Lord we must continue to be separate, and to "touch not the unclean thing."

But among ourselves we can have sweet fellowship to the extent that we are loyal to the truth and exalt Jesus as our true Head. Brother Grey, of Cincinnati, said in his talk that the true gathering of the brethren is a heart gathering to the Lord. With this we can all heartily agree, and to this end we will all want to labor and pray. And let us remember, the very fact that we are laboring to assist one another toward this noble and Christian era will mean that we cannot now be setting up unscriptural barriers to fellowship. We cannot hope to be united with the Lord on one other side of the veil if we continue to fight against the Lord's brethren on this side. Let us not compromise the doctrine of the truth in order to take everybody into the circle of our fellowship, but let us labor for unity of fellowship in the true basis. Thus will God's spirit be manifest in our midst, and "Holiness unto the Lord" will continue to be our standard.

BAPTISM SERVICE

Following Brother Woodworth's discourse the chairman asked that the names and addresses of those to be dead with Christ. Brother C. P. Bridges, of Lynn, handed in: and reminded the convention friends of the baptismal service at the Christian church.

At 4:30 many of the friends assembled in the Church, nearby, where three symbolized their consecration to be dead with Christ. Brother C. P. Bridges, of Lynn, Mass., conducted this service, giving a very brief talk as to the significance of water baptism. It was a very impressive service, and the friends left the church with a renewed determination to be faithful to the Lord, and in His strength to continue on to the end of the way.

Then, through the chairman, the Pittsburgh class expressed their love and appreciation for those attending, and asked that they carry the message to those not privileged to attend. Appreciation was also expressed for the services rendered the convention by the Pastoral Bible Institute and the Dawn Publishers.

LOVE FEAST

At 6:30 in the evening the friends assembled in the Bible House again where the usual "Love Feast" was held. Many were the expressions of joy and thankfulness for the blessings received during the three days of the convention. The "Love Feast" over, all went to Carnegie Music Hall, where the public meeting was scheduled to be held.

THE PUBLIC MEETING IN CARNEGIE HALL

An interesting and important feature of the Pittsburgh Convention was the public meeting held in the historic N. S. Carnegie Hall, on Sunday evening. Although less advertising was done this year for the public service than last year, almost as many were in attendance, thus indicating an increasing interest in the message of comfort which the Lord's people have for a suffering humanity.

Approximately 800 crowded in the main auditorium, and listened attentively to Brother George S. Kendall for over an hour on the subject, "Are the Nations Facing Armageddon." At the conclusion of the service the chairman made a brief announcement of the new book, "GOD AND REASON," and over 100 of the public eagerly availed themselves of the opportunity to procure it. A synopsis of the lecture as given by the speaker is published below:

"ARE THE NATIONS FACING ARMAGEDDON?"

By Brother George S. Kendall

THE subject chosen for this meeting is indeed fitting. This question is one in which every thinking person is interested, for it concerns a matter in which the whole world is involved. The news bureaus, editorial writers, public lecturers, ministers and statesmen are constantly reminding us that all nation and peoples are now standing amidst the greatest economic and political peril of all time.

We see on every hand evidences that compel us to recognize that resistance of stable governments is breaking down. Crime waves are sweeping many countries, super-criminals armed with machine guns and other modern weapons can capture police stations or kidnap the sheriff; and if necessary keep a whole cordon of officers at bay, while they make their escape.

Powerful underworld racketeers keep cities and the countryside in constant fear, as they collect annually from law -Aiding citizen, of these United States two billion dollars booty. Assassination of kings or others in authority are become quite common place while unrest and discontent are on the increase in this already over-troubled world. To prove that we are not exaggerating the present troublous conditions, we will quote from some prominent writers and statesmen:



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Predictions of the Informed

Mr. A. G. Gardiner said concerning the abortive London Economic Conference of last year, "Sixty-six nations with sixty-six different viewpoints assembled at Kensington, but failed to arrive at a common world policy. The war shattered the foundations on which society rested, and everything that has happened in fourteen years since the war has hastened the processes of disintegration. Civilization is ennobling into dust."

Yes, the financial mechanism of the world has broken down and the earth has become a vast pawnshop of unredeemed commitments.

Sir Philip Gibbs, in the New York Times, says that during his recent visit to the capitals of Europe he found great anxiety, and expressed a belief that enormous forces are at work below the surface moving toward a new and unknown era, that France is haunted by fear, with Germany rearing; and that democracy is a thing that is dead or rapidly dying.

Mr. Edwin C. Hill, in the New York Evening Journal, states that "future wars, fiercer than have ever been fought before, can only be avoided by a miracle." Not only war, but other dangers now loom up which enshroud the future in darkness. Cross currents of selfishness, jealousy, hatred, malice, and strife are inflaming the passions of men. Will God perform the "miracle" which scientists and statesmen say is necessary to save humanity from the terrible abyss of chaos now impending?

Reputable British journals carry statements of an alarming nature. They state that scientists are feverishly preparing for war, and that a bacillus has been discovered -- So deadly that a single grain in powder form sprayed from an airplane over a thickly populated area is capable of destroying a million people. Furthermore, factories are said to be busy all over Europe manufacturing the deadly Lewicite gas. Russia leads with 63 factories. It beggars the imagination to conceive the awful possibilities of all this.

The Sunday School Times says the prelude to Armageddon is being played in the gas laboratories of Europe. Feverish activities to seek protection from gas and to discover new combination of destruction march rapidly on.

The Edinburgh Churchman asserts that "the nations of Europe are in deadly fear of the perils of war, and not without cause. War is on everybody's lips." Army leaders know that another war will be far more terrible than any before -- a war of annihilation -- and that omits and promises mean nothing.

Statesmen like Baldwin, Lloyd George, and Mussolini frankly state that the world is heading for war -- anywhere, anytime -- and Italy is giving military training to all male children from 6 years up.

An Appalling Prospect

Here are a few of the late inventions in preparation for the coming war, as pictured for us by informed writers: Fleets of thousands of air planes will carry that terrible Lewicite gas, spraying it or a deadly bacillus powder, which may destroy every living thing; and these fleets of planes will be under remote control being piloted by a few men in secure positions in observation planes miles away. Submarines likewise will be plowing the seas, laying mines or discharging torpedoes, and controlled by radio wave, with not a man aboard, but operated from ships or from planes at a distance.

Fleets of giant armored tanks also will destroy everything in their path, plowing through towns and cities and belching forth deadly gas -- all controlled by the "electric eye" and radio waves from airplanes overhead. Rocket guns, capable of shooting gas bombs and missiles one hundred and twenty-five miles will be in use. And these vast stores of destruction even now await the signal which may start this reign of terror such as has been unknown on this earth before. This, my friends is no dream, but a deadly reality. In the face of such appalling possibilities, no wonder we hear questions like this from every quarter:

What is to become of our civilization?

Is this awful carnage so near, as many writers would have us believe?

Is Armageddon upon us? If so, what is beyond it?

Are we approaching a new era in human affairs?

If so, will it bring the longed-for desire of peace-loving humanity?

What is the Answer?

In the face of these timely questions, let us demand of the mighty men of earth to give an answer. But what do they say? Although our statesmen and political writers can see the aforementioned impending perils we look in vain through their writings for a satisfactory solution or reply. We listen attentively to the words of the orators and statesmen, but they do not tell us the things we desire to know. They don't know, themselves.

An able lawyer and economic leader in New York, while attending a mass meeting of one of the great business organizations of this country, which had met to discuss the present conditions and prospects for the future, was asked privately, "What is your candid opinion of the outcome of this depression?" He looked down from the twentieth story of the mighty building and pointed to a bootblack on the pavement below; and said, "Let us go down and ask him, he knows as much about it as you or I."

Where is the man who can read the inscriptions that now appear upon the palaces of modern Babylon -- the fateful hand-writing upon the wall? Can we find a Daniel anywhere today? Suppose you should suddenly discover the writings of some ancient philosopher, who lived long centuries ago, and who had accurately foretold the rise and fall of empires and kingdoms; who actually described in advance various great events of history, just as we have them recorded; and who also depicted the condition of our own times -- our inventions, our great increase in knowledge, also our wars, perils, dread and unrest; then suppose you found he also predicted the outcome, describing what shall start these happenings, and what shall be the finish of it all in the near future. Would you not believe his predictions, read them ponder them, and recognize in them a real answer to your present problems?

Well, I have good news for you. Twenty-four such men have lived in different periods of the world's history, all declaring and accurately foretelling the main events of the past, present and future. They truly predicted the rise and fall of kingdoms and empires and, best of all, they depicted in advance the very events which are occurring in our midst today. These were the Biblical prophets of old. Beginning with Enoch and ending with the greatest prophet of them all, Jesus of Nazareth. The united testimony of these men of God tells the story of humanity completely, and

answers all the foregoing questions to our satisfaction. Let us review those questions and note their answers.

What the Prophets Reveal?

What is to become of our civilization?

Is the awful carnage of Armageddon so near, as many writers would have us believe?

Are we approaching a new era?

We may combine these questions and consider them as one, to save time. The Apostle Peter in his second epistle, chapter three, tells exactly what is taking place today. He calls this present order of society the old "heavens and earth." (2 Peter 3:7.) Verse ten shows the destruction of the present order. He says that the elements of society -- capital, labor, rich, poor, criminal, religious, political etc. -- are to "melt," "burn up," that is perish. But he leaves us not in doubt about the fact that a new era will follow immediately (2 Peter 3:10).

The Prophet Daniel, chapter 2, shows the rise and fall of kingdoms -- illustrated by the great image or statue of Nebuchadnezzar's dream. Read the second chapter of Daniel, verses 31 to 44 (Daniel 2:31-34), describing, the four great universal empires shown in the divisions or parts of that image, especially the fourth part, which refers to Rome and its subdivisions, as represented in present governments -- the feet and toes of the image. At a specific time a new Kingdom would appear, says the prophet: and the "kingdoms of this world" would be ground into powder by it, as it "smote the image in the feet." All governments will pass away and a new order will then begin, which Peter calls "the new earth."

Isaiah 65:17 also speaks of this new earth. And Revelation 21:1 tells of the same new earth -- the new order or era, soon to be inaugurated on earth. But before this new order can be established humanity must be purged of its terrible corruption, national and political. Its selfish, degrading methods and practices must be banished from this earth forever.

How and When Accomplished

How would you clean this world of its underworld, drug, traffic, human slavery, political corruption, and innate selfishness, which knows no law or equity? Statesmen know not how -- nor how to even start to attempt it, under present conditions. But God does. He declares that He will melt, burn or destroy the whole thing, by His righteous power. All these prophetic pictures which describe this destruction of the "world that now is" are simply symbols enabling us to see what God intends to do and how He will do it.

In order to fully understand this platter it is necessary to note that the prophets not only named the fact of destruction, but also told when it shall have its beginning. This beginning is definitely marked in the Scriptures, even to the very year. Let us turn to Leviticus the 26th chapter, and see where that great prophet Moses foretold the period of Israel's sins and punishments. Read this wonderful chapter. Note first God's pledges and promises to that people, if they forsook Him and worshipped the gods of the heathen, He said He would punish them "Seven times more" for their sins. -- See Leviticus 26:18-24; 27-28.

This period of "seven times" is thus mentioned four different times by Moses. Those "seven times" of punishments began to count when they were taken captive to Babylon. Now in Daniel, chapter 2, verses 31-36 (Daniel 2:31-36) the prophet describes the King's dream; and in Daniel 2:36-46 he makes known the meaning of the dream, showing that it depicts a lease of Gentile dominion over Israel, and that this period began with this king himself.

Then chapter four, verses 16, 23, 25 and 32 (Daniel 4:16, 23, 25, 32), again mentions the fact that this Gentile dominion would continue "seven times," until they should know that the Most High ruleth to the Kingdoms of men and giveth power to whomsoever He wills.

The "Times" of the Gentiles

Thus we have these "seven times" recorded no less than eight times. What does it all mean? We answer, that a "time" is the Hebrew for year and a Hebrew year has 360 days. Hence a "time" is 360 days, and seven times would be 7 times 360, or 2520 days. These days were prophetic. All prophetic days signify "a year for a day." (Ezekiel 4:6.) We remind you of one instance of Israel's punishment on this very basis. When spying out the land of promise, the spies spent forty (days). When that people rejected the true report of the two faithful spies, they wandered 40 prophetic days in the wilderness -- literally 40 years -- one year for each day.

So, the "7 times" likewise are day-years --- literally 2520 years, beginning in Nebuchadnezzar's day. Nebuchadnezzar's reign and dominion is conceded by all reliable historians to have begun in 606 B. C. Thus this date marked the beginning of the "7 times;" and, if 2520 years were to elapse until the end, that end would come in A. D. 1914 (for 606 plus 1914 equals 2520 years.)

When Daniel the prophet spoke to that renowned king of Babylon, what did he say would happen when this Gentile lease expires? He said that a "stone" would strike and begin to crush that great image. It would not strike the head, but the feet. Now the beginning of the World War was the definite beginning of the end of Gentile rule on this earth. The overturning of the "image" is still going on. Now did not Daniel tell the truth? Did there come a crash in 1914, and a crumbling of kingdoms and nations! I challenge any man to deny that such a crash came and right on time.

The Signs of His Presence

When the disciples asked the greatest of all prophets, Christ Jesus five days before His crucifixion, what would be the sign of His presence and the end of the age (Greek aeon), He answered that "nation shall rise against nation, and kingdom against kingdom." Thus did the first world-war in history mark the beginning of the end of the existing old order. That war and its aftermath was the beginning of the world's final sorrows, but not their end. -- Matthew 24:7.

Twenty years have passed since 1914, and you hear what great men say about the present condition of the world. In the same connection (Luke 21:25), our Lord tells of the increasing peril of this transition period -- "men's hearts failing them for fear and for looking after the things coming upon the earth." How true! "Distress of nations with perplexity," and growing more perplexing every

hour. Tottering thrones, rumbling of earthquakes, and the rising tide of distress and discontent are imperiling every nation on earth today.

Daniel said that the "stone," like a pile driver, would continue its work of destruction until it is complete -- and so we see it is at work now. Jesus of Nazareth in Matthew 24, said that conditions would grow more fierce until the tribulation would be such as has never been before; and that "except those days are shortened" no flesh could survive. But He assures us (Matthew 24:21, 22) that "those days shall be shortened." He referred to Daniel's prophecy, that the old order would end with a great time of trouble. -- Daniel 12:1.

Armageddon and Beyond

Are the nations then facing Armageddon today? We answer, Yes; and quote Revelation 16:14 in further substantiation. Every nation is doing just what the Scriptures foretold, "this generation shall not pass away till all these things be fulfilled." But will this new era now dawning bring the longed-for desire of humanity? Yes. The last pictures given us of the final battle of earth is found in Revelation 19:15-21, which closes the scene of all national struggles. Then "the prince of this world," his Satanic Majesty the Devil, shall be bound and imprisoned for a thousand years. -- Revelation 20.

For a picture of the beginning of earth's new day, see Revelation 21st chapter. This great dispensational change, with the coming of earth's new Ruler, The Christ, and the golden dawn of His Kingdom, are pictured in the "new heaven and new earth." Yes, there will be a new king, new law, new arrangements, a new society. Revelation 21:5 says, He will make "all things new". The earth is to be purged of its horrors, the darkness of the night of weeping, is to give way to the morning light, which even now clips the horizon and brings new hope to a dying race.

Every evening ere long will come soft, melodious voices over the air from earth's new capital, Jerusalem. The "new heavens" rule of the "new earth" is almost here, when all tears are to be wiped away. (Revelation 21:4.) All sorrow and mourning then shall forever cease. No more will your loved ones be snatched from your bosom, nor the babe from its mother's breast; for death shall be destroyed -- that grim Reaper of all ages was doomed when Christ triumphed over it and rose from the dead. Soon "there shall be no more curse." -- Revelation 22:3.

From Genesis to Revelation

The first three chapters of this Book of books tell of man's first dominion and his fall. (Genesis 3:1-23.) There the course began. During the past sixty centuries under that curse more than twenty billions of earth's inhabitants have died in sorrow and mourning. But the same God who made the earth and placed man upon it has now provided a remedy, by means of the cross, for all mankind; and, in due time, "He whose right it is" will take the throne of that Kingdom.

For this we long have prayed, "Thy Kingdom come, Thy will be done on earth." (Matthew 6; Luke 11.) Now it has come! And He shall reign from sea to sea. (Zechariah 8:10.) Then "they shall build houses and inhabit thorny plant vine-yards and eat the fruit of them" (Isaiah 65:21), and

"they shall sit every man under his vine and under his fig tree; and none shall make them afraid."
(Micah 4:4.)

That will be the time when "they shall beat their swords into plowshares . . . and nation shall not lift up sword against nation; neither shall they learn war any more." Let us rejoice that that glad day is nearing.

PITTSBURGH CONVENTION 1934

There's a depth to this Convention
Even deeper than the last,
Every word that has been spoken
Sweeter far than in the past.

Joy beyond all expectation;
Faith is made more firm and strong;
Love developed; richer; fuller --
Life made one continuous song.

Where are words that can define it?
Love so deep that all must feel
In the Savior's very presence,

Weary hearts to bless and heal.
May we each so touched and strengthened,
Thus be kept as on we go,
And our lives with love enkindled
All His spirit's graces show.

-- Sister Dorothy L. Jordan.