

SEVENTH ANNUAL REUNION
CONVENTION REPORT

1935

PUBLISHED BY THE ASSOCIATED BIBLE STUDENTS
610 Arch Street, N. S. Pittsburgh, Pa.





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October 25, 26, 27, 1935 Pittsburgh, Pa.

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The Seventh Annual Reunion convention of Bible Students at Pittsburgh, October 25-27, 1935, opened with the singing of Hymn No. 319, following which Brother Wyndelts, of Dallas, Texas led in prayer. Brother J. T. Johnson, an elder of the Pittsburgh Ecclesia, served as chairman for the opening day and gave a short address of welcome, as follows:

To this place, made sacred and hallowed by many former opportunities for such sweet fellowship, where on other joyful occasions so many came into possession of God's truth and His spirit of love, we welcome you -- in the name of the Father, the Son, and the holy spirit. To this service we have

for these three days specially dedicated our hearts, our heads, our hands and our feet; for the sole purpose of worshipping Him together in spirit and in truth. May it prove a season of rich spiritual uplift and blessing for everyone present, and may others also be blessed through the medium of the printed page, our annual report, which will be published shortly.



Brother J. T. Johnson

During the age when God was specially dealing with Israel after the flesh, it was their privilege to gather as a nation from practically every section of the then known world, on two occasions annually in their own Holy City of Jerusalem. The first of these great events was the Passover, in the springtime; the second, the annual Day of Atonement, the tenth day of the seventh month in the autumn.

And we of Spiritual Israel also have a special occasion during these latter days, in this place, where that which we know as the present truth movement was first brought forward under that man of God, our dear Brother Russell, whom the world knew as Pastor Russell. To this room, where spiritual truth and Christian doctrine had its latter-day revival, it has been the privilege of the brethren living here in this section to meet regularly; and now we "welcome all believers in the ransom, and all who love our Lord Jesus Christ," to this holy convocation.

The Lord has very graciously blessed our former gatherings to our spiritual good, and we confidently look to Him for His presence and blessing with us on this occasion. Special prayers have been offered, asking for wisdom upon those who shall address us: and also that the many who cannot come may be richly blessed by reading the 'discourses, testimonies, and other good things which the printed Report will carry.

Knowing the severity of present day tests and trials, we be-speak His blessing on the brethren who will be bringing forth "things new and old" from the Divine Storehouse -- mthings new, in the

sense of new beauties, and present-day unfoldments of the prophetic Word, as it shall please the Lord to reveal to us; things old, which we have learned, which have the Divine imprint and approval, the basic Christian doctrines, dealing not only with our faith structure, but also with those homely Christian virtues of which the Master Himself was the perfect exemplar.

We all realize very well that this table of spiritual food is not of our making. nor does it belong to any sect or class: nor does it become anyone to usurp the Lords place as provider and distributor of His goods. Rather would we recall the Master's words. "One is your Master, even Christ; and all ye are brethren." Shall we not learn well this instruction, practice it while here together: and bear it constantly in mind as we leave for our respective homes? Yes, we will.

The Pittsburgh brethren welcome you to this place for the sole purpose of fellowship in the Lord: that we may know better our Father and His beloved Son, also the brethren, and His Word of truth.

PRAISE AND TESTIMONY MEETING

Following Bro. Johnson's address of welcome, Brother Blinn, of Cincinnati, Ohio, was called to the platform to conduct the opening praise and testimony meeting. Brother Wyndelts, of Dallas, Texas, led in prayer.

Brother Blynn:

I doubt very much if any one here would consent to the thought that any imperfect man as an individual should receive special honor: and yet we are glad to honor one whom God honors; and perhaps down in our hearts, while assembled in this place, we have a feeling that might compare with that which Moses must have had when the Lord said to him. "Take off thy shoes, Moses, for the ground whereon thou standest is holy ground." And with that feeling in our hearts, we want to be like a spring -- a well of water springing out -- giving expression to our joy at being here. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Yes, with that thought in our hearts I believe we all feel like a spring of water: and each one can say something that will refresh someone else. The meeting is yours.

Sister G. M. Wilson, of Pittsburgh:

I want to be first this morning. I have heard that the one who gives the first testimony usually gets the greatest blessing, so I am here to get a great blessing: and the prayer of my heart is that I might not only get a blessing, but that I might be a blessing. My heart goes out this morning in grateful appreciation to the Lord for all He has done for me.

Sister Gibson, of Dayton, O.:

I am just wondering if anyone could ever be quite as happy and as grateful for being here as I am. When I heard of the convention here I had not thought of the possibility of getting here. I never saw Brother Russell, but I loved him for his work's sake. Although I never met him personally, yet I did meet him through "The Divine Plan."

Brother Robinson, of Denver:

I want to express my appreciation for being with you today. I have been looking forward to this, probably as long as anyone; my longing started about two years ago, after I was here the first time. I couldn't make it last year on account of sickness. I don't know how I could have made it this time except that the Lord opened the way. Last Sunday, a sister in our home class got up and said, 'Let us empower Brother Robinson to take with him the loving greetings of this class, and I am glad to deliver this message.'

Sister Kemp, of Boston:

I too have a message of love to bring to the convention. In our testimony meeting in Boston last Wednesday evening, the class asked me to bring a full measure of their love and greetings, and to tell you that they are praying for the convention here. I am sure that I have already received a blessing in the short time I have been here. The pleasure of being here is almost overwhelming. In 1906 I had the pleasure of living in this building for a short time, while Brother Russell was here. This is the first time I have been in the building since that time.

For three years before I met with the Associated Bible Students of Boston, I stood aside from everybody, stayed away from all meetings, because I had been so disappointed and disheartened by the experiences we had met with in the Society. The Lord has been dealing with Brother Kemp and myself, and has led us in the right way; and now we are among people whom we believe have the spirit of the Lord and the spirit of brotherly love. I am pleased to say, "Hereby we know that we are His disciples, if we have love one for another." Before I forget it, I have another message to give you. Sister Margeson sends her sincere love and greetings to the convention, and also to various ones individually. I think the first ones she mentioned were Brother and Sister Wilson, and some others whom I do not know. I am very happy to "pay my vows unto the Lord in the presence of all His people."

Brother Hopkins, of Cincinnati:

It has been my pleasure to be at six of these conventions. I wasn't here last year on account of illness. When I had notice of this convention I decided to come. But if my family had known my condition they would not have let me come here. On the way here I fainted dead away in the car. Some ladies gave me a glass of water and made me comfortable, and I came on. I love this people, for they are God's people. Many have had made a greater success of this life than I have. But it has ever been my desire to be loyal to my Lord. Little else matters. I speak this morning because I don't know if I shall live to be at any other convention. I do love you people. Many whom I have met are as close to me as my own blood relatives. Why? Because you are children of God and brothers of my Lord. I don't think there could be any greater pleasure than to meet with God's people on this side of the veil, and I do appreciate the privilege of meeting with you at this time -- and if I don't meet you again, may we meet beyond the veil.

Brother Wyndelts, of Dallas, Texas:

My prayers are with you. In my experiences in the Truth. I have not been privileged to attend many large conventions. But when the announcement was made seven years ago that the friends were going to gather here in convention. I wanted to be here: and I have wanted to be here every year since, but this is my first privilege.

I am very glad, dear friends, that I have an Advocate -- one who loved me so well as to give His life for me; and One who knows my weaknesses, and who knows your weaknesses, and who knows the weaknesses of all of us: and who gives us the privilege of overcoming those things if we just "pay our vows in the presence of all His people." I am endeavoring to follow my Master and do His will: and it is such a blessing to know that the Lord will grant us the diploma. and give us the privilege to help lift up mankind. By and by, if we are faithful, we will be used by the Master to turn His blessing toward all the world of mankind -- not only to our neighbors and friends, but also to all families, even to those who spitefully use us. Now we should look forward to that time!

Sister Corey Mitchell, of Brooklyn:

One thing in Brother Wyndelt's testimony was also paramount in my mind. It is my gratitude for the assurance of the Lord that He knows our weaknesses, amid that there is nothing in us that is hidden from the eyes of Him with whom we have to deal. Therefore, in His sight there can be no possibility of any hypocrisy or deceit; for we know that He fully knows. We may not fully know one another, but we do know that He knows us altogether. I am so glad of that, because then I know that He does not overestimate me and make me feel like a hypocrite, as we sometimes may feel about ourselves; nor will He misunderstand us. That thought has been a wonderful comfort to me; and I do desire to be faithful to Him.

Brother Arnold, of Dayton:

I have first to bring a message from the friends of Dayton. Last Tuesday evening they took a vote, and desired that I should convey their greetings to the friends at Pittsburgh; and so I now unburden my-self of that message. I am so glad to see the right spirit, the Lord's spirit here. "What shall I render unto the Lord for all His benefits" implies, What shall I do for all His benefits? Did you ever think of it, friends, that all the benefits you have at the present time; in fact the very truth which is so dear to you, is because we are living in the days of the presence of the Son of man? Do you realize, friends, that all the conveniences you have in the home; all the means of transportation you used getting here, even your means of communication, have come because we are living in the days of the presence of our blessed Lord Jesus?

Friends, we are living in the most wonderful period since our Heavenly Father said to mother Eve that "the seed of the woman shall bruise the serpent's head." This convention should simply be a "safety valve" to keep us from "exploding." Let us burst forth with thanks to the Heavenly Father for the wonderful blessings which He has in store for the world, which they know not of. And our Savior said. "When ye see all these things, lift up your heads and rejoice, for ye may know your redemption is near." So I thank my Heavenly Father that I am living in this present day, and I also thank Him for this wonderful privilege of meeting here today.

Brother Buhl, of Richmond. Ind.:

I feel like David, when he said, "What shall I render unto the Lord for all His benefits toward me?" I hardly know how to express myself in showing appreciation for all the blessings that have come to me in my lifetime as a follower of the Lord. I am very glad to be here this morning. Indeed I am glad to have had the privilege of attending five of these annual conventions. Each time I return home I begin to make plans for the following one. I not only want to receive a blessing here, but I want to be blessing in every other way I can. Our convention really began last night. Three of us left Dayton about a quarter after four, and we spent last night driving, singing songs and quoting Scriptures: and the evening passed so quickly we hardly knew how far we had gone.

The fact that we can be here with you brethren whom we have seen on other occasions, brings joy to our hearts; to know that you are still trusting the Lord, and that I can be here as evidence of that fact. I also bring the love and greetings of our little class in Richmond. For many weeks prior to this time, many prayers were offered up by the various ones in our little class, that this convention might be really blest of the Lord. All over the world where brethren are interested in this commemoration of Brother Russell, they likewise are praying for it. I too ask an interest in your prayers, that I may continue to be faithful to the Lord.

Sister May, of Peckville, Pa.:

My heart rejoices this morning, especially since the Lord used me as an instrument to bring my dear daughter here with me. I have always wanted to at-tend one of these conventions, but it has never been my privilege before; and I certainly am very grateful this morning. We arrived shortly after eight o' clock. The brother from Dallas was instrumental in helping us get settled after our arrival. I certainly appreciate all of our Heavenly Father's benefits.

Brother Kolliman, of Wilmington. Del.:

Our convention started Wednesday, the 16th, when Brother Bridges came to stay awhile with us. This is the third year we have been here, and I want to express my gratitude to the Pittsburgh friends for arranging these conventions. They have done so much good, not only for me, but for the many friends wherever I have been. I have in mind the text that we have under consideration this morning, which con-firms our vow unto the Lord; also an-other which reminds us of our anointing, "The spirit of the Lord is upon Me, for He has anointed Me to preach glad tidings to the poor." We come here at this time in remembrance of Brother Russell. His chief object was to comply with the command, "Gather My saints unto Me, those that have made a covenant with Me by sacrifice." That covenant comes to my mind with this text. If we still have our covenant with the Lord, we should obligate ourselves anew to carry it out to the best of our ability. We are not our own, but have been bought with a price: and our lives are hid with Christ in God. Hence this is another reminder that we should pay our vows through the coming year. That is my desire: and until I meet with the friends again at Pittsburgh next year, the Lord willing, i shall endeavor to serve any of the household of faith -- not for reward, but for the joy that is in the service itself. I ask an interest in your prayers; and I bring the love of the Wilmington friends to you.

Brother Dietrich, of Flint, Mich.:

This is my fourth time in convention at Pittsburgh, and I surely appreciate this privilege of again being with the friends. One sister who testified spoke of the thrill she had when she came in this morning, because she used to be in these rooms. I too shall never forget the thrill I once had when I stood in the room upstairs that had been Pastor Russell's study. I indeed felt like Moses -- as if I stood on "holy ground." It made me appreciate the Heavenly Father all the more. I hope there never shall be a time in my life when I don't appreciate the truth.

I have read almost everything that has been presented to me, but I have failed yet to see one single fundamental truth brought out by others that Pastor Russell had not already taught. We got the truth from that faithful servant whom God raised up. Thank the Lord for the wonderful truth He gave us. I bring the love and greetings of those of the class who are not here.

Sister Smail, of Ithaca, N. Y.:

I certainly must give my thanks unto the Lord for the privilege of being here. I was born in the truth and brought up in a truth family. My grandfather, Brother Samson, was in the pilgrim service. So you see the truth is just in my marrow. I have tried so hard to get here for the last three or four years, but it seemed that every year I had to have an operation. This year my old 'friend' came back, and while the doctor was deciding on whether or not to operate, I decided to come here. And I find I have plenty of strength. It seems, the harder we fight a thing the more strength we get. It means much to me to be here. I even had to leave two little babies behind. But my husband cooperated to make it possible for me to come.

Sister Currel, of Youngstown, Ohio:

How I have been wanting to come to this convention. Last year I came to the convention on crutches. I give glory to God! It is necessary that we meet together, to strengthen each other. We must 'come apart.' The love in my 'heart goes out to you all. I love every dear face here. Let us "press on toward the mark of the high calling," and keep pressing on: because our wily foe is so very busy. As the dear sister said, "the Lord knows us"; and Job said. "He knoweth the way that I take." Remember, dear friends, He is the Potter and we are the clay. I want to be molded in every way my Heavenly Father wants to mold me. My desire is that I may have the wisdom from above, and not of self. Our little class at Youngstown all send their love. Praise the Lord for all His goodness!

Sister Lutz., of Jackson. Mich.:

Last year I had my first privilege of being here. I can't tell you how I had longed to come and receive a blessing. I received it, and my heart was so full that I couldn't give a testimony. I am the only one from our class here. The rest of the class send their love and greetings, and they are praying for us while we are here. I want to ask an interest in your prayers that each one of us may be more faithful and may "pay our vows unto the Lord" daily.

THAT BLESSED HOPE

By Brother S. J. Arnold, Dayton, Ohio

Brother Arnold was one of the early pilgrims sent out into the work by Brother Russell.

It is a great privilege, as well as an honor, to have this opportunity to shout from this platform the same gospel message that was proclaimed from this same place as much as sixty years ago.

The Apostle Paul wrote to his spiritual son, Titus, that since the grace of God is now manifested to us we should renounce worldly desires, because we are "looking for that blessed hope." That "blessed hope" is the greatest thing since the creation of our first parents. It originated when God said 'the seed of the woman shall bruise the serpent's head.' All down through the ages, God's people, inspired by that blessed hope, have been watching on tip-toe and with eager eyes, peering into the future and inquiring, 'Oh Lord, when will You come to end this reign of sin and death?' This blessed hope has been the burden of every prayer offered by God's people since our Lord taught us to pray, "Our Father ... Thy Kingdom come." And it is the last prayer recorded in the dear old Book, "Even so, Lord Jesus, come quickly!"

But why is there so much general confusion today on the subject of how and when our Lord's second advent will take place? We answer, For the same reason that at our Lord's first advent His primary objective was the church and not the world. While the Scriptures clearly teach that our Lord's death on Calvary was for "every man," they also teach that our Lord's coming at the time He did come was for the direct benefit of the church rather than for the world: and therefore all His labors and instructions were confined to those who became His followers.

Jesus said to His disciples: "To you it is given to know the mysteries of the Kingdom of Heaven, but to them that are without it is not given." Therefore, His instructions were given "in parables and dark sayings," that the natural man might not understand. And, similarly, at our Lord's second advent His first work is with and for the church. His body members, for they are to be with Him -- His associates in carrying out the further features of His plans and purposes for the whole world of mankind.



Brother S. J. Arnold

While there have been second advent movements all through the gospel age, the movement that took place around the years 1872-1874, led by some Adventist brethren under William Theron, (Thurman) and a little later by Pastor Russell, was based upon calculations that the 1335 days of Daniel's prophecy ended about that date.

This date is the only one that synchronizes with various other features of God's plan that are now established facts -- such as the beginning of the harvest, and our Lord's presence that He may personally direct this harvest work: the gathering the good fish into vessels and the throwing the bad ones away, as stated in our Lord's parable: also the opening of the temple of God, the church and seeing therein the ark of the covenant, which we have learned in the Christ. Head and body: and the finishing or unfolding of God's great mystery -- His plans and purposes for both the church and the world. These and many others we now enjoy are things that were due to take place at our Lord's second advent. If our Lord came in, or about, 1874 then it follows that the time was due for a harvest of the age to begin shortly; also it was due time for the unfolding of God's great plans and purposes -- the many truths now so very precious to us. All these truths stand out as a result of our Lord's second advent, since about 1874.

If we disregard our Lord's second advent in 1874, or move that event backward or forward as much as fifteen or twenty years, we then take away other features. They all stand together, or they all fall together. We cannot believe one without believing the others, because all these truths and facts are the result of our Lord's presence. Now some say, Give us tangible proof that Christ is now present in a way or manner in which He has not been present all through the age since Pentecost. We answer, Our Lord Himself said there would be no proof or sign given but that of the Prophet Jonah, who preached destruction to the great city of Nineveh unless they repent of their wickedness.

And just so now. The natural man has no way of knowing anything except by one or more of his five senses, and the presence of Christ cannot be known by any of these. We, the church, walk by faith and not by sight -- that is, not by natural sense. "All men have not faith." God's favors now are for those alone who can exercise faith. Faith, then is a sort of "sixth sense." But "the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." - 1 Corinthians 2:14.

Various things concerning the truth cannot be proved by any of the five natural senses, but Christians can accept them as true from such evidence as is a sufficient foundation for faith. For instance, Why do we believe there is an intelligent Creator? Can you prove it? It is true that "The heavens declare the glory of God, and the firmament sheweth His handiwork": and there is abundant evidence of a supreme and intelligent Creator at the head of all this orderly arrangement; and all this is very strong foundation for our faith in God. But it is not proof to the natural man -- many scientists dispute it. But "he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." So also with respect to Satan, the adversary of God. We cannot prove by natural sense that there is a personal devil; but we have God's Word for it, and abundant evidence of Satan's nefarious work; and we believe that Word and evidence.

The very fact that no signs will be given by which the natural man could recognize Christ's presence at His second advent, is the very reason why the Lord and the apostles so frequently told the disciples to "watch" for our Lord's second coming. If we could plainly recognize our Lord's presence by one or more of our natural senses, what would be the object of specially watching? None at all, for all could see Him anyway. Three times we are told that Christ would come as a thief in the night, and thieves do not come blowing a trumpet or announcing their arrival; they try to enter unobserved.

Again, our Lord told His disciples, "The Kingdom cometh not with observation" (Luke 17:20); and the Kingdom cannot come without the King, for it is the coming of the King that brings the Kingdom. Therefore it must be true that the King, as well as the Kingdom, cometh not with observation.

But now as to the question, How will Christ come? Paul says, "The Lord Himself shall descend from heaven with a shout." (1 Thessalonians 4:16.) Now some of the Lord's people are listening to hear that shout, and because they have not heard any shout with their natural ears they tell us that Christ has not yet come. They also deny that Christ is now present in any different way or manner from what He has been present all through the Gospel age. And so it is true that some of the Lord's professing people have eyes but see not, and they have ears but they hear not. But "blessed are your eyes for they see, and your ears for they hear."

Now let us look at this text -- 1 Thessalonians 4:16. Who was to do the shouting? Was it our Lord? Paul does not say so. If it were Christ who was to do the shouting, that would be like "tooting His own horn" and making His own announcement of His presence. Now Christ never did this at His first advent; why expect it now?

At our Lord's first advent the angel Gabriel came to Mary and said, "Thou shalt bring forth a Son and shall call His name Jesus.... He shall reign over the house of David forever, and of His Kingdom there shall be no end." At His birth, the angel announced, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." And when the time was due for our Lord to begin the work He came to do, God sent a messenger to introduce Him and proclaim His work. John the Baptist, pointing to our Lord, said, "Behold the Lamb of God, which taketh away the sin of the world."

Even so now, at our Lord's second advent, God sends a messenger. And who is the messenger to proclaim the presence of our Lord? Let us notice the text again. According to the King James version, Paul says that the "shout" was to be the voice of the Archangel; but in the Emphatic Diaglott, in the Greek word-for-word rendering, it is translated "a chief messenger"; and in the marginal translation by Prof. Wilson we have this same text rendered "an archangel." Both "a" and "an" in these renderings are indefinite articles, and mean that one out of a number of chief angels, or messengers, was to shout, or proclaim, the Lord's presence.

Who could the messenger have been who was used to shout such a message in these last days? Let us notice some of the most outstanding chief messengers during the past sixty years. We first notice the Rev. Spurgeon of London, England, who began preaching when but eighteen years of age; and who, within four years, became so popular that no Baptist church in London was large enough to hold his audience. Then the London Tabernacle was built for him, at a cost of \$155,000; and it was soon filled to overflowing. But he did not announce our Lord's coming. Then there was T. DeWitt Talmage, a Presbyterian clergyman who delivered his sermons with dramatic eloquence; and his denunciations of error and vice were so outspoken that they drew large audiences, which soon filled Brooklyn Tabernacle to the doors. His sermons were published in 600 journals and translated into five languages. Then there were Beecher and Moody, Abbott, Cooper and many other chief messengers of the gospel, as they understood it. They all believed that our Lord would return some time, but none of these "shouted" or even proclaimed that the Kingdom is near.

It was about the year 1870 that C. T. Russell by accident dropped into a dusty dingy hall in Pittsburgh, and for the first time heard Jonas Wendell preach on the second coming of Christ, harmonizing the Old and New Testament Scriptures on the subject. Soon afterward a Bible class was formed by him and from that time to 1875 there was a constant growth in grace and knowledge and love of God and His Word. Hearing the knock of the time prophecies -- that the time was due for our Lord's return -- C. T. Russell, in 1876, wrote the pamphlet. "The Object and Manner of Our Lord's Return." Fifty thousand copies of this were put out in the next few years.

About this time, on coming to see clearly from the Scriptures that our Lord is now present, this earnest Bible scholar began arrangements for the wider publication of the Kingdom message; and in 1879 "Zion's Watch Tower and Herald of Christ's Presence," a monthly paper, was started--the only paper to the world to carry such a message for over forty years. One special issue, entitled. "What Saith the Scriptures about Hell," was sent to every minister in the United States and Europe whose name and address could be obtained -- your present speaker being one of them.

Later, Pastor Russell's sermons were published in 2400 newspapers at one time -- and over 4000 carried them eventually. His writings were translated into thirty-four languages, and his "shout" or proclamation of the Lord's presence was so loud that it was heard in practically every nook and corner of the professing Christian world.

The editor of a Presbyterian magazine called The Continent, who opposed Pastor Russell. published this admission, "His writings have a greater newspaper circulation than those of any other living man, greater doubtless than the combined circulation of the writings of all priests and preachers of North America, greater even than the writings of Brisbane, Hapgood, Lorimer, Crane. Haskins, and a dozen others of the best known editors and syndicate writers all port together." Another wrote: "The works of Pastor Russell have a greater circulation than any other works outside the Bible."

Pastor Russell wrote practically all the articles for both "The Herald of Christ's Presence" and "The Bible Students Monthly"; 50,000,000 of the latter being circulated annually. The burden of the message was, "Behold the Bridegroom! Go ye out to meet Him." Pastor Russell never took up a collection, but spent a fortune of about \$240,000 for the opportunity of giving the message. His self-imposed allowance for his personal needs was eleven dollars per month -- 37 cents a day. He died with only \$200 in the bank, and no realty or other holdings. This he did that you and I might be spiritually "rich."

The Scriptures are full of statements telling of great blessings due to come with Christ's second advent, but they have come so gradually that they may seem commonplace to some of us today. Let us note some of these modern developments:

The world has accumulated one thousand times more wealth since 1874 than during all the six thousand years before that date.

Sixty years ago all labor was done by sweat of face; now it is done by machinery, almost exclusively.

Sixty years ago men labored from sun to sun: now forty hours a week is the order of the day.

Sixty years ago horses pulled the cars here in Pittsburgh; now electricity does it all.

Sixty years ago I learned to read and write by the light of a tallow candle -- "coal-oil lamps" just then coming in; now we touch a button and flash on a brilliant light.

Sixty years ago sewing machines were just coming into use in our homes; now most of our clothing is purchased "ready-to-wear."

Sixty years ago harvesting was still done with the grain cradle; soon came the reaper; now it is the combine.

Sixty years ago gas engines were coming into use, but not then much of a success; now almost every automobile speaks for itself.

Sixty years ago we went to the post office for our mail; now mail is delivered to our homes in both city and country.

Sixty years ago 30 to 40 bushels of corn per acre was considered a good crop; now 150 to 175 bushels is common. Wheat, 18 to 20 bushels; now 30 to 40 bushels. Potatoes 40 to 75 bushels; now less than 200 bushels per acre is considered rather a poor crop in many places.

Sixty years ago kings could not have the conveniences and comforts which now the poor may have. And all these because our Lord is now present, preparing for His coming Kingdom.

Then, too. He tells us, in Luke 12:37, that when He comes He will gird Himself and make His servants sit down, and He will serve them with good things from His storehouse. Let us now ask ourselves, What did we know about God before we heard this present truth message? We knew He would reward those who diligently sought Him, but we knew nothing of His plans and purposes for the church or for the world, and very little about His love for His creatures. What did we know about the penalty for sin? We did not so much as know what death is! Nor did we know what the soul is. Then there were those subjects such as Immortality, the Ransom, Restitution, Salvation-- we knew very little about them or what they meant; or whether the trinity was a unity or the unity was a trinity. We did not know where we came from nor where we were going.

But NOW it is all so plain -- because we are now living in the time of our Lord's presence, the time of the shouting of one of God's messengers, the time of the sounding of the seventh symbolic trumpet -- the "Trump of God" -- when all these mysteries of God are to be finished! Does not all this knowledge bring blessings to your heart and mine? Are we lifting up our hearts and rejoicing? Have we received any encouragement? Have we companionship from being so close to the Lord; and has it brought to us tenderness and pity for the still groaning creation: or have we received these favors of God in vain? If all these blessings and truths fill our hearts with gratitude to God for His goodness, then let this convention be a safety-valve to give vent to the fullness of our hearts overflowing with thankfulness to Him for all His blessings to usward.

THE MARK OF THE CHRISTIAN

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

After the singing of Hymn No, 168 and a prayer by Brother Ostrander. of Lockport, N.Y. Bro. Robinson spoke:

Revelation 20:4 tells of the blessing pronounced upon those who had not the mark of the beast in their foreheads, nor in their hands. This seems to refer to the ancient practice, said to have been



Brother F. M. Robinson

common among the Greeks in early times, of placing a mark or brand of the letter "delta" or "D" upon their slaves, for identification. The Apostle Paul also refers to this practice, when he writes that he bears in his body the "marks" of the Lord Jesus. In his case, he probably refers to the scars he received from beatings or stonings, which he suffered in his service for the Master, and which bore testimony to the fact that he was a bond-servant of Christ.

In attempting to interpret the meaning of the "mark of the beast" of Revelation we should not think of it as a physical brand on the forehead or hand; but rather that the character of the possessor, or the nature of his acts, would be as evident as a physical brand. "His servants ye are to whom ye render service." "By their fruits ye shall know them." No other mark or brand would be necessary.

The true Christian also is branded on the forehead and on the hand, and such marks constitute the evidence by which his character is recognized. No amount of oratory, or Scriptural knowledge, or philanthropy will be accepted by the world as proof of one's real status as a bond-servant of Christ. While the Scriptures do not use the symbolism of Revelation in describing the marks of the true Christian, yet they are so definite as to leave no occasion for misunderstanding their meaning. Both Jesus and the disciple whom Jesus loved tell us of what our marks consist. Jesus tells us how the world judges us, and John tells us what constitutes the evidence to fellow Christians. "By this shall all men know that ye are My disciples, if ye have love one for another." "We know that we have passed from death unto life, because we love the brethren." If this indeed be the case, with what supreme importance is the attainment of this "mark" of the Christian endowed.

But what constitutes the philosophy of such a test of discipleship? Is not the attainment of love for our brethren the easiest thing that a Christian is called upon to acquire? Well, Jesus and the apostles did not seem to so consider it. Many are the admonitions and suggestions found in the writings of the apostles and the historians of the four Gospels, to assist the Christian to acquire this mark. The importance of brotherly love will be noted as we consider the composition of those who go to make up the prospective body of Christ. We were all "children of wrath," possessed with the various common characteristics that go to make up humanity in general. The rich, the poor, the educated, the ignorant, the arrogant, the servile -- all these are found among those who have been adopted into this motley family. And that such a dissimilar gathering should be welded into one compact body, whose chief distinguishing characteristic is the bond of love for each other, is something utterly foreign to the world.

And how is this element of love attained? Paul says that "not many great or wise or noble are called, but the weak things of earth." The one essential trait generally is lacking in such. The Apostle James goes a step farther, and says that God hath chosen those who are rich in faith. That is a trait which is the basis, or foundation, common to all at the outset. All else is to be acquired later. "Without faith, it is impossible to please God." Any other foundation would be like crumbling sand. Peter does not enter into any discussion as to how or where one obtains this faith in the first instance; but, using its possession as a starting point, he proceeds to outline the course by which one may build up a character that will show the "mark" of love.

Peter did not minimize the difficulties; perhaps because he could look back over his own experience and realize the many obstacles to be overcome. In the first chapter of his second general epistle he outlines in detail, by successive steps, a working system by which one may develop the spirit of Christianity in all its fullness. His first step is virtue -- fortitude, manliness, backbone, the ability to "stand up and take, it." The prospective Christian will find plenty of use for this quality, both in his dealings with the world and with the brethren.

But even with faith and fortitude, one might still be very arrogant because of ignorance. Hence the next step is the acquisition of knowledge -- not knowledge on various controversial subjects on which so many love to dwell, sometimes to their own spiritual disadvantage; but knowledge of the kind that will conduce to deeper spiritual growth. Paul met with this difficulty in his day -- some did not seem able to get beyond "the milk of the Word," and spent all their energies in the discussion of the mere rudiments of Christian belief, without seeming to grasp the necessity of putting this knowledge to practical use. He writes of his distress for such, "till Christ be formed in you."

But Christian character is not easily developed. After having acquired the necessary knowledge, unless a brake is applied there often is a tendency to become heady, impatient with differences of thought in others, and ambitious to rule as an instructor. James has noticed this tendency, and warned strongly against it. Hence we need to take the next step of temperance -- moderation, self-control. If the Christian examines himself, and is numerate in his demands upon his brethren, he may in time realize the truth of the dictums of Paul: "Let every man be fully persuaded in his own mind." He is now preparing for high school: and the next quality, if fully mastered, will be an essential element of his equipment for all eternity. It is a quality "more precious than gold that perisheth," and he will find his work cut out for him even before he has reasonably mastered it. He is admonished to let this trait "have its perfect work," and much of the Lord's testing will be along this line. A California brother once said, "if you do not want your brethren to appear to be most obstinate, disagreeable and unbearable of all people, do not pray for patience." But you will pray for it, thank God.

One more grade to pass through, and the "mark" will begin to show. Peter writes of it as godliness; that is, putting into daily practice the things you have learned. If this is conscientiously and persistently done, the next step will seem to come of itself: the mark of love will begin to appear, so that both the world and your brethren will note it "on the forehead and on the hand."

But, it may be suggested, "We already have that! What do you think we came to this convention for?" True enough, it is "love for the brethren" that has brought us here. But which brethren? Those

whom we seldom see? The kind we love to be with? But when we get back home with the brethren with whom we have to associate constantly, some of whom may have a habit of rubbing our fur the wrong way, it is some-times hard to maintain all that is implied in this quality of brotherly love. "If ye love them that love you, what thank have ye? for sinners also love those that love them."

The story goes that an ingenious mother, wishing to keep her little boy's mind so occupied that he would not notice what was going on around him, smeared his fingers with sticky syrup, and then placed a feather in his hands. He was so busy trying to rid himself of the feather that he was oblivious to all else. Satan often adopts a similar plan to that of this mother, to draw our attention from the prize. He may get us so deeply concerned about some trivial matter, and cause us to argue about it with the growing antagonism that such contention easily engenders, that the first thing we know we have forgotten all about the mark of love, and can only think how very stubborn and obstinate brother "A" is. Paul also noticed this tendency in his day, and warned against it. "He that is weak in the faith (and every one who sees things differently from you always appears to you to be weak in the faith) receive ye, but not to doubtful disputations."

A thoughtful reading of Romans 14 would go far to help us ignore differences of opinion on trivial matters, such as are incapable of definite settlement and which only tend to draw us from the prize. A stranger, noticing two church buildings of exactly the same pattern on opposite sides of a street, marveled and inquired the reason. He was told that at one time the two congregations were all one: but a dispute arose, one faction claiming that Adam was a beautiful man, and the other contending that he was ugly in appearance. The dispute finally resulted in a separation into the two churches. Absurd? Of course. And yet, have we not known Bible Students to differ over things just as impossible of solution, and of no particular value even if settled?

One of the ways in which the mark may gain intensity in the "hand," is found in the words of Paul: "If a brother be overtaken in a fault, ye that are spiritual restore such an one in a spirit of meekness, considering lest ye also be tempted." This is not always easy, but what a blessing you receive if you try it! And what injury we receive if we tell his fault to others, instead of following Paul's advice! The severest hurt comes not to the one talked about, but to the speaker.

One clause in 1 Corinthians 13 has been long misunderstood: "Love beareth all things." Perhaps we thought of this as an endurance test, and we tried to stand it. But what a flood of light we see when we note that the Diaglott correctly translates this. "Love covereth all things." How we blush for shame when we realize our failure; and how we suffer when our failure is exposed; and how we would love one who, knowing of our misfortune, should "cover" it up. The Golden Rule will never be better applied than in the love that protects and assists others when "overtaken in a fault."

It is a well established principle that one looking for a promotion to a better position will do all in his power to fit himself for that place. His prospect of such promotion is far greater than is the one who is content to plod along in the same old way. We have been informed of the coming opportunities of the thousand years' work that awaits those who are preparing for it; and how foolish we would be if we did not study earnestly the requirements, and work to fit ourselves for it. Peter saw such a vision; and he tells us that if we strive diligently to fit ourselves in the elements of moderation, patience and love, we need have no fear of failure to receive the treasured prize.

In his second general letter Peter brings to our attention this most sobering thought for consideration: "God is not slack in His promise, as some men count slackness, but is long-suffering to usward; not willing that any should perish, but that all should come to repentance." The Diaglott says "to reformation." To reformation. "Till Christ be formed in you." Does that mean me? Are we so failing in the development of the mark of perfect love that God must delay, in order to give us more time? Even while we pray "Thy Kingdom come." are we responsible for delaying it? Let us say as did the startled disciples in the upper room, "Is it I?"

As our thoughts revert to some of the experiences that we have been through since 1914, which many of us then thought was the deadline for the development of the Body, we may feel very grateful that the Lord has been long-suffering to usward. Paraphrasing the words of Paul, let us "forget the things that are behind, and press forward toward the attainment of the reformation," so that it may show forth in thought and action, fully displaying the "mark of the Christian."

CHRISTIAN LIBERTY

By Brother Horace K. Blinn, Cincinnati, Ohio

At 6:45 P. M. there was a short praise service, then, following a prayer by Brother Sundbom, of Saginaw, Mich., Brother Horace K. Blinn, of Cincinnati, gave the first discourse of the evening. Brother Blinn substituted for Brother Wilbur N. Poe, also of the Cincinnati Ecclesia.

TEXT -- "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." -- Galatians 5:1

This question of "Liberty" we shall review as New creatures; not from the standpoint of the members of creation, who are all "groaning and travailing in pain together until now" in their ignorance waiting for their liberation from the yoke of "sin and death" under which they have been placed through the disobedience of Father Adam. We want to consider "the glorious liberty of the sons of God" which these "sons" are privileged to have in advance of the general liberation of the "whole creation."

We read in Romans 8:17 that these present "children of God" are "heirs of God and joint-heirs with Christ" if faithful unto death. We can only approximate the wonderful meaning of being joint-heirs with Jesus. But such a tremendous proposition surely demands and elicits our most strenuous efforts to win the prize.

The present time of ignorance on the part of the world in general God has "winked at"; but to you and to me, who have had the light of the glorious gospel of Christ shine into our hearts -- to whom has been given the light of truth, and the knowledge of good and evil -- there comes with this knowledge a warning that we should not let slip the truth which we have proved to be so desirable, so reasonable, so God-like, from every viewpoint.

It is the knowledge of truth that has made us free. This knowledge has been given to all who have been begotten of the spirit of the truth. Jesus said, "when the spirit of truth will come it will guide

you into all truth." Jesus had this spirit of truth, and "any one who hath not the spirit of Christ. he is none of His." We do not get the truth all at once, but have the promise that we will be guided into all truth. This implies that we must be exceedingly careful and watchful in what we accept as truth. The Scriptures are replete with warnings along these lines.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." That is, the path leads unto the perfect day for which we are longing -- the "day of His appearing." We walk in the path because we love (long for) His appearing: and it is to such that the "crown of righteousness" is promised. Our light shines UNTO -- is focused upon -- its termination; and as we walk in the path we walk in the light. In other words, we press down upon the mark for the prize. "Truth (light) is sown for the righteous." It is at this time given for none others, and for no other purpose.

Jesus said, "the truth shall make you free." Do we understand clearly what we have been freed from, and why we have been liberated -- the purpose of God in freeing us? The revised version gives a clearer thought. It reads, "for freedom did Christ set us free; stand fast therefore, and he not entangled again in a yoke of bondage." In other words, the express purpose in freeing certain ones during the Gospel Age; from the law of sin and death into which Adam plunged the whole race -- freeing them from the dense world-ignorance concerning God's righteous character and plan for their ultimate deliverance from Satan's bondage, through the shining light of the Gospel -- is that they might be "a people for a PURPOSE." This freedom which we as new creatures in Christ Jesus now enjoy, is not for a selfish purpose; but we are set free "for freedom."

The expression is frequently used, "I am not free to do" so-and-so; or, "Now I am free to do" some certain thing. It is the same regarding our freedom in Christ. When we were in Adam we were NOT free to do anything worth while; but being freed, we are "free" -- unrestricted, to enter into the work laid out for us. This work, primarily, is a personal one: we are to first "give all diligence to make our calling and election sure"; we must prepare ourselves for the ministry of the New Covenant, of which we are to be "able ministers" if we finish our course with joy; but the secondary thing we are to do is no less important; we are to "build one another up in the most precious faith."

We have a serious relation to all other members of the mystical body of Christ, which we must not ignore nor neglect. If we do not clearly discern the mystical Christ body, the apostle tells us that we are in great danger of being rejected from that body -- if indeed we ever were in it. We can, at best, only expect to be spiritually weak and sleepy and sick. The only purpose of the Gospel Age is to call and select the various members of that body.

It is certainly necessary for all such prospective members to have characters which will make them entrants into the race-course, but the running of the race successfully demands MORE than the entrance fee of Character. We must know the Doctrine. Many of the world have, and are, wonderful characters; giving freely of time and means in benevolences, preaching and contending for purity of thought and deed, but knowing nothing whatsoever of the character and plan of God. Knowledge has and always will, play an important part in our acceptability before God.

If we are to ably give answer to any-one who asks us a reason for our hope, we must "study to show ourselves approved unto God." This is the very reason, or condition, why He has freed us

from the gross darkness upon the earth ----why He has removed the restrictions that prevented our "growing in knowledge. It is only by knowledge that we can be "established in the Truth." If we cannot give a reason for our hope, we then are mere bigots, and not established. "God seeketh such to worship Him as worship Him in the Truth" -- not in ignorance. We must know the doctrine if we would really be free.

We are living in a day when the Scriptures warn us that there will be severe tests on the church-- more severe than there have been in any of past times. The "shepherd" -- the Laodicean messenger -- has been smitten, and the "sheep are scattered." The natural result of this scattering is to develop false teachers among ourselves. We have been warned regarding this, by the Lord and His apostles.

We believe that in every time of the church's need God raised up faithful servants to provide "meat in season" for the particular trial. We surely believe that He did this very thing in these latter days, the closing days of the Gospel Age. Do we for one moment think that God made a mistake? Can we harbor the thought that the rock-like truths He sent us through "that faithful and wise servant" were merely mirages, or were delusions? Are we careless enough to surrender them for some "new light"? If so, where do we stand? Where are we? We are merely tossed about with every wind of doctrine as the apostle says: double-minded and unstable in all our ways:

But we are, or should be aware that there positively will come a time of shaking so severe that only those who are "rooted and grounded" in the truth will be able to stand. "Many are called, but few will be chosen." We are not to think it strange when this last shaking does come -- if it is not already upon us. We certainly are now living in "perilous times," as foretold. We are warned that "of your own selves shall false teachers arise." And are we not assailed frequently these days by some "new light" -- so called -- some wonderful new truth concerning God and His plan for the redemption of the world?

Can it be that since the Lord has arrived for His second presence, as the signs clearly delineate -- since the crowning feature of the church's experience is in view -- since the last trump is now sounding -- can it be that there are some overlooked fundamental features which God forgot to send us by the seventh and last messenger, which some other messenger is to bring out as "meat in due season for the household of faith" and which is necessary in order for us to complete our course? Can this be?

We do not want to be narrow-minded. In order to "prove all things" we will at times listen to and read what is thus presented by various brethren. But we must, as never before, "be on our guard" lest we be led away. It is possible to be so broad-minded that we become actually narrow-minded. To illustrate: God is said to have removed our sins from us as far as the East is from the West. That is exactly one-half of the circle around the earth. How glad we are to note that He did not go further. Had He done so, it would cease to be West and start becoming East again. And so it is, or might be, with us in our desire to be broad-minded. We might be so broad minded that before we know it we start becoming narrow-minded; and if we keep it up, we will get right back to where we started out and be of the class whose light has become darkness -- and "how great will that darkness be"!

Our freedom, especially in this our day, is to "stand fast." Surely all the lock-like truths given to the body of Christ since its inception at its head, down to its near completion at the "feet" stage today, are sufficient "that the man of God may be thoroughly furnished unto all good works," which are to follow us when we are "changed in a moment, in the twinkling of an eye."

The prophet tells us that "when He appeareth, who shall abide"; that is, who will stand? Of those who do, it is said, "a thousand shall fall at thy side and ten thousand at thy right hand." As Brother Russell so truly and warningly has said, we should be so firmly established in the Truth and the love of it that should even the dear one who brought the precious Truth to us go astray, we would cling fast. God has given us the necessary helps, and He has fully warned us. We do well to "take heed" to ourselves.

We need to be thoughtful observers. Surely only the watchers will know and understand, and be profited by their experiences and their opportunities. We must also exercise the privilege of "laying down our lives for the brethren." This is one of the things for which we have been set free. We must not allow this liberty of ours to be a stumbling block to a brother in Christ. Nor are we to sit in judgment upon a brother. God only is the judge. He will judge righteously. We could not be sure of doing so. We can never condone sin, but we must distinguish between the sin and the sinner. That is what we earnestly desire that God do in our own case.

Our real service to the brethren is to edify them, to build them up; so that it may finally be said. "His wife hath made herself ready." Paul says. "If any be overcome (overtaken) in a fault, do you, the spiritual, reinstate such a person with the spirit of meekness" -- not with a spirit of condemnation. This may be a difficult thing to do, but it is one of the things which we are free to do. We are to be as freed men and yet slaves, bond servants of Christ. We are to manifest the spirit of Christ. If any one have not the spirit of Christ, he is none of His.

So brethren, let us cherish fondly these precious truths upon which our hopes are already built. Let us hold them fast. Do not let them slip. Do not grow faint in your minds and become uncertain, carried about with every wind of doctrine. We are already free; let us maintain freedom. As did our Lord, let us also lay down our lives for the brethren. They are fellow members in the one body. Let us use our freedom to this end. "For freedom hath Christ set us free."

CHRISTIAN CHARACTER DEVELOPMENT

By Brother H. E. Dietrich, Flint, Michigan

Following Brother Blinn's talk the friends joined in singing Hymn .No. 324, and were led in prayer by Brother Burleigh, of Detroit, Michigan. Brother J. H. Hoeveler was the speaker listed for this occasion, but due to illness was unable to be present. Since the convention Brother Hoeveler has passed beyond the veil. Brother Dietrich, of Flint, Michigan, substituted for Brother Hoeveler.

All agree that without character man is nothing. What is character? Our English word character is translated from a Greek word which means, "An engraved mark." Character is the engraving made upon the soul of human beings by their efforts, their moral struggle, and also by heredity. Character has been called "a perfectly educated will." The eloquent Channing said. "The great hope of society is individual character."

Napoleon positively insisted that human character or temperament could never be changed. And Emerson also said: "No change of circumstances can repair a defect of character." But are these statements true? Let us examine them in the light of actual facts, and let no one be discouraged by them.

Men can and do change their character, from the cradle to the grave. Indeed, what is life but a continuous process of change? Any noble mind is ever striving to attain to loftier ideals; and such striving must of necessity result in some progress, for the mind gradually acquired new habits of thought: and "whatsoever a man thinketh in his heart, so is he." If he thinks differently this year than he did last year, then he is to that extent a different man; his character is different.

The building of the ancient pyramids might be compared to the building of character. As Pharaoh's slaves, working under the lash, brought heavy blocks of stone to form the pyramid, so the character builder must bring the required elements to the building of character. For one thing he must bring Imagination -- ability to see ahead. Then he must bring Usefulness, to make life worth while; Integrity, which is honesty; Courage, which carries the builder along in spite of obstacles and difficulties; and Tolerance -- the quality that recognizes the rights of others and earns their respect.

The building of character is long, slow work; in fact it is a life's work. However, when once built, it remains. Goethe said, "Talent is built in solitude, Character in the stream of the world." You may take away all of man's material possessions; but you cannot take away his character, for his character is what he IS; and what he is has been accomplished largely by exercise of his will, which is the first great thing in the building of character. George Washington was one who possessed will power, which he used in the right way. Among other fine things that he said was this: "I hope I shall always possess firmness, and virtue enough to maintain what I consider the most enviable of all titles -- the character of an honest man."

Yes, the world in general can appreciate a good, honest character -- one that is the product of daily dependable action and sincere thought. Unselfishness, kindness and sympathy are qualities that appeal to millions of persons who are, not even Christians. Nobility of character bears a semblance

to the proper blending of colors in a picture, or the harmony of notes in music. It carries an appeal to all the best that still resides in mankind.

But true Christian character goes beyond the world's conception of character, for the Christian is a "new creature in Christ Jesus." He therefore is a spiritually-minded being, with something to overcome that the world has not. The world does not have to overcome itself, yet Jesus overcame it; and He said to His followers, "Be of good cheer, for I have overcome the world." And this must be the great objective of the Christian, if he is to be associated with Christ in the Kingdom. All the precious promises are made to the overcomers, one of which is, "He that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." We know what Jesus overcame. He overcame the world. His flesh was perfect, hence He did not have to overcome it -- but He sacrificed it.

But each of us has depraved tendencies which we have to fight against; for as the apostle said, The flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

David also wrote, "I was born in sin and shapen in iniquity, and in sin did my mother conceive me." Our natural disposition tends to gravitate along the lines of our fallen nature, just as physical objects naturally fall to the earth. And even as the overcoming of gravitation always calls for a greater force than itself, so does the overcoming of depraved tendencies of the fallen human nature call for an uplifting power greater than that which has called them into being and which maintains them in their existence.

The Apostle Paul had a clear discernment of this matter, when he said,

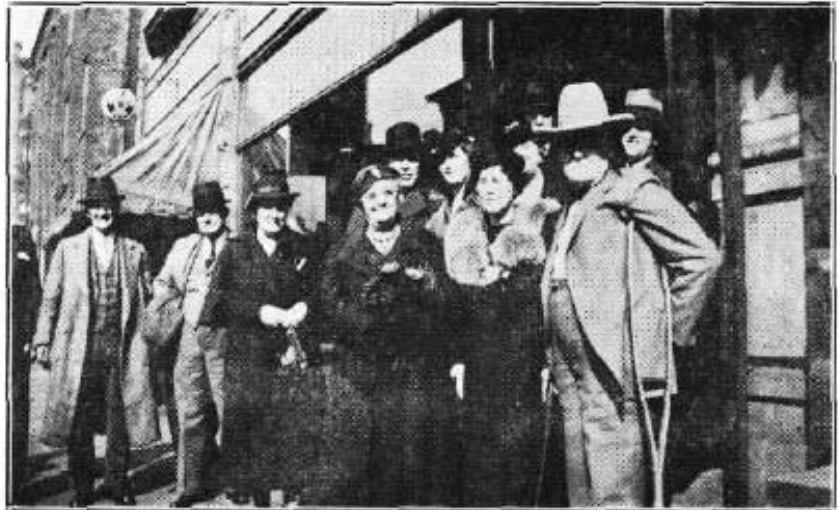
"I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not; for the good that I would, I do not, but the evil which I would not, that I do." He clearly saw that the attaining of perfection in the flesh is an impossible thing for any of us; yet he knew also that the Christian as a new creature must rise above the flesh, in the spirit of his mind, and not be dominated by his fallen tendencies. When he asked the question, "O, wretched man that I am, who shall deliver me from this dead body?" he answered his own question, by saying, "I thank God, through Jesus Christ our Lord. So, then, with my flesh I myself serve the law of sin, but with the mind the law of God."

Moreover, the apostle says: "To be carnally minded is death, but to be spiritually minded is life and peace... But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." His statements are unmistakably plain, and emphasize the fact that God looks at the condition of the heart, the spirit of the mind. Now if the heart and mind are set on serving God, and if these hate sin and yearn to be more God-like, the Lord then regards us as being in the spirit, and does not impute to us unrighteousness or regard us according to the fallen flesh. What better provision could be made for us than this? The text shows us that God requires nothing impossible of us; all that He has invited us to attain is an actual possibility. Thus the message of God to the Christian is in every respect most encouraging; it could not possibly be more so.

The Christian soon finds that he does not overcome by fighting the flesh, but by developing the spirit of God in him. As the truth comes more and more into our minds it gains possession of our thoughts, and we no longer have any use for the things that are sordid or impure or of the world. The old time idea of many was to shut themselves up in hermit solitude in order to become righteous and pure; but Jesus did nothing of the kind, nor did the Apostle Paul. Paul simply filled his mind with the truth, and this new power drove out the things that were not expedient to him as a new creature.

When the flesh suggests doubt, the new creature meets this with the weapons of Faith. Against despair the new creature brings Hope; against selfishness, Love; against worry, Peace; against sorrow, Joy; against pride, Meekness; against impatience, Patience. The new creature has the whole panoply of God at his command, and he has the great Captain of his salvation to look to. Hence he has assurance of final victory, if he keeps on resolutely pushing forward in the narrow way of sacrifice. We remember how the apostle exultantly exclaimed, "All things are yours, for you are Christ's, and Christ is God's!" Evidently he had no place in his thoughts for failure. His mind was not negative but positive, being always filled with the wondrous things of God. Let us follow him, even as he followed Christ.

Lord, let me live today,
Doing my best.
No harmful thing I'd say,
Even in jest.
Keep me from scorn and hate,
And petty spite.
Lord, let my soul be great
From dawn to night.



A Group of Happy Conventioners

Following Brother Deitrich's discourse, Brother Wilson, of Pittsburgh came to the platform and made the following announcement:

I am sure, dear friends, that this first day of our convention has been a very glorious one. Perhaps the 'old man' is tired, but the 'new man' is renewed within. I think we all realize what is meant by the 'old man.' We are not going to make the mistake made in the story once told by Brother Barton. When he was visiting a class and was talking about the new man being renewed, he quoted St. Paul about "keeping the old man down." After the service, it seemed that one of the sisters who had a friend of hers at the meeting, asked the friend, "How did you enjoy that sermon by Brother Barton this afternoon?" And she replied, "I thought it was very good, except when he spoke so disrespectfully of his dear father." I am sure, dear friends, when we sneak of the 'old man' we know

who that is, as we have had considerable conflict with him. Nevertheless there are many times in our experience when we must call the 'old man,' into action.

The convention program committee has made a wonderful provision for our refreshment spiritually and for our edification for the three days in this room. But the brethren also felt that the services would not be complete unless we offered some opportunity for our friends and neighbors to hear something about the message we have been talking about today. I feel a good deal like the ones who spoke today. I believe the Lord wants us to embrace opportunities even on this side the veil to participate in heralding the message to others. So, as you have already observed on the program, at the closing session of this convention we have arranged for a much larger hall than this; and we are endeavoring to invite all the people of this city to hear something of the message of the truth that has energized our own lives. The Pittsburgh brethren have taken advantage of the newspapers. Advertisements will appear in all the dailies tomorrow. We have also engaged the facilities of one of the radio stations here. Announcements are being made today, tomorrow and Sunday at brief intervals.

The Pittsburgh brethren have been busy all week also passing out the announcements from door to door, but it has been, impossible to complete this work; so I have been asked by our dear Brother Maurer that as many of the friends as can may meet here at eight o'clock tomorrow morning to pass these leaflets out in this immediate vicinity, as this convenient territory has been reserved for the last. Other locations of the city have been work since last Monday morning. So any of the brothers or sisters who would like to participate in this service, we will be glad to have you meet Brother Maurer's who will be glad to assign you a small territory. I tell you, brethren, there is nothing happier, no better thing in the world, than to do something Lord, even though one gets tired physically.

This service closed with hymn 105, and prayer by Brother Blynn.

SECOND DAY -- SATURDAY, OCTOBER 26

PRAISE AND TESTIMONY MEETING

Brother James C. Jordan, Chairman



Brother James C. Jordan

A number of the friends went out with the circulars Saturday morning, advertising the public meeting; but most of them were back in time for the morning testimony meeting which was conducted by Brother Jordan, the chairman of the day. The Manna text for the day was used as a basis for the testimonies, which follow:

Sister Beatty, of Pittsburgh:

Yesterday I put it off, and I thought, 'Well, tomorrow morning I am going to be the first one to get a blessing.' I can truthfully say that when we leave all of our cares with the Lord we certainly have strength. But if we try to carry them ourselves we get burdened -- each load gets heavier and heavier. We are certainly glad to welcome you friends, and hope that you get the blessing that we want to give.

Sister Deitrich, of Flint, Mich:

I have been looking forward to this convention for a long time. Also, in the last few months I have been especially placing my cares and difficulties upon the Lord, and trusting in Him. I feel that the Lord must send us many things to try our patience. I want an interest in your prayers.

Sister Dunlap, of Darlington, Pa.:

I want to say that I am very glad to be here this morning. We are standing for God individually, as Associated Bible Students. I am having fellowship only occasionally -- once a month. I am so thankful to be here, and I ask an interest in your prayers.

Brother Kendall:

I was passing a church as I was distributing tracts this morning, and I saw a little sign that said: 'If you have light, let others light their candle by it.' I thought that was a very good motto. I do not know of any class of people in the world, friends who have more light, or have had more light, than the real Bible Students. We have been called from darkness into His marvelous light; but the question is, How many of us have really appreciated the great light that we have enjoyed? How many others have been led to light their candle from our light? I assure you that this gathering of the Pittsburgh Convention this year does not find the fervor of the Pittsburgh class in any way lessened. We are continuing to teach the full gospel -- the glorious message of salvation -- to the world. If there was ever a time in the world that our hearts should be swelled out with the glorious hope that the will Lord will soon take the world in His arms and bring that glory to them, it is now. I thank God this morning that this glorious light of truth still burns within my soul, and is the

beacon light that enthuses me to go cheerly to the glorious consummation of my hope. May God bless you !

Brother Burleigh, of Detroit:

I bring the love of the Detroit Ecclesia and they said they would be with us in prayer and thought and meditation while we are at this convention. We love God more and more as we appreciate His wonderful love which He has manifested towards us and all the world of mankind. Really, the basis of all our growth is the love and knowledge we possess -- may it draw us nearer and nearer to God. As an Ecclesia we have a wonderful class in Detroit, and I understand that the Pittsburgh friends feel that we are giving them a little competition, and I am glad to hear that.

Brother Sachtleber, of East Orange, N. J.:

I am glad to be here today. I had quite a bit of experience in order to come here. At the place where I am employed I am not allowed a vacation, and I thought I would never get my desire to come and see you friends. After I finally was able to make arrangements to come. I undertook to help someone crank his car and I put my arm out of commission; so I said, now I am licked, and I didn't know what to do. But yesterday I said, I'm going to Pittsburgh -- and here I am. I realize that where the Lord's people are, there He outpours His spirit.

Sister Esther Kuehn, of Rutherford, N. J.:

I am very glad to be here today. I used to work here, and the memories keep rushing back. I was overwhelmed with those memories this morning. Years ago, before I came here to the old Bible House, my brother came here to work -- while I was still in school. Later he went into the colporteur work, and as Brother Russell needed a stenographer my brother asked him if he could use me; and he wrote back and said, 'If Sister Esther could come along, her shorthand would help.' I came: and from that time on, I am thankful to say, the Lord has kept me in the narrow way, and it is my desire to remain in the narrow way.

Sister Sundbom, of Saginaw, Mich.:

I want to testify to the Lord -- of His goodness to me. He is a real Father. The fact that we are here today is just because of His goodness. All the way here He provided wonderful blessings for us, and when we got here we found such wonderful fellowship. I love the things of the Lord, and the things of eternity; they really mean everything to me. The things of this life I desire to make only a means to bring me to that heavenly home.

Sister Siperly, of Youngstown, Ohio:

It always gives me great pleasure to come to this annual convention. I was in the city of Pittsburgh when I first became interested in the truth; and there are so many dear ones here -- it seems they are so near! I want to have a hundred percent blessing while here, and I know I am not going to have that unless I take part. The Lord is dealing with me and I am so happy for that, and. I need your prayers.

Sister Glenn, of East Liverpool, O., asked for the 1st and last verses of hymn 208 as her testimony.



Brothers P. L. Riad and George Wilson

A Sister, from Bay City, Mich.:

I would also like to testify to the Lord's goodness and loving mercy to me, and the blessed privilege of being at this convention. I am afraid that at times I am inclined to be a little slack and unthankful for the Father's goodness to me. I am so glad to see the number of friends here. There are so few in Bay City. Evidently 'there are still seven thousand who have not bowed the knee to Baal.' I ask an interest in your prayers that I may be faithful.

Brother Kohl, of Huntington, Ind.:

Being here this morning reminds me that the Father is exceptionally good, and that He does guide us. I am reminded to look back sixteen years, when I prayed for the truth regardless of whom it came through. The peculiar thing about the answer (and I am now a firm believer in the fact that prayer is answered) was the fact that the following day I picked up a copy of *The Divine Plan*. I cannot thank the Pastor enough. I ask an interest in your prayers, that I may remain in the path into which He has guided me.

Brother Wm. Hollister, of Brooklyn:

It has been a great pleasure to be here. I don't know of anything that has been more inspiring to me than when I sat next to Brother Hopkins of Cincinnati, yesterday, and he said in his trembling voice, after looking out over the brethren here, that he wanted to tell them how much he loved them. I want to adopt those words, and say that I too dearly love the brethren. I am impressed with the text that has been so often brought up in conventions: "And they spake often one to another, and a book of remembrance was written for those that followed the Lord." As I look back over my life I see I overlooked that; and it has been a joy to realize that even in the stress of business we might think upon His name, and have an intimate fellowship with Him -- I ask for your prayers toward that end. May the Lord bless you!

Brother Steiner, of Cincinnati:

As the Scripture for this morning states, I have cast my care upon the Lord; and He has blessed me exceedingly. The Pittsburgh Ecclesia, by the grace of the Lord, gave me an opportunity to be of service today. I ask an interest in your prayers, that I may continue faithfully in serving and walking in this narrow way.

Brother Johnson, of Duquesne, Pa:

This convention is a red-letter day for us who gather here. Last year I made it a point to say, as I am going to say now, that we brethren here in this district are grateful to you who come here at a sacrifice, spending your time and your cash and yourselves. Getting up at five o'clock in the morning is rather unusual, but it didn't hurt me this morning to do it; and I enjoyed putting Brother 'Woodworth's picture under the doors to advertise the public meeting.

At this point the chairman read three letters of greetings from Brothers C. E. Stiles of Washing, D. C., and Brother A. W. Abrahamsen, for the Los Angeles Ecclesia; and from Sister Hurd, of Washington. D. C.

SONGS OF THE PILGRIMS

By Brother P. L. Read, Indianapolis, Indiana

The Chairman, Brother Jordan, suggested the singing of a hymn requested in one of the letters to the convention. Following this hymn Brother Read was introduced.

Our meditation this morning is taken from that little cluster of fifteen psalms, which begin with number 120 and end with number 134.

Each of these psalms bears the caption: "A Song of Degrees," or, as the Revised Version puts it, "A Song of Ascents," and means "A Song of the Goings-up." This meaning no scholar disputes, though they interpret it in different applications. Some expositors maintain that these were the songs with which the exiles, on their return from Babylon, refreshed their hearts by the way; that it was during the going-up from Babylon that these songs of the "goings-up" were collected and arranged in their present form.



Brother P. L. Read

Others contend that the title is derived from the peculiar rhythmical structure of the psalms. They have noted that in these fifteen psalms an emphatic word or phrase is often taken up and repeated in the next sentence: that the psalms wind upward, so to speak: that they are built on an ascending scale. And these structural ascents they take to be the "goings-" to which the title refers. While both of these views are not without points in their favor, the prevailing view is that these psalms were sung by the Hebrew pilgrims who annually went up to Jerusalem to worship the Lord in His temple.

It is apparently impossible to determine the precise order in which these psalms were sung. However it seems almost certain that the first psalm in the collection, 120, would be that of the start from home: as the last, 134, is undoubtedly that of the final service in Jerusalem. The second, 121, would exactly express the emotions of the pilgrims as they came in sight of the mountains that stood round Jerusalem; while the third, 122, would doubtless be the song they sung when they passed through the gates of the Holy City, and trod its streets. This morning we propose to consider the first two of them, 120* and 121, which one expositor suggests may be regarded as "The Song of the Start" and "The Song of the Journey."

* In view of the limited space for this synopsis our remarks are confined here to Psalm 121. In regard to Psalm 120 it would seem that the Pilgrims used it at the commencement of the journey, thus praying that during their absence from home, they and theirs might be kept in peace and delivered from the strife of tongues. -- PLR.

When we remember that the Apostle Peter represents us as pilgrims, and that we need songs with which to start our journey, and songs to sing by the way, it is evident that as we meditate on them we should derive much edification and comfort from them, written as they were under the guidance of that same holy spirit which has been granted us; and containing as they do the heart sentiments, thought and emotion of a people of God whose experiences, the apostle tells us, were typical of ours upon whom the ends of the ages have come.

PSALM 121

The recurring and characteristic word of this psalm is "keep." It is repeated no less than six times in the last six verses. The Creator of the universe is the Keeper of Israel. The Keeper of Israel is the Keeper of the individual Israelite. The Keeper of the man and of the nation does not fall into slumber from weariness; nor is His life, through mortal weakness, an alternate waking and sleeping. He guards them from the perils of the night as well as from the perils of the day. He keeps those in Him from evil, in its every form. He keeps their soul -- their very life. He keeps them in all the changes and intercourses of life, their going out and their coming in -- an expression which denotes the whole life and occupation of man. He keeps them through all lapses of time, now and forever.

Looking at the psalm in detail, we note how its main theme -- God the keeper -- is introduced and worked out in various ways. In the first verse the meaning is somewhat obscured in our Authorized Version by the omission of the question-mark which should appear after the word help. Palestine is a land of hills and valleys. Its great battlefields were on the plains. On many a hard-fought field, when the day was going against the Hebrew forces engaged the men who lay nearest to the point assailed must have lifted up their weary craving eyes to the hills, to the mountain passes, over which their more distant brethren must come to their help, longing for their arrival, and wondering which standard would appear; that of the feeble Issacher, for example, or that of the fierce Benjamites. They would lift up their eyes to the mountains, they would ask: "Whence (from what quarter) will our help come?"

This common experience of the Hebrew tribes the Psalmist now uses in his poem. He is in need of succor. His heart is beset with fears and cares. But he will no longer look only at these foes of his peace. He will look to the hills, to the mountain-passes down which help must come, if it is to come at all. Who will come to his help? Ah! see, there is a standard on the heights. But he can not make out whose standard it is. Is it the crouching ass of Issacher, the ravening wolf of Benjamin, the lion of the tribe of Judah? It is more and better than the standards of any of these, his brethren. It is the standard of the Lord of Hosts. The Maker of heaven and earth is coming down the slopes, with a help that has never failed.

But the Psalmist is not satisfied with this conception of his helper. While it is a very wonderful conception to realize that the Creator of the universe is our side, yet if we think of God only in the aspect of Creator we are apt to think of Him as a Being far distant from us; and such a conception will prove too faint and cold to sustain and comfort us. We must conceive of Him in some closer, warmer, relationship, before we can rest in Him.

To such a conception, therefore, the Psalmist feels his way. God is not only the Maker of heaven and earth, he assures himself; He is also the Keeper of Israel. It is His hand which has led the chosen people through all the vicissitudes of their strange and eventful history; through the perils of darkness and the perils of light. Furthermore, he reasons, must not He who keeps the whole nation also keep every member of it? Aid if so, then the ordering of the universe will not keep Him from ordering my steps! If He holds the sun and moon in their course, can He not charge them not to smite me by day or by night? If He setteth fast the mountains and does not permit them to be moved, He will not suffer my feet to be moved, either.

These, as nearly as we can recover them, are the thoughts and emotions which was in the Poet's mind when he penned this psalm. And it is not difficult to see how appropriate, how welcome, such a song would be to the pilgrim who had left his home in the sole care of heaven, and who was traveling, exposed to the perils of an Eastern journey in ancient times, to the distant sanctuary of Zion. And it would seem to have been specially appropriate to sing it when they first came in sight of the mountains on which Jerusalem stands.

At evening, as they are about to make preparations for their last night's encampment, they behold in the far distance, clear against the dying light of the western sky, the holy hill with its crown of towers. The sight fills them with a sense of security and peace, and it is not difficult to realize the enthusiasm and zest with which they take this song upon their lips. Tomorrow, in the words of the next psalm, they will sing: "Our feet stand within thy gates, O Jerusalem." Tonight they rest in peace, because the Lord watches over them, and has blessed them out of Zion.

We have seen, or tried to see, what thoughts and images were in the Poet's mind when he composed this psalm We have imagined, or tried to imagine, what emotions swelled the hearts of the Pilgrims as they chanted the psalm on their way to Jerusalem. We have only further to enquire: Has it no message suitable and welcome to us? Centuries have passed since the caravans went up to Zion. The world in which we live differs widely from the antique Hebrew world. But one touch of nature makes the whole world kin. And surely there are touches enough of nature in this psalm which make it as appropriate to us as it was to the Hebrew Pilgrims.

Which of us is not at times oppressed with care and fear, with the uncertain-ties of life, with the dangers that lurk even in the happiest conditions and that may at any moment spring upon us unawares? No man is safe till he takes refuge in God. No man is free from care till he casts his care upon the Lord. And hence it is that, throughout Scripture, we are taught to commit our way unto God, to rest in Him, and to wait patiently for Him. And if we but do this, if we but rise and settle into the conviction of a tender Fatherly providence that covers our whole life, and extends through all time, we too, may feel the swell and sacred glow of the Hebrew Pilgrims who sang the praise of Jehovah, their Keeper, and ours.

Moreover we may realize what the Psalmist and the Pilgrims could not realize, that when our pilgrimage has ended there will be no long tedious journey back again. When the Hebrew Pilgrims had reached the Holy City and had performed the services of the sanctuary for which they had come, they must needs start back home again. But with us this will not be so.

We are journeying, not to the typical, but to the antitypical Jerusalem. As the apostle declares: We are approaching unto Mount Zion, the city of the living God, that city which those of other days saw afar off -- the heavenly Jerusalem; -- we are approaching an innumerable company of angels, doubtless those faithful ones who have encamped round about us so often, and delivered us. Some of our members have already entered in and made their acquaintance; and soon we too, if faithful, will join the happy throng. Yes, we are approaching the general assembly, the church of the firstborn, who are enrolled, -- whose names are written -- in heaven; we are approaching God, the Judge of all, and the spirits of just men made perfect.

And as we look and listen in the pauses of our journey we may catch glimpses of the glory of that city and hear some faint echo of its songs. Let us then lift up our eyes unto the mountains. And if any ask: "Whence cometh your help?" let us, with deep conviction, and with lives in harmony with our words, make answer and say: "Our help cometh from the Lord, the Maker of heaven and earth. He will keep us from all evil. He will keep our soul. He will keep our going out and our coming in, from this time forth and even for evermore!"

SERVICE AT BROTHER RUSSELL'S GRAVE

Right after lunch on Saturday most of the conventioners made their way to the United Cemeteries, where a brief, but impressive memorial service was held at Brother Russell's grave

Brother Jordan:

We have gathered here, not in any sense as man-worshippers, but rather in appreciation of the service our brother has rendered to us in giving us an understanding of God's Word. Let us sing hymn No. 273 -- one of his favorites.

Brother Arnold, of Dayton then led in prayer. Then the friends joined in singing hymn No. 260, after which a brief testimony meeting was conducted. We report these testimonies in part, as follows --



Pastor Charles Taze Russell



Brother Jordan Leading the Memorial Service

Brother Kendall:

I saw Pastor Russell thirty-nine years ago, and I assure you, friends, that as the years go by, the truth has become more precious to me. I thank the Lord that He gave Pastor Russell to us in the closing days of this age.

Brother Arnold, of Dayton, Ohio:

I also wish to raise my voice, thanking my Heavenly Father for what He has done for us through Pastor Russell. I first corresponded with Brother Russell 49 years ago. I met him, as near as I can remember, here in Pittsburgh, 47 years ago. I have worked with Pastor Russell; and friends, I cannot express my feelings for what the Lord has done for us through him.

Brother Bridges, of Lynn, Mass.:

I am thankful to God for the association I had with this faithful servant of God. I love him even more today than I did when he was with us in the flesh.

Brother Wyndelts, of Dallas, Tex.:

Dear friends, I desire to add my testimony to the great good that I have received through Pastor Russell. I remind you that he was the one who pointed out to us the prize of the High Calling – the greatest thing that was ever offered to any creature -- and I praise God for the sight, and for the hope that is in me.

Brother Robinson, of Denver, Colo.:

Two years ago I heard the testimonies of those who had known Brother Russell for so many years, and I felt like a babe. But I did know him for five years, and they were the most precious years of my life. And I do thank the Lord for the blessings He brought to me through Pastor Russell.

Brother Wilson, of Pittsburgh:

I first met Brother Russell I mere boy of only five years of age. That was 41 years ago. Perhaps I am one of the few who have grown up in the Truth, you might say, from babyhood. It has been a most glorious experience, and I rejoice today that my thought has been laid carefully upon the divine message of Truth as it was advanced our dear Brother Russell.

Brother Kolliman, of Wilmington, Del.:

I am one of the few who never seen Brother Russell; but, thank God, there are some people who, after his death, emulated him in carrying what he had begun. From some of these the message came to me.

Brother Blinn, of Cincinnati, O.:

I doubt if we ever found a more perfect friend than we found in Brother Russell. He was always looking out for our temporal as well as our spiritual welfare.

Other interesting testimonies followed, which our reporter was unable record.

THE HOLY SPIRIT IN OUR DAILY LIVES

By Brother E. G. Wylam, Chicago, Illinois

Returning from the Memorial service, the friends gathered again in the hall on Arch Street, where Brother Wylam of Chicago, addressed the convention. Bro. Buhl, of Richmond, Ind., offered the opening prayer.

There is probably nothing more tangible and definitely practical in our daily lives as Christians than the spirit of the Lord. In Ephesians 5:18 Paul instructs us to be "filled with the spirit": and again, in 1 Thessalonians 5:9, we are admonished that we "quench not the spirit." These two texts give us a very definite suggestion that the measure of the Lord's spirit which we may possess is variable in quantity, according to our own willing (or willful) limitations. The burden of responsibility as to the amount of this spirit which we may possess is laid definitely upon each one of us individually. As a basis for discussion of the function and operation of the holy spirit in our daily lives, I would call your attention to the first chapter of 2 Timothy the 7th verse (2 Timothy 1:7), which reads. "For God hath not given us the spirit of fear; but of power; and of love, and of a sound mind."

Fear means apprehension of evil or danger, dread, anxiety; and the ultimate source of fear is very definitely placed by the Scriptures at the feet of Satan. We are sure that apprehension of evil or danger, or the emotions of dread or anxiety, were absolutely unknown to Adam prior to the time when he disobeyed God. But very quickly thereafter these emotions took possession of our first parents, as exemplified by their making of aprons for themselves from fig leaves, and of their hiding from the presence of the Lord when they heard the Voice of the Lord God walking in the garden.

We find the first Biblical reference to fear recorded in Genesis 3:9, 10: "And Adam said, I heard Thy voice in the garden and I was afraid." Further fruitage of this seed of fear is to be noted after the passage of sixteen centuries, as recorded in Genesis 9:1, 2, where the Lord said unto Noah, "And the fear of you and the dread of you shall be upon every creature." And with the passage of time fear has more and more taken hold of the hearts of mankind, until now their hearts are "failing them for fear" of the things they see coming upon the earth.

Beyond a doubt one of the most dangerous foes of the new creature is the evil spirit of fear. It would persuade us that probably there is some mistake, either that God did not inspire the exceeding great and precious promises," or that they are not for us, or that for some reason we can never attain them. None of God's people are immune to doubt and fears; all have need to fight down and courageously destroy this baneful influence.

Fear is a natural sequence of the fall and every human being is subject to it. The antidote for this spirit of fear is the holy spirit of truth, and its instruction accepted and held in full assurance of faith. The spirit of truth assures us that the reasons for fear no longer exist since we have come into Christ, and helps us to make our very own the encouraging words of the Apostle Paul, in Romans 8:31-34: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of those whom God chooses? It is God that justifieth. Who could condemn us? It is Christ that died (paying their penalty, making good all their deficiencies), yea rather that (glorified

and highly exalted Christ who) is risen again, who is even at the right hand of God, who also maketh intercession for us."

Thus if we permit the holy spirit to function properly, a speedy victory over the spirit of fear will be won; and peace and joy and confidence in God results. Nevertheless, these battles must be fought time and again in every Christian's experience. While the spirit of fear cannot be tolerated within the heart of a new creature, it may serve the purpose of repeatedly demonstrating to the new creature his various weaknesses, that he may by the grace of God put forth an effort to overcome these enemies.

The effects of fear are threefold -- mental, physical and spiritual. Medical science has in the last few years come to realize a great deal more clearly than ever before the disastrous influences and effects which fear has upon the mind directly, and by reflex action upon many of the most important functions of the physical man. It is found that physical disorders which have stubbornly resisted medical treatment for years respond promptly to the ministrations of the specialist who by reason of his training and experience is able to get to the bottom of the patient's mental processes, and eradicate the fear and anxieties which have brought illness upon the body of his patient. And if this be true in the fleshly man, how much more so in the case of the spiritual man?

The Bible portrays fear as the very antithesis of love. 1 John 1:18 says: "There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." "God hath not given us the spirit of fear," and if God does not give it then from whom does it come? The only fear that is proper for the Christian is that suggested by the Apostle Paul in Hebrews 4:1: "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it."

As a contrast with this spirit of fear Paul continues, "For God has not given us; the spirit of fear, but of power" -- power above our natural powers -- the power of God's spirit working in us, even to the end of subduing and bringing our natural powers under its control. In fact we find that God chooses those of little natural power. (1 Corinthians 1:26-29.) The transformation of mind and heart which results in the lives and character of those who come under the power of the holy spirit oftentimes causes astonishment to those who behold the results, as well as those who experience them. We have an example of this power in operation in the life of Paul, as stated in 2 Corinthians 12:9. This spirit of power which the Lord gives us enables us to overcome the world, the flesh and the devil; and by it alone is this overcoming made possible.

"For God hath not given us the spirit of fear; but of power, and of love." Not the natural, selfish, filial love, but the self-sacrificing generous agape love -- a love based upon justice and righteousness, but which goes far beyond the strict requirements of justice, to the point of giving, spending and being spent, with no expectation of a proportionate return -- a love such as was exemplified by our Heavenly Father, as stated in John 3:16.

"For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." What a marvelous provision this is, that we as God's people should be lifted above all others. All mankind are unsound; "none righteous, no, not one"; and of whom "none could give a ransom for his brother." We have been lifted above them all, and given soundness of mind.

By nature God's chosen ones are probably less sound than the average, but their very lack of self-sufficiency impels them to turn to the Lord for needed strength; and God then gives them wisdom. James 1:5 -- "If any man lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him." And what is wisdom? Common sense in uncommon quantity.

The spirit of a sound mind, from the Christian's standpoint, is God's mind. It compensates and balances our insufficiencies. It means that we take God's Word -- the mind of God, in place of our own. (Romans 12:2.) The modifying influences of the spirit of a sound mind in the life of a Christian might be illustrated by the balance-wheel of a watch, which, in spite of seasons, day, night heat, cold or position, causes the watch to perform its function with an exactness upon which we may rely.

Soundness of mind will prevent excesses. The more richly we are endowed with this spirit the less inclined we will be to go to extremes, going at times too fast and at times too slow, even along lines which in a properly controlled volume are perfectly legitimate and essential to the well-being of the new creature. There doubtless are brethren who have prayed themselves out of the truth, by reason of going to extremes in prayer and neglecting other equally important privileges. Some have studied themselves into a condition where their knowledge puffed them up, to the point of becoming their undoing. And today we find many clear brethren so infatuated with service that they have no time nor strength for fulfilling the other charges which the Lord has placed upon them as new creatures, to the end that they are losing not only the knowledge but also the very spirit of the truth. Temperance and moderation are essential parts of the function of the holy spirit in our daily lives.

The holy spirit, or "spirit of a sound mind," will regulate our thoughts; and since acts are thoughts in operation, it will also regulate our acts. The last two paragraphs on page 254 of the 5th volume of "Studies in the Scriptures (E254) more beautifully sums up this subject than anything that I could say.

The spirit of a sound mind will balance the judgment. It may well be compared with a gyroscope in a ship, which stabilizes and steadies the ship regardless of the buffeting of the storms without. "None of these things move me," said Paul to the Ephesians -- Acts 21:24.

It is inevitable that the new creature must experience stormy times of testing and buffeting; and the steadying influence of the holy spirit in our lives will enable us, by the grace of God, to ride out these storms. While the winds may temporarily turn us aside, nevertheless we will, under the ministry and influence of God's spirit, very speedily turn our spiritual ship once more in the direction of God and our heavenly home.

His spirit corrects our perspective of values. Worldly things, which are of great importance to others and were at one time equally important to us, now sink into insignificance by contrast with other values which are true, genuine, real. Some things which were very important to us we now view with Paul as loss and dross; and in their places we see new things of incalculable worth.

The spirit of a sound mind corrects one's perspective of self, inducing humility, causing one to think neither too highly nor too lowly of one's self. Like-wise it corrects our perspective of others: the while it covers their weaknesses with a mantle of charity, and readily acknowledges their virtues.

The spirit of a sound mind will rectify our deficiencies and inequalities. As a Christian increases in the measure of the Lord's spirit which he possesses, these same deficiencies and inequalities will decrease. While the operation of that sound spirit in his heart and mind will cause an increase in his patience, compassion, Sympathy, humility and generosity, it will make of him a better relative, a better neighbor, a better boss, a better employee, a better citizen, and a better man.

The world would crowd out, the devil would stifle, and the flesh would expel the spirit of God. Probably throughout the experiences of the Christian church there has never been a time when it has been so easy to quench the spirit of the Lord as it is now. Let us therefore watch and pray, that this spirit that God has given unto us -- not the spirit of fear, but of power and of a sound mind -- may more and more fill our being, that the Lord's blessed will might be done in us, and that we might ultimately be brought off "more than conqueror."

PERFECTED IN LOVE

By Brother P. E. Thomson, Brooklyn, N. Y.

At 7 P. M. there was a short praise service, and following the opening prayer by Brother Sachteler, of East Orange, N.Y. Brother Thomson was introduced.

Love is an essential part of holiness, without which no one shall see the Lord. For this reason, perfect love must be attained before heaven can be reached. Holiness cannot be complete in anyone until he is "perfected in love"; even as true love cannot exist where there is no faith in the one we endeavor to love, and even as there can be no true faith except that which is built on the solid foundation of knowledge, in contrast to the counterfeits of love that are acceptable to the world, true love takes full count of the qualities of the one loved, and is drawn to him because of these well established facts; having, however, a proper consideration and appreciation for what he has done for us, as well as for everything else that goes to the making up of his character.



Brother P. E. Thomson

In addition to the necessity of attaining perfection of love because it is one of the component parts of holiness; we find that even nature itself requires it, and that mere human discernment teaches the distinction between selfishness and pure, disinterested love. If we profess to love a person, it is the common understanding that we would love him whether or not we are the recipient of anything from him. We love him for the truly lovable and desirable traits which we are able to recognize in his character. Any kindness he may have shown us are merely additional reasons for loving him, and surely will result in an increase of our

love. But his kindnesses to us are not the primary cause of our love, if it is pure and free from all thoughts of self.

If a neighbor declares his love, that declaration is accepted and appreciated; but if afterwards it is learned that this thing he calls love is caused and regulated primarily by the benefits he has been receiving, then it becomes evident that he is in reality governed by a love for himself and not for another. It is self-evident that true love must be directed to the object loved, and not to self. In perfect accordance with this is love's ability to view all its own interests in their true light -- never in the egotistical or self-centered manner so natural to the fallen flesh. In fact true love will show no tendency to turn back upon itself, revolving upon itself as a center.

On the contrary, love is generous, self-forgetting, diffusive -- always reaching out and finding new objects of devotion. Its direct opposite, selfishness, is one of the most unlovely of the fallen human characteristics; which, fortunately for others, one's approbation usually suggests covering up as far as possible. But immeasurably more blessed is the privilege of those who have the divinely provided wings of faith and love with which to rise above their sordid selves. And there is no other means of affecting this miracle. No wonder those who do not have faith and love, or have them only in slight degree insist that it is impossible to accomplish a thing so marvelous, so beyond their comprehension. The love that can lend itself to so worthy a cause is appropriate incense for the altar of our God.

The advisability of striving for the highest form of pure love becomes more evident when we discover that even human minds recognize and respect its beauty, and are equally informed of the unloveliness of self-centered interest. Plato, in various places in his writings, speaks in the highest terms of that friendship or affection which is disinterested; advancing the sentiment that the most divine trait in a man's nature, and that without which he cannot be happy, is "to deny and go out of himself for love." Ancient heathen writers, as well as later Christian scribes, commend the friendship of Damon and Pythias, each of whom preferred to die at the hands of the tyrant Dionysius that his friend might live. This is true love, self-forgetting love, a love that even fallen man recognizes, seeing the divine element in it.

This brings us to another reason for thinking that our goal must be the highest form of love. The exalted character of our God, in purity excelling all else, of itself demands a love that is pure. Since all the beauties of perfection are combined in our God, the heart must be base indeed that cannot love Him for what He is, once that knowledge has been received and properly meditated upon; as no doubt it will involuntarily be by a heart that, being dead to self, loves and appreciates purity. Since human beings reject all offers of love that are based on selfish considerations, there can be no doubt of the attitude of the one who transcends all others in His standard of purity. Though all the angel hosts combine their eloquence, their powers would be inadequate to the description of His perfections. Because of what God is, He stands forth from all the universe as the one natural, appropriate, and eternally sufficient object of pure love.

Loving God for what He is by no means indicates that those things which God has done for us, and also those things He promises yet to do, will not be taken into consideration. What anyone does is the result of what he is -- merely an outward manifestation of the character; that is, if one's powers are within his own control. Pure love, being based on the actual qualities of the object of its devotion, will be affected by every manifestation of that one's worth -- whether by acts of the present or of the future, acts done to us or to others, friend or foe. These acts however are recognized with appreciation: not alone because of our share in their benefits, but chiefly because in them we find a revelation of excellencies that, because there is in us a slight measure of Godlikeness, we have learned to appreciate.

Selfishness can rest contented as long as it is the recipient of favors, even though it believes that others are suffering under divine displeasure. Pure love, recognizing in God the power to act in perfect accord with His intentions, goes out to God only when knowledge and faith have combined to reveal one whose every act, past and future, manifests love in its purest form. "Our spirit bears witness with His spirit." Selfishness would content itself with meager glimpses of God's love, as revealed in His purposes toward this one little creature. The contrast is immeasurable between that and the pure love that is the outcome of a contemplation of the truth, the purity, the righteousness, and the grandeur of a love that administers in perfection the affairs of a universe. But it is His character, as represented in His acts, presented in its entirety, and not in partial glimpses, that commands the homage of pure love.

An additional reason for seeking this pure, disinterested love is that the Scriptures enjoin it. "Thou shalt love the Lord, thy God, with all thy heart," no doubt that self is to be dethroned that God may reign supreme. The heart that is still saying, "Some of self, and some of Thee," knows little of love

or of joy; knows nothing of pure love or unadulterated joy. It is for the good of the disciple -- that he may experience these qualities to the fullness of his capacity -- that such exhortations as those of the fourteenth chapter of Luke are recorded: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters (all that has a hold on self), yea, and his own life also (his very self), he cannot be My disciple"; and again: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," to learn of Me and of My love. All that self could cling to is swept away in the exhortation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Because of its weakness, and its realization of its weakness, the human nature demands a center upon which it may revolve. Since this realization of weakness is not permanent but fluctuating, other dependent creatures, or even faithless self, are often chosen for this center. That anxiety and unhappiness must surely result from an arrangement so unsatisfactory is amply demonstrated by the experience of all who have had anything less exalted than God as their goal. The secret of true rest and happiness is to be found in complete alienation from self and subordinate creatures, and in its vital union with God. This will be confirmed, we believe, by all who have made the greatest advance in holiness during the centuries.

In the transition from the life of self to the life of absolute dependence upon God, each one no doubt has met the temptation to attach himself to inferior objects -- outward forms, teachers, organizations or Christian friends. Those who build on such frail foundations are not prepared to meet the storms of life. They can never know the peace the apostle so frequently prayed for: "peace from God our Father, and from the Lord Jesus Christ," "the peace of God which surpasses all conception." Only they who "let the peace of God rule" in their hearts can know the surety of being built upon this Rock. "Other foundation can no man lay than that is laid, which is Jesus Christ." -- 1 Corinthians 1:3; Philippians 4:7 (Diaglott); Colossians 3:15; 1 Corinthians 3:11.

It is the nature of true love to be satisfied with nothing short of constant increase, both in the circle of those loved and in the quality or capacity of the love. It therefore can rest undisturbed and with entire satisfaction only in an object which has worth and fullness enough to satisfy this tendency. Only in God, and the One who is the "express image of His person," will the object be found in which an infinity of being and of loveliness will make possible this eternal expansion of the creature's love. No dimming of His glories, no failure in His purposes, no change in His character, need be feared, but an ever-increasing exultation in the continuously unfolding glories of His infinite mind may be anticipated and realized. Here is true rest, on the Rock of Ages. "Peace, perfect peace" must be the portion of the one who knows of a surety that the mark of perfect love has been reached, or that an unerring hand is guiding him toward that "mark."

The test is really very simple as to whether "His love has been perfected in us." If a Christian is thinking more of himself than of his God, if his joys and his sorrows are of more importance than God's will for him in them, the great lesson of self crucifixion has not been learned. We must necessarily be submissive, and seek to be happy in all trials, in every change and diversity of situation, not because we are seeking happiness as a distinct object, but because the glorious will of Him whom our soul loves supremely is accomplished in us. To the purified mind, the sorrows and joys of this life, when contemplated in the light of God's providences, are alike. Whatever God

sends is welcome to it. Hence, we say it shows a state of mind short of sanctification when we think more of ourselves than we do of God, and more of our own happiness than we do of the divine glory. In other words, if affliction causes sorrow which faith cannot overcome, our happiness means more to us than God's glory. If God is forgotten in our joys, self has bidden the God of the universe.

Again, the quality of one's love for God may be tested by investigating the nature of his love toward his fellow Christians. He should ask himself, "Do I need to know with which group they are affiliated, what organization they are supporting, what denominational name they may have taken, or do I love them because they are God's children?" A pure and unfeigned love for God will invariably result in a similar love for all who have been begotten of God. Individual interests, there will be in every group, but if the place of each Christian's repose is the love of God, nothing that is a trifle by comparison can cause even a ripple on the surface of their fellowship, or if for a moment that calm should be interrupted, the Master will be there to say, "Peace, be still!"

It is party and selfish interests which divide. A common interest unites. God, being loved with perfect love, and for His own sake, makes all hearts one. The love that is now drawing together all true disciples, "that they may be one, even as the Father and the Son are one," will eventually present to the Father a Universe united in "love, the bond of perfectness." Thus saith the Lord: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." for the new shall be the Kingdom of love.

THE REST OF FAITH

Brother C. P. Bridges, Lynn, Mass.

Before Brother Bridges was introduced, the friends joined in singing Hymn No. 276. The chairman remarked that Brother Bridges had been on every Reunion Convention Program.



Brother C. P. Bridges

The subject that we have chosen for this hour should be of interest to every Christian, because it concerns that condition which every Christian 'desires to attain and maintain. Our text is found in Hebrews 4:3. I quote from Moffatt: "For we do ENTER THE REST by faith."

Everybody naturally looks forward to some future time when they may be able to lay aside strenuous duties and enjoy a prolonged rest of mind and body. How often we hear people say that if they only had more money, better health, or more favorable conditions, they would be supremely happy. Such a "rest" or state of happiness depends on certain conditions that they have not yet attained: they hope for a time when these will be attained. This is not the case with the true Christian, for through faith he has learned the secret of true contentment, and realizes that his God will supply all his needs. His rest of faith does not depend upon health or wealth or outwardly comfortable circumstances.



ISRAEL AS A TYPE

We see this lesson of the rest of faith illustrated by the Israelites on that last memorable night in Egypt, before the Exodus. God had told them that He was to send a severe punishment upon Egypt; and that each family in Israel should choose a lamb and kill it, and sprinkle its blood on the doorposts and lintels. He said that as the angel of death would go through the land that night to slay the firstborns, he would pass over those houses where the blood was sprinkle. Hence, on that dreadful night when death stalked through Egypt, the Israelites, protected by the blood of the slain lamb, ate that lamb with a feeling of security, because of their faith in the promise, "When I see the blood I will pass over you."

But Israel did not continue to enjoy this rest of faith for a very great length of time. Throughout the next two years, until the day that they came near the border of the promised land, they doubted God and said, "Why did we ever leave Egypt to come into this wilderness to die? There we had our

leeks, and garlic, and onions, and flesh-pots; but out here we are starving." And before they would venture to enter that land which God had promised to give them, they must send spies into the land to see if it was safe for them to go in. What foolishness and ingratitude to doubt God in this way! What need had they to send spies, since God had promised Abraham, "All this land will I give ... to thy seed after thee"? -- Genesis 18:8.

But, some one may say, God told Moses to send spies into the land. True, God did tell Moses to send spies; but it was for the same reason that, years later, He told Samuel to anoint a king over Israel. It was because of Israel's unbelief. Think of all the years of suffering that nation would have been spared if they had not sent those spies. If they had exercised faith in the promise, as they did that last night in Egypt, they right then might have entered into the "rest" that God had promised them. And so it is with us who call ourselves God's children. We often send "spies" ahead, to see if we can really trust God's promises.

The spies came back from the land of Canaan and made their report. They said, "God was right when He said it was a land flowing with milk and honey. See the fruits of the land!" And they showed the people the figs and grapes and pomegranates which they had brought back. But, they added, "It is a land of great cities and high walls; besides, there are giants in the land, and we were as grasshoppers in their eyes." The report frightened Israel greatly, and we read:

"And all the congregation lifted up their voice and cried; and all the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! And wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." -- Numbers 14:1-4.

What an example of ungratefulness and unbelief! Israel had forgotten their God who had spared them on that great Passover night two short years before. They had forgotten Him who divided the sea, who rained down manna and quail, and who had miraculously supplied them with water from the rock. They had reduced Him to the size of a grasshopper. And how did this come about? It was because the spies saw only the high walls, the great fortified cities, and the giants. They could not see that God was with them. The foes seemed so large that God was entirely overlooked. If we hold a small sheet of paper close to our eyes, we cannot see anything but the paper. So it is with unbelief. If we hold our troubles and our trials too close to us, that is all that we can see; and God is entirely shut out. But if we hold God up before our eyes, He is all that we can see. That is what faith does. It just sees God.

The Psalmist writes (Psalm 16:8): "I keep the Eternal at all times before me; with Him so close I cannot fail." (Moffatt) With Him ever before us we have "the rest of faith." Nominal Christendom, in their unbelief, reasons from natural circumstances back to God -- He comes last! True Christian faith reasons from God to the circumstances which He causes or permits; and so by faith he can always be victorious. Our God is as large as our faith; and, resting in faith, we can say with Paul, "I can do all things through Christ which strengtheneth me." (Philippians 4:13.) Faith on the part of Israel, in God's promise concerning Canaan, would have hastened the fulfillment of other divine promises that meant so much to the descendants of Abraham; but unbelief raised a barrier that

made the early fulfilling of them an impossibility. Paul writes, "They entered not in because of unbelief." But in our text he writes, "WE DO ENTER THE REST BY FAITH."

This "rest of faith" does not mean a condition of inactivity. On the contrary it involves much Christian activity. It is the rest that God enjoys, and we cannot imagine Him as being without activity. The Greek word from which "rest" is translated in our text is used nine times in the New Testament; and always it is associated with a condition that belongs to God. In Hebrews 4:1, Paul writes of it as "His rest," and in verses 3 and 5 (Hebrews 4:3, 5) he quotes God as alluding to "My rest." The one who enters into this rest is no longer interested in his own personal work. We read: "For he that is entered into His (God's) rest, he also hath ceased from his own works, as God from His." -- Hebrews 4:10.

What is this "rest" that God entered into, when He had finished the work of creation? God saw all He had made, and declared it "very good." Things were just as He desired, and He was satisfied. He "rested" in the happy realization that He had accomplished the desire of His heart. And that, my dear friends, is the rest that we have entered into. This does not mean that we are satisfied with what we have accomplished, but it does mean that we are satisfied with what God has done for us. He has given us the desire of our heart; not as fleshly beings, but as new creatures. We have learned to be content with the conditions that God has permitted to come to us for our development, and we rest in His will. These things test our faith. And our rest is one of faith; it comes through the exercise of faith. Faith tells us that "all things are working for our good" (Romans 8:28); and so we can rejoice in all our experiences.

Let us just stop and think what a wonderful experience this rest of faith really is. The one who is in this restful condition does not have a thing to worry about. He has no further requests to make for temporal things, for his "God has supplied all his needs." (Philippians 4:19.) Circumstances are just as he wants them, because God has permitted them. How many of us are enjoying this experience? Those who are, have the rest of faith.

"COME UNTO ME"

Most people believe that these words of Jesus mean that He will GIVE all those who come to Him a perfect rest. That is not strictly true. Jesus could not give anyone rest. We speak of "giving" another joy, pain, or sorrow. We do not really give them these things, but we create circumstances that bring them about. So with Jesus. His evident thought was that He would show us how to get rest. The context proves this. The apostle says that in order to obtain this rest of faith we must labor. "Let us LABOR therefore to enter into that rest." -- Hebrews 4:11.

Let us see just what Jesus meant by these words. "Come unto Me ... and I will give you rest." We quote further (Matthew 11:29): "Take My Yoke upon you, and learn of Me." It is necessary to wear a yoke to get this rest. Some think that wearing the yoke means bearing an extra burden. No, it does not mean that. Why do we put a yoke on the oxen? Surely not to make their work harder, but to make it easier. If you live in the country and have to carry water from the well to the house, you will find that you can carry two baskets much easier if you hitch the Lockets to a yoke worn around the neck and across the shoulders. The yoke that Jesus referred to is one of faith, the same kind of

faith that Jesus Him-self possessed, and which assisted Him in enjoying rest. "Take My yoke upon you, AND LEARN OF ME."

Notice how Jesus was always at rest. See Him asleep in the boat, when the storm swept the lake and the fearful disciples cried, "Master, we perish!" See Him walking calmly through the crowd even while they planned to push Him over the precipice. Notice His calm spirit as the scribes and Pharisees endeavor to entrap Him into words that would destroy Him. It was the yoke of faith that strengthened Him, and He bids us learn faith of Him. And He further adds, "I am meek and lowly of heart." Along with faith we must strive to have humility, even as He manifested it. True humility is not just singing, "O, to be nothing," but to acknowledge that the best in us is not of ourselves but of God. Paul says, "By the grace of God, I am what I am." (1 Corinthians 15:10.) And Jesus concludes, saying that by these -- faith and humility -- "ye shall find REST unto your souls."

"SEATED WITH CHRIST IN THE HEAVENLIES"

It is only as we look from the fleshly viewpoint at the obstacles in our pathway that they seem insurmountable. If you have ever been to Washington, D. C. and stood at the base of the great Washington monument as it towers 550 feet in the air, you have realized what an immense pile of granite that is. But if you could get someone to take you up in the air 5,000 feet, and from that height you looked down on that monument, it would seem a very small thing. It would seem almost incredible that the little speck you now see below is really that great monument that you had previously viewed from the ground. So it is with our trials. Most of us have been, and perhaps some of us now are, guilty of looking at them with the fleshly vision.

In the testimony meetings we often hear the friends tell of the severe trials through which they are passing, and they speak of them as great tribulations. But if they would look at them from the heavenly viewpoint, they would say as did Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17.) We cannot have "the rest of faith" so long as we are fleshly minded. It is only as new creatures that we can enjoy it; and it is only as new creatures that we are now "seated with Christ in the heavenlies."

Some may ask, "What are these heavenlies, and how does one get in them?" The spirit-begotten Christian is not now counted of God as a fleshly being; hence the relationship that exists between God and him is not a fleshly relationship but a higher, a spiritual one. It is this relationship that is spoken of as "the heavenlies in Christ Jesus." The only way to get into this relationship is to "fly" into it. Every Christian has wings of faith. Isaiah says of these, "They shall mount up with wings as eagles." -- Isaiah 40:31.

What is faith? A very good definition is given in Hebrews 11:1. I quote from the Twentieth Century translation: "Faith is confidence in the realization of (one's) hopes; it is a conviction regarding things which are not visible." When a bird is flying it is exercising its wings against an unseen thing, the air; and in this way it is able to mount up. So the Christian exercises faith in the unseen or intangible things, the promises and Word of God; and thereby he mounts to the heavenly places. Those who have reached this heavenly condition find the greatest joy and deepest peace. There is nothing here that can disturb them or make them afraid. They are at rest with Christ; and since they reached this condition by faith, it is a "rest of faith." This is the condition that every Christian

should be in. If he has not yet reached it, it is because he is not exercising the faith that makes it his. Can we not hear Jesus saying to us, "According to your faith be it unto you"?

I am reminded of the words that God spoke to Israel, as recorded in Jeremiah 6:16 -- "Ask for the old paths, where is the goal way, and walk therein, and YE SHALL FIND REST FOR YOUR SOULS." Today, many who once knew the "old paths" insist on walking in new paths -- in ways that were not laid out by the Lord. Some are setting aside the precious truths as they are expressed in the divine plan, and are substituting teachings that tickle the ears of those who are looking for "new light." But those who are still walking in the old paths, find that there is nothing that gives the rest of soul as does the old time truth, as contained in the Lord's Word and so simply outlined in "The Divine Plan of the Ages." These are ever listening to the "Voice from behind," which says, "This is the way, walk ye in it."

OUR ELIM

The word "rest" as used in our text means literally. "A place of resting down." Shortly after Israel left Egypt, tired, hungry and thirsty, they came to a sheltered spot where there were twelve wells of water and seventy palm trees. This they called Elim. Here they were refreshed and prepared for their further journey. It was to them a place of "resting down." We, as Christians, on our pilgrim journey have also found an Elim. Unlike Israel, ours is not a temporary place of resting down, but one that we may continually enjoy. However, it is only the new creature that enjoys this place; the flesh is never satisfied with the rest of faith. It feels, as the poet expresses it:

"This world of care is a wilderness state,
Here is no rest."

The flesh is ever looking for smooth paths and still waters. It is true that tribulation does come to every Christian; but these need not disturb his rest as a new creature. They rather emphasize that rest. We recall how Paul's "thorn in the flesh" became a cause for rejoicing; and he writes in 2 Corinthians 7:4. "I am filled with comfort, I am exceeding joyful in all our tribulation." His was a rest of FAITH.

While the Christian can and does have this rest of faith, he is looking forward to the time when all tribulation will be past. And so, in the ninth verse of this chapter from which our text is taken, we have the further promise, "There remaineth, therefore, a rest for the people of God." The word here means "sabbath rest." That is the rest that we shall share with God and Christ in heaven. Let us then now enter into the rest of faith in Christ Jesus



Brother George Wilson

**THIRD DAY -- SUNDAY,
OCTOBER 27**
PRAISE AND TESTIMONY MEETING
Brother George M. Wilson, Chairman

The Sunday morning service opened with the singing of Hymn 273. Opening prayer was by Brother Stanford, of Nashville, Tenn. Brother Burleigh, of Detroit, Michigan, led this meeting. He said:

The Manna text this morning seems to be in harmony with my experience. It is taken from Psalms 31:15 -- "My times are in your hands." This meeting is in your hands.

Brother Sundbom, of Saginaw, Mich.:

The little class at Saginaw sent their love and greetings and asked to be remembered to the friends assembled here. We have had a pleasant and profitable time, spiritually, and we are very thankful to the friends here for arranging this convention.

Brother Miller, of Harrisburg, Pa:

I just want to raise my voice this morning in appreciation of what the Heavenly Father has done for me. There are several things that are most outstanding in this convention, which really have appealed to me as being a manifestation of God's blessing. The first is, the spirit of cooperation; also the loving zeal the Lord's people have shown here; and the unity of spirit, the oneness of purpose manifested. I am grateful that we are able to meet in this place, where this great truth movement had its beginning.

Brother McMains, of Kirkland, Ind.:

I am certainly happy to praise my Lord this morning because He sent His Son into the world to seek and to save that which was lost. I am glad He is taking out some of the mean things of this world to confound the wise, for that is why He invited me. I ask an interest in your prayers.

Brother Ostrander, of Lockport, N. Y.:

Today's text struck me with unusual force. It is one I am very familiar with yet it seemed to me to have a stronger application this morning than ever before. You remember, one time, when the disciples were talking with the Lord they asked Him who would be the greatest in the Kingdom; and His answer was, "He that shall be greatest among you shall be your servant." Now I can't help but feel, as I thought over the ceremony at the grave yesterday, how in Brother Russell's case that was absolutely true. There is probably no other man, or other grave, where people will come for hundreds of miles just to pay a loving tribute to a servant.

Brother Stanford, of Nashville, Tenn.: I don't know, but perhaps service in some respects has been possibly over-stressed. But on the other hand, if we remember back to the time we got the truth and

recall what the 1st Volume and all the "Studies in the Scriptures" then meant to us, there certainly cannot help being a burden on our heart impelling us to try and see that others may some way have an opportunity to obtain this message. In other words, we couldn't be rejoicing in the truth today had it not been for the activity of someone, who had enough interest in us to give us the truth.

I believe that the door of opportunity for service is still open. Whether its in this or that magazine that we read or obtain information and encouragement, yet I believe that in the First Volume we still have "meat in due season," and that it is still a really great message to those who have never heard the truth. And I also believe that as long as there is opportunity to do so, we should make it an important part of our Christian lives to try to get the truth before the people, just as we did in Brother Russell's day.

No doubt some of you remember that last year I spoke of a postal card system which we tried out down in Tennessee. This card we sent to post offices and rural routes in counties where rural delivery if made. This card carried a real testimony, which would cause anyone with a thinking mind to look up the Scripture references; and it gave them an opportunity to order the Divine Plan, free of charge, on a loan basis. We have sent out hundreds and hundreds of volumes on this basis. Now this will give a person an opportunity to come in contact with the truth; at least it will give a witness. I believe the method has been successful. We send out also to those who are interested in further reading matter, The Dawn; and have given a six months' subscription to those who are especially interested, together with the First Volume.

I just felt that possibly someone might be interested in hearing about this method of witnessing. It is evident that if we don't do anything, or don't have anything in mind to do, we will certainly grow cold. If we want others to rejoice in the truth as we have, we have got to engage in some sort of service, working unselfishly to that end.

Sister Lindblad, of Indianapolis, Ind.:

I have heard of this hall ever since 1907, yet I never thought I would get to see it I just recently moved to Indianapolis from Chicago, and we are trying to get a meeting started in our new home. We keep meeting regularly, and sometimes others show up, so we are gradually getting the Lord's people together there. We had Brother and Sister Batterson and 21 others last Sunday when Brother Wylam spoke to us. It is just wonderful that we can have the privilege of seeing these friends. I ask an interest in your prayers.

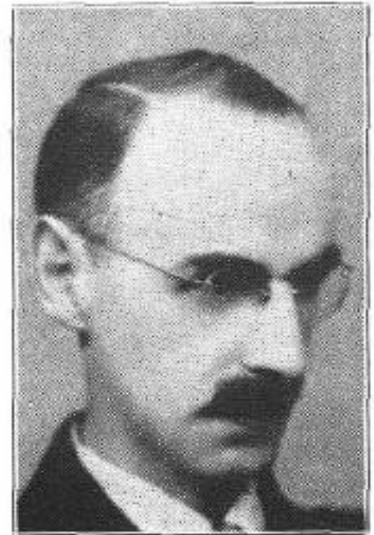
TAKING HEED

By Brother A. L. Muir, Tampa, Florida

The auditorium was packed when the chairman introduced Brother Muir, who substituted for Brother Oscar Magnuson, of Brooklyn, who found it impossible to attend the convention.

Let us have a heart-to-heart talk, dear brethren, concerning the Apostle Paul's admonition in 1 Timothy 4:16 -- "Take heed unto thyself and unto the doctrine: continue in them, for in doing this thou shalt both save thyself and them that hear thee." Our subject divides itself into three main parts: (1) Reading, (2) Exhortation, and (3) Doctrine. In these days of difficulty and uncertainty in religious things, it seems appropriate that we look back to St. Paul and consider well his exhortation to examine both our hearts and our faith structure; and we draw encouragement from his advice.

We realize that our Christian way is personal to each of us, and that as individuals we have considerable to do with the amount of progress we make in Christ. It is important for Christians to possess a deep inward joy, but the apostle suggests that the basis for such a rest of faith lies in the measure in which we apprehend the doctrine of Christ and use the same in our daily walk and conversation.



Brother A. L. Muir

Our first point -- Reading -- is stated for us in Luke 10:25-27. wherein a certain lawyer asked Jesus the question: "What shall I do to inherit eternal life?" To this Jesus replied: "What is written in the law? how readiest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus commended him saying, "Thou hast answered right: this do, and thou shalt live."

Not satisfied with this answer, the lawyer asked Jesus a further question: "And who is my neighbor?" To this Jesus replied by the familiar story of the man who fell among thieves on his way from Jerusalem to Jericho, who left him for dead, and who was neglected by the Pharisee and the Levite, but finally rescued by a Samaritan -- considered an outcast by the Jews. Jesus closed the discussion by asking the lawyer the question: "Which now of these three thinkest thou, was neighbor unto him that fell among thieves?" To which he readily replied, "He that shewed mercy unto him. Then said Jesus unto him, Go, and do thou likewise."

In this incident we have illustrated the first point in our subject for today. Evidently what we read in the Lord's Word must first be assimilated and inwardly digested, before we can make spiritual progress; yea, before we can exercise sound common sense. In the illustration before us, the lawyer was acquainted with God's law on the subject; he had an accurate knowledge of the law, but seemingly had no faith in it for himself.

This suggests the fact that one may be well informed in the Truth, and yet fail to unearth the richness and vitality thereof. We can all be in the truth, and remain therein for many years, yet

never have the truth in us. Therefore, as we read and ponder over the truth, we should be seeking the practical import of our study; and as we do so we become established in the faith, and draw from it comfort and encouragement which will strengthen us in the midst of trial and testing.

It would seem that after these years of conventions, lectures, studies, etc., all consecrated Bible Students today should be strong Christians, deeply rooted in the faith, "able to give a reason to everyone that asketh, of the hope that is in us." But instead, there appears to be a lamentable indifference, lethargy and apathy amongst so many of the truth friends everywhere; and far more attention is being given to the emotional side of the Christian life than to the doctrines.

No greater truth is taught in the Bible than that concerning the inner life; yet we must not forget the apostle's admonition that we should "grow in grace and knowledge." which clearly implies that "grace" in the Christian life accompanies, and indeed is the result, of applied knowledge, and that the combination of the two leads to the rounded-out New Creature. Surely you and I have read and studied the truth sufficiently to be able to find answers to our present-day problems; and it is this information, supplemented by the holy spirit, that brings us "joy and peace in believing."

The next point in our discussion concerns "exhortation." Let us refer to Hebrews 3:12-14 -- "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ. if we hold the beginning of our confidence, steadfast unto the end."

Here the apostle connects exhortation with belief, and shows that it is in proportion to our conception of the truth that we will be able to beneficially exhort the brethren. He indicates that sin is deceitful, in that it can confuse us and make us see darkness for light; but that if our faith is clear to our mind we can refute the temptations of the adversary by a "thus saith the Lord," uttered in full belief.

Some good Christian people have urged during the Gospel age that accurate knowledge of the Truth is not really essential. Instead, they have urged that once the doctrine of Christ is seen, there need be no further time devoted to going over the "faith once delivered unto the saints." Their thought is that the Christian's only work thereafter is that of inward subjection to the divine will. The Lord distinctly stated, however, in John 7:17, "If any man will do His will, he shall know of the doctrine" -- which very clearly links a consecrated walk with consecrated thinking.

Further, the apostle in the text already cited from Hebrews 3, states these very significant words -- "For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end." What is the "beginning of our confidence" here referred to? Does the apostle imply that once the basis of our faith has been clearly seen, we then can "leave the doctrine of Christ" and retire into the introspective life: It seems clear that the apostle here plainly teaches that the "beginning of our confidence" refers to the information we received of the great divine plan, which gave us confidence, and the enthusiasm with which we received that gospel message. The beauty and simplicity of the truth captivated our minds and hearts, and over and over we said, "This satisfies my longings as nothing else could do."

Now the apostle thus urges us to carry forward through life this original enthusiasm for the truth, and thus maintain a deep and intelligent consecration. Alas that so many have allowed these precious truths to grow measurably dim as the years have gone by! They have allowed the truth to become more or less commonplace, and hence their confidence therein has somewhat waned -- with the result that some today even say. "Well, after all, did Brother Russell really give us the Truth? Is he not just the same as many other faithful preachers of the past, and should we not therefore be very broad-minded with respect to them all?"

Well, you may hold whatever views you please on the subject; but as for myself I am trying to carry through life the early enthusiasm I had when "first I knew the Lord" and His glorious plan, believing that such a course assures me of being a "partaker of Christ" even now: and, if kept up, will enable me to share in the glory of His Kingdom.

Thus we see that the Scriptures teach that Christian progress requires a combination, consisting of head knowledge translated into heart experience; and as these two mingle throughout life we see a mature Christian, able to use a knife and fork and cut up the meat of truth. Just as we cut the gristle off meat and put it on the side of the plate, so should we do with the "meat" of the divine Word. "eating," assimilating, and inwardly digesting the real truth, and leaving aside those things that would injure the digestive system.

Some seem to eat everything that comes along, something like young birds in the nest. The mother bird goes out and secures food, then, hovering over the nest, drops it into the open mouths of her young, who gulp it down blindly and without any effort at discrimination or mastication. If we do that, the result may be an aching feeling inside, followed by spots before the eyes -- yet the individual may think the spots are some wonderful new ideas, and may tell others that he sees things he never saw before. The best cure for such confused notions is a good spiritual laxative, in order to restore normal vision.

Class meetings, lectures, conventions, are all useful for the purpose of keeping the truth before us continually. We send our children to school and college for the purpose of giving them the opportunity to study the principles of knowledge, and also ways and means of making use of the knowledge acquired. The student prepares for his final examination, but has no assurance beforehand that he will pass and obtain the degree. He approaches the final test with misgivings, and crams his mind with answers for anticipated questions in the hope of success. So with us: we are busy adding to our faith, knowledge and the other graces: and we are ensuring in hope, trusting for the final victory through Christ, our Tutor in the school of Christ.

Our third point -- doctrine -- is expressed by the apostle in 2 John 8-11, in these words: "Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward. ... Whosoever transgressed) and abideth not in the doctrine of Christ bath not God. He that abideth in the doctrine of Christ, he bath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed -- for he that hideth him God-speed is partaker of his evil deeds."

Here again we have emphasized the union between what we believe and what we do in daily life.. The apostle shows that our religion is a personal matter, and that as we grow towards maturity we

must hold on to our attainments and not let them slip. We must do that for ourselves. No one can do it for us. This will prevent us transgressing the doctrine of Christ, which doctrine I believe to be the dogmatic teachings of our faith.

Fundamental truths are dogmatic -- they change not. They are stated in the Word in unequivocal terms. There are other aspects of our faith which are purely our own personal beliefs, and which cannot be proved or disproved -- On such matters we cannot insist upon uniformity of views. But when we discuss the basic principles of our religion, then we know there cannot be two opinions; the truth is all on one side.

You remember the case of Abram and Lot, recorded in Genesis 18 and 19, where the two men are contrasted, and where we find the difference between the life of faith and the carnal life. The Lord and two angels came to Abram in the heat of the day, and he went out to meet them, "bowed with his face to the ground," and gave them a warm welcome and opened his home to them. He offered them a "morsel of bread," which consisted of a tender calf and all that goes with it: and he himself, acted as the waiter.

When these same angels later came to Lot at the close of day, he "sat in the state of Sodom"; and, perhaps because of his official position, he merely gave them a nod. But he offered his hospitality. and suggested that when they had washed and rested they could rise early in the morning and go their ways. He made them a feast which consisted of "unleavened bread."

You remember further on in the narrative that the angels told Lot to escape to the mountain and tarry not in the plain, because God was going to destroy Sodom and Gomorrah. His reply was that he could not flee to the mountain lest he lose his life. But, looking around, he saw the little city of Zoar, and he pleaded that the Lord permit him to flee thither, inasmuch as it was a "little city" and surely could not duplicate Sodom and Gomorrah in wickedness.

This the Lord's messengers finally agreed to; but in destroying Sodom and Gomorrah with fire the destruction spread to Zoar and all the plain, so that Lot and his two daughters were forced to flee to the mountain and seek refuge in a cave.

How similar that is to the experiences of many of God's people! When the truth reached us in Babylon the cry was, "Come out of her, My people"; but after the Truth movement grew to be a patent organization and we were being bound by it, the cry was changed -- "Get out of her, My people." Like Lot, however, we were fearful of the mountain and the wild beasts, and the fact that there were no others out there with whom we might have fellowship.

However, in time we noticed a small organization, just a small one, composed of seemingly sincere Christian brethren, and we said to the Lord that there was the place for us. Unconvinced, the Lord finally agreed. But now God's people have found that it is the same principle to be tied in a small organization as in a larger one; and they have been compelled to break away even from the "little city" and seek refuge in the mountain, where we should have gone in the first place.

Thus we see, brethren, that we are not profiting by our Christian experience if we merely transfer our allegiance from a large organization to a small one. If our Christian efforts are properly

directed, we will be glad to cooperate in every worthwhile effort to serve God and His people; but always avoid the entangling influences of an organization, large or small. Thus we must look to our own faith; we should look for the doctrine of Christ in those with whom we associate; and when we bid such God-speed we do so in full assurance of faith that their work and faith rests on the basic principles of our religion -- the divine plan.

No wonder the apostle lays stress upon this individual feature of our faith! And we will be greatly blessed if we cultivate a clear viewpoint, and seek day by day to see "light in God's light." Call to remembrance the wise man's remarks, in Proverbs 24:30,32 -- "I went by the field of the slothful, and by the vineyard of the man void of understanding; and in, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it and received instruction."

Applying that to our subject, we would say that the wall represents our faith, the doctrine of Christ, which separates us from everything on the outside. Inside the wall we are engaged in weeding out the evils in our old nature, and planting and fertilizing the fruits and graces of the new nature. So long as we keep the weeds down and tend the real fruits, we have a wonderful garden full of sweet scents and luscious fruits. Our backs may be sore with stooping down to this work, and our knees may ache with much prayer; but how wonderful the daily results!

On the other hand, if we become "weary in well doing," if we become "slothful" and lose our understanding, then the work of grace will gradually slow up: our wall of doctrine will begin to crumble and fall apart; and as it does so anything good inside can pass out unhindered, while everything evil outside can enter without resistance. That seems to be the tragic condition of so many of the Lord's people in our day; they have slowly given up resistance in the Christ life, and their good has been gradually overcome by evil. What position are you in today? Are you stronger in faith and in the doctrine of Christ than ever before? Do you still feel that "present truth" satisfies your longing as nothing else could do? Are you still seeking to make straight paths for your feet?

Again we are reminded of two Old Testament illustrations -- one of Moses who, after receiving the new tables of the Law came down the mount, and "he wist not that the skin of his face shone while God talked with him on the mount." There is a picture of blessed unconsciousness: and it represents how we, on the mountain top of faith are learning from God the terms of the New Covenant, it should be our Christian experience that day by day in the world we should be quite unconscious of manifestations of the grace of God in us -- but others should be able to see that He is working in us.

The other illustration concerns Samson, under a Nazarite vow, which entailed keeping his long hair; and, before his vow was fulfilled, he submitted himself to Delilah. On this particular day she put him to sleep, snipped off his hair, and wakened him by calling -- "Samson, the Philistines be upon thee"

" . . . And he awoke out of his sleep, and said, I will go as at other times before and shake myself. And he wist not that the Lord had departed from him." Here we have tragic unconsciousness.

The Lord's people today are in one or the other of these pictures. They are either communing with God on the terms of their consecration and covenant, and being transformed thereby, or else they

are submitting themselves to the woman, a church organization. If they go to sleep trusting in an organization, as soon as they get their eyes open to the extent of their surrender and then shake themselves as at other times and go out for the Lord and the Truth, it will bring the bitter realization that the Lord is not with them be-cause of such submission to one other than the Lord.

Hence, brethren, our plea this morning, is that each of us examine himself an', his faith, and see to it that we are taking heed both to ourselves and to the doctrine. Remember, each one is responsible for his own faith. I am not running with you in this race; I am running against you, in the sense that there are only so many crowns available, and that it is as individuals that we receive our diploma. Let us, then, run the race before us patiently laying aside every weight, and our personal close-girding sin. and run with diligence, following carefully the instructions and admonitions of the Lord's Word. If we do this we shall never fail, but instead we shall be accorded an abundant entrance into His glorious Kingdom.

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Convention Committee, 610 Arch St, N. S. Pittsburgh, Pa.

JESUS CHRIST AND HIM CRUCIFIED

By Brother George Kendall, Pittsburgh, Pa.



Brother George S. Kendall

Dear Friends: how glad I am to be with you to enjoy your sweet fellowship and be a partaker in this wonderful and soul-satisfying feast. I feel like the Psalmist as he penned the twenty-third Psalm. After recounting God's rich and unerring providences, and tracing the shepherd's care for his sheep to the close of the day where his great Shepherd poured the oil upon his head, the Psalmist joyfully exclaims: "My cup runneth over, surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

My message today is the same message that thrilled my heart nearly forty years ago, when I for the first time beheld in the opening heavens the greatness of our God. And as I reflect upon the passing years I am reminded of the statement of Sir Isaac Newton, one of the world's greatest scientists: illuminated by the Word of God and the true science of His universe, as his useful life ended, he declared, "I see in my vision a vast ocean before me and beyond my reach, yet I am glad that I have been permitted to paddle my feet at its shores." And as we gaze we see before us that unending sea whose vastness, greatness and grandeur surpasses our knowledge: yet we are thankful that we, too, have been permitted to paddle our feet at its shores.

God's Oneness of Purpose, Unity and Eternity

How hard it is for us earth-mortals, even though heavenly minded, to realize in this godless, rebellious earth God's Oneness -- and yet manifold -- one eternal purpose -- one plan, one God, one Christ, one spirit (yet many manifestations); one remedy, one church, one throne, one Kingdom and one people. Though ages have come and gone, bringing changes through time, conditions, and circumstances, yet in His might and power He has been working everything after the counsel of His will -- regardless of the seeming defeat in the ages of seditious angels and fallen men. He has decreed and who shall disannul? Even the wrath of men and devils shall in due time redound forever unto His praise.

(1) Seven thousand years have been dedicated by God, the Father, to a program in which every intelligent being in His universe has or shall have a part -- both angels and men. This program is the deliverance of a lost world from the bondage of corruption into the glorious liberty of the children of God. (Romans 8:20) This program is none other than the great plan of human redemption, called by the Apostle Paul in Ephesians 3:11 (Diaglott), "A plan of the ages." The first four thousand years was used in providing a remedy; the last three thousand, in applying that remedy.

(2) This plan and purpose of God has been and is the all absorbing theme in the divine arrangement in heaven and earth until its completion. The eternal destiny of every intelligent being has been or shall be determined by his part in this program in loving devotion to or opposition to the same. Proof text: Ephesians 1:9,10 -- "Having made known unto us the mystery of His will according to His good pleasure which He purposed within Himself, that in the dispensation of the fullness of

time He might (Diaglott) reduce under one head in the Anointed, things in heaven and things on the earth in Him." If He does not include the heavenly hosts then what does it mean? In Hebrews 13:14 we read: "But to which of the angels saith He at any time, Sit thou on My right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister unto them Who shall be heirs of salvation?" If the heavenly hosts are not on this program then language is useless.

The Bible a Divine Revelation

(3) This dear old Bible is not an old fiddle for every fool's tune, as many suppose. It is the infallible Word of the infallible God "which liveth and abideth forever." (1 Peter 1:23) To add to it means to have added to you the plagues contained therein: to take away from it means your name taken from the hook of life and out of the Holy City. (Revelation 22:18, 19.) What responsibility upon those who dare to teach the Word! This Bible is of no private interpretation. Do you dare use it to foist your ways and plans upon others?

One lover of the Old Book once said, "Come to it with awe, read it only with reverence, regard it with most sacred attention: take off thy shoes, for the place whereon thou standest is holy ground.; and don't belittle the Bible with a comparison with human sciences and wisdom, for it is divine." Thousands of years were consumed in its preparation. Think of the cost in suffering and devotion by God's people as they played their part in the great drama of human experience -- making possible its many pages, all directed by the unerring hand of a wise Creator.

The Logos was responsible for every word of prophetic utterance and its recording by those whom God used -- who spoke as they were moved by the prophetic spirit. Even the historical records are under His guidance and blessing, for their place in His infallible Word. It is our chart and compass as we pass through the darkness of this world: it is the lamp to our feet and a light to our path. Its chronological data forms a very important part, even if many are inclined to sneer, for it measures "times and seasons" to the watchers, even the dispensations and ages which mark the "stately stepplings of our God."

Its Marvelous Theme

This Book alone reveals God's marvelous theme, which runs like a thread of gold from Genesis to the last chapter of Revelation; linking book to book, act to act, upon the greatest stage in the history of the ages. It gives the only reason why the world lieth in the wicked one; the reason for the loss of the first Paradise; and this all absorbing THEME carries down through the corridors of the centuries a bow of promise sung by holy bards, heralded by inspired prophets in visions and dreams -- whose eyes of faith saw the blessings even afar off; embraced the promises and died in hope of a better resurrection.

The Divine Remedy

How often the Bible speaks of the "four living ones." We quote from the fourth and fifth chapters of The Revelation. Bible Students know that these "living ones" (mistranslated "beasts") are the four divine attributes -- Wisdom, Justice, Love and Power. And well did our beloved Pastor declare: "Wisdom foresees; justice directs; Love plans; and Power performs."

For 4000 years infinite Love had planned; but now the time had come when Justice demanded that Love act. The alarm rings for the near hour when the great time clock of the ages must strike. Will divine Love that planned, now provide her ransom, her remedy, or will the golden THEME of the ages fade away as a mirage upon the desert?

Silently the mighty God, with the willing consent of His Beloved Son, yet unknown to the angelic host, reduces that priceless treasure of His heart to a mere seed of conception placed in the womb of the Virgin Mary; and in due time HE was lost to the heavenly courts and is found in fashion of men. He is born, not in a palace of the rich but in a manger in Bethlehem. The heralding angel is sent with the golden THEME renewed: and, inspired by the birth of the Remedy, he joyfully proclaims to the shepherds. "Behold I bring you good tidings of great joy, which shall be unto all people; FOR unto you is born this day in the city of David a Savior, which is Christ the Lord!"

Then burst forth the Heavenly anthem sung by the angels -- thousands, yea, tens of thousands out from the very vault of heaven come singing in exultant praise, "Glory to God in the highest: and on earth peace, good will toward men!" An old record now in the Vatican, signed by one Jonathan, a member of the Sanhedrin, declares that this glorious sight and song continued for at least one hour over Bethlehem and around the shepherds -- the most glorious sight that the earth ever beheld.

Love has acted; the Seed is born; the Remedy is now upon the earth. Thirty years later, at the Jordan, we see the Lamb for the slaughter. Prophetically the Psalmist writes, "Sacrifice and offering thou didst not desire . . . Lo, I come, . . . I delight to do Thy will, O My God." (Psalms 40; Hebrews 15:8.) For three and a half years the theme of His song and story was that which He came to secure and to make valid by His death, and to seal forever with His blood -- the glorious fulfillment of all the divine promises, past, present and future.

The time is at hand; the golden books of the ages must record another scene planned in the highest heavens, beyond the thoughts of the angels and men, the greatest event in the history of eternity. God has revealed the Christ; but the Adamic curse, and the curse of the Law, demanded a Christ crucified. So upon the barren skull-shaped rock, Golgotha, north of the holy temple (without the camp), the Son of the Highest dies the death of the vilest criminal -- crucified between two thieves upon a Roman cross. Thus He was numbered with transgressors, He made His grave with the wicked, and with the rich in His death (Isaiah 53): for they laid His frail and bruised body of flesh in the spacious sepulcher of the rich Joseph of Arimathea, from which He arose triumphant, having the price of the world's Redemption.

Divine Love's Highest Manifestation

Was divine Love ever manifest in this world in its highest form (which we call agape) before God's gift of His Son? It may startle you somewhat to know that the nearest equivalent to the Greek agape (the Hebrew word khawshak) is found only 3 times in 39 books of the Old Testament -- just three times, r. 400(years. It means the love of delight -- as agape, in John 3:16. Twice it is used of God's love for Israel, and once in Psalm 91:17.

John's theme of love is all based upon the marvelous love of God, known only by its benevolent manifestations and acts -- not mere emotion. No wonder John, in his first Epistle, fourth chapter, tenth verse (1 John 4:10), declares: 'Herein is love, not that we loved God, but that He loved us, and sent His Son to die for us. In the ninth verse of the same chapter, and in 1 John 3:16, the same thought is expressed. In these and in "the little gospel," John 3:16 -- "God so loved the world that HE GAVE" -- we see the very foundation upon which DIVINE LOVE in all its glory is revealed -- unselfish acts devotedly given, though they demand the greatest sacrifice, even life itself.

The second exhibition is the love of Christ in giving His own life to such a cause--"Greater love hath no man than this, that a man lay down His life for his friends." And the third exhibition is the consecrated and devoted church walking in His steps, manifesting the same love to one another and to the world -- laying down our lives with Him -- no other manifestations. It is securely bound within the glorious THEME of the ages, and her gifts of love, a co-partnership with Christ and His devotion to the same. Any other claim of this love, where the gospel, the THEME, is not the central issue, is but a delusion and a snare.

The Theme at the First Advent Take your Concordance and convince yourself of the united testimony of nearly 100 Scriptures which embrace the THEME, the gospel -- good news, good tidings. Mark 1:1 -- "The beginning of the gospel of Jesus Christ, the Son of God." It is called the gospel of God, the gospel of Christ, the gospel of truth, the gospel of light. All who serve are the ministers of the gospel; our fellowship is the fellowship of the gospel: our sufferings are the sufferings of the gospel: (and some must claim these profound mysteries), which mysteries are but the mysteries of the gospel. -- Ephesians 6:19.

Life and immortality came to light only through the gospel; our hopes are but the hopes of the gospel. And the dear old Apostle Paul, whose utterances some would wrest and separate from this glorious THEME -- let us now hear from his own writings.

Romans 1:16 -- "I am not ashamed of the gospel of Christ, for IT is the POWER of GOD UNTO SALVATION."

Philippians 1:27 -- "Only let your conversation be as it becometh the gospel of Christ... striving together for the faith of the gospel," -- No hobby horses which are the basis of all sectarian spirits.

1 Corinthians 9:16 -- "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

The subtlety of the arch enemy would have us believe that all that is left for us is a few higher things at the top of the plum tree; and they quote with frequency Hebrews 6:1-3. But according to the language of this mighty expounder of the gospel, he there was merely referring to new converts, who, like the sawdust trail converts of to-day, are warned over and over every year; for Paul plainly declares that this "going on" means to go beyond faith's foundation in the walk of Christian experience; "not laying again the FOUNDATION OF REPENTANCE AND FAITH toward God" - - not beginning over and over again.

Paul expresses the same thought to another class, saying (Hebrews 5:12), "when you should he teachers, you need some one to teach you again these first principles," (Hebrews 6:1-3), for a foundation of a faith -- laying again a foundation of repentance from dead works and of faith toward God. And last, he puts up the bars and closes the mouths of all who prefer to pick a few pieces out of the Bible for their theories, thus making the glorious gospel of none effect. (Galatians 1:11) "The gospel which was preached of me is not after man." And in Galatians 1:8 he boldly declares, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you it him be accursed."

In the Last Days

Now in the end of the age God sent His servant, dear Pastor Russell, imbued with the same spirit as animated Paul -- to assemble in one profound and harmonious array this glorious gospel. For forty years the church has enjoyed this abounding light and knowledge. This dear old Bible became one Book; our God became the Author of one glorious plan, harmonious from Genesis to Revelation; and we became imbued with its all absorbing THEME, which carries us from a dying world around us, past its night of weeping to earth's morn of joy. We see our Christ upon His throne; we see the risen church in glory around Him; and we see the living saints about us, year by year closing their eyes as their journey ends -- being caught up together with them in the air, to be forever with the Lord.

And we know that soon the church's journey shall end, and she shall be crowned with glory, honor and immortality. But for what? Merely for their own selfish satisfaction and glory: No, no. But rejoicing to be benefactors, with Christ, of fifty billions of dead and dying human beings bound under the slavery of sin and death; emancipators to restore all the willing and obedient to life, liberty and happiness forever more; and to make the earth one vast Paradise, filled with the songs of the angels and the theme of the prophets and a knowledge of God and of His plans, "as the waters cover the sea" -- purchased at Calvary, by a CHRIST and HIM CRUCIFIED.

Is this THIEME dying upon your lips? Beware! Keep the vision; make a resolution to reread and study the Reprints, the Scripture Studies, and the Tabernacle Shadows through each year. No articles in any or all papers are so important as these, for they carry this message in power and strength as nothing else has done. Clear truth keeps you from failing under the blinding influences of erroneous pamphlets and books which may deceive you.

May God bless you. Amen!

"WHAT SHALL BE THE SIGN OF THY COMING?"

By Brother Shirley DeGroot, Grand Rapids, Mich.

The chairman expressed appreciation of the fact that Brother DeGroot was able to attend the convention this year, and to be on the program, His subject was a very timely one.

Nineteen hundred years ago the little group of Jesus' disciples were much perplexed. These disciples who had been with Jesus, knew and proclaimed Him as the King of earth. But why was Jesus being rejected by the leaders in Israel? Why was He not recognized by the people? And Jesus had told them that He was going away; that He was to die, but that He would come again. What could it all mean? And how will Jesus appear when He comes again? Determined to know the truth, these disciples asked Jesus as they were in the Mount of Olives -- "What shall be the sign of Thy coming?"

The Greek word here rendered "coming" means presence, not the act of arrival. The disciples' question was as to the evidence that would mark the actual presence of Jesus, at His second coming. To illustrate the matter: Inasmuch as the highway just before arrival in Pittsburgh is much the same as we find it just after passing into the city limits; the only way to know when we have arrived in Pittsburgh is by reading the sign that marks the entry into the city. The sign does not say you are near the city, but in the city. The signs of Matthew 24 are thus evidences that we are in the days of the presence of the Son of man.

Jesus told His disciples that His presence would be as the "lightning" (vs. 27). The Greek for the word "lightning" is *astrape*. While it is true that the word "lightning" is a correct translation of the word *astrape*, it also means "glare, bright shining, or brighten," according to Strong's Concordance. Jesus, in Luke 11:36, spoke of the bright-shining of a candle, and used *astrape* in doing so. Various ancient Greek writers use *astrape* when speaking of illumination, or shining (as a lamp), and in the sense of "to lighten." This may be verified from Liddel and Scott's English and Greek Lexicon.

It seems that often the Lord purposely permits the use of words and terms that are subject to dual application. Only those who are earnestly searching for truth, and who examine the context and the plan of the Bible as a Whole, will be able to choose the proper application of any word or term.

What kind of *astrape* did Jesus refer to in Matthew 24:27? Our Lord Himself explains the matter by, saying that it is an *astrape* that continuously shines, and not the kind that momentarily flashes and streaks the sky. Lightning does not shine from the east to the west. The sun, however, comes out of the east and shines unto the west -- "So shall the presence of the Son of Man be." It therefore appears Scriptural to conclude that Jesus' second presence would be like the emerging of the sun, and not as a streak of lightning. Those awake early are the first to see the sunrise, and the watching ones therefore are the first to recognize the parousia of the Son of man.

Theologians often conclude that the Second Coming is "Doom's Day." Possibly they so teach because they believe Jesus' second coming will seal the fate of all men for all time. Bible Students are aware that the second coming does not seal the fate of the world. The parable of the Ten Virgins

seems to indicate that Jesus' coming does not en-el) seal the destiny of the justified and spirit-begotten or "Virgin" class.

The ten virgins had all been asleep when the call went forth -- "Behold the Bridegroom !" (The word "cometh" is supplied by the translators.) When the cry goes forth Jesus has already returned, hence He is there to BEHOLD. "Behold the Bridegroom." None of the virgins could see, for all of their lamps appeared to be out. They all proceeded to trim their lamps. The trimming process seems to indicate that the saints are expected to do a work of further preparation on this side the veil, after the Bridegroom has returned. And this trimming proceeds while they wait to be joined to the Lord.

There are those who interpret 1 Thessalonians 5:1-4 and Matthew 24:36 to mean that no one would ever know the day and the hour of Christ's parousia. But the word "cometh" in verse 36 is not from parousia but from another Greek word meaning "arrival." The proper thought seems to be that no one would know in advance the exact day or hour when Jesus would first arrive. But it is evident, from verses 4-8 and other Scriptures, that the watching ones would know and recognize Him after He is present. His parousia would not overtake the watching ones as a thief, for they would be watching for the dawn of His presence; hence they would know about it soon after Jesus had arrived.

But, ask some, how can Jesus come "as a thief in the night" and yet His presence be fully known among God's people? And how can He be unrecognized by the world, if He is to come -- as Paul says in 1 Thessalonians 4:17 -- with the sound of a "trumpet"? The Book of Revelation, beginning with chapter 8, verse 7 (Revelation 8:7), tells of the SEVEN angels sounding. It is quite generally believed by students of the Bible that these seven messengers sound over quite a long period of time. For example, the "1260 days" come after the sixth angel sounds, but before the seventh angel sounds.

It seems therefore that the soundings of these angels are not literal sounds but symbolic. Furthermore, the Greek word translated "trumpet," in 1 Thessalonians 4:17, is exactly the same Greek word that is translated "sounded" in connection with the seven angels' sounds. Neither of these appears to be literal. The trumpet that Jesus descends with is therefore likely to be the seventh of this series of trumpets -- the "last trump" -- the first six having preceded this last one.

That there are such things as symbolic as well as literal trumpets is clearly expressed by the Apostle Paul in his letter to the Hebrews, as recorded in chapter 12 and verses 18 to 20 (Hebrews 12:18-20). Paul there said, "Ye are not come to the (literal) mount that can he touched, and the sound of a (literal) trumpet, and the voice of (literal) words -- (Paul elsewhere had said there WILL be a trumpet and voice at Christ's return, but he here seems to be assuring us that neither the trumpet nor the voice would be literal, any more than that the mount is literal) -- but ye are come to Mount ZION (symbolic) and the heavenly Jerusalem." The Prophet Joel, speaking of the end of the age, tells of a "trumpet" that the Lord's people on earth would blow: when he says, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain (Kingdom, after it is establishes, but before Armageddon); let all the inhabitants of the land tremble: for the day of the LORD (Jehovah) cometh, for it is at hand." (Joel 2:1.) Here is another quite convincing argument that the trumpet is a symbolic one.

When we read in 1 Thessalonians 4:17 that the "dead in Christ rise first" it probably means just what it says; namely, that the sleeping saints shall be raised first, and "then we which are alive and remain shall be caught up." The use of the word "then" does not imply "at the same time," for Paul has just finished telling the Hebrews that the living would be caught up after the sleeping saints are raised. Furthermore, the 20th Century translation, also Weymouth's translation, substitute the word afterward for "then."

After the sleeping saints are raised, the living saints shall be "caught up together to meet the Lord in the air." it is contended by some that the use of the word "together," in this text, indicates that the living saints and the sleeping saints shall all be caught up at the same time. This conclusion has been arrived at by assuming that the Greek word hama here translated "together," always means "at the same time." While it is true that Prof. Strong defines hama to mean "at the same time," he nevertheless adds that hama is also FREELY used to denote close association -- such as Bible Students Association. This evidently is Paul's thought, when using the word to tell us that the sleeping saints and the living saints and Jesus will be joined "together" -- That is, associated together, "in the air."

In 1 Thessalonians 5:10 Paul once more uses the word hama, and it is again translated by the English word "together," meaning that "we shall live together" -- live in association. In Romans 3:12 we read that the whole world have "all together (not all at the same time, but as a whole) become unprofitable." Liddle and Scott's Lexicon says the word hama has been used in the sense of "also-even, and together" as well as to denote "at the same time." That book refers us to Illiad 3-109, an ancient Greek writing, to support such use.

However, the best aid in determining that hama, in 1 Thessalonians 4:17, means "associated together" is found in the words that follow -- "and SO shall we ever be with the Lord." What does Paul mean by the word "so"? Paraphrasing: "I mean 'in this manner,' associated together with Jesus, both the sleeping saints and the living saints will live TOGETHER in the air." There will be the 144,000 and the One. This seems to indicate quite clearly how Paul meant us to understand the word lama -- "associated together" -- but not that we are to be caught up "at the same time" or instant.

Another Scripture has been cited to support the theory that the dead in Christ shall be raised at the exact moment that the living saints are changed. We are referred to 1 Corinthians 15:51-55, where we read that the sleeping saints shall be changed "at the last trump." However, the Greek translated "at," in two other places in this very text, has been translated "in." This is more in harmony with the fact that the living saints are changed in or DURING the sounding of the seventh or last of the (symbolic) trumps.. The great Greek historian Herodatus, who wrote his history some 400 years before Christ, used the same Greek word in the sense of "while, or during the time." See Her. 6.89.

The Revelator says. "Blessed are the dead who die in the Lord from henceforth -- they rest from their labors and their works follow them." (Revelation 14: 13.) Some critics have insisted that when the Bible speaks of Jesus as "alive" it merely means that His works live on, but that He is lead as any other man. And some Bible Students place that kind of construction on Revelation 14:13. However, we are to remember that the Book of Revelation is a prophecy, and this text finds its place between announcement of the message that "Babylon has fallen" (from favor -- not

destroyed), and the reaping of "the vine of the earth" (Armageddon) -- Revelation 14:8,19. It is from that prophetic viewpoint that the living saints who die are said not to sleep in death; because the Bridegroom would then be present, and they then would be immediately joined to Him at their death.

The text, "every eye shall see Him" (Revelation 1:7), has been used to prove that the presence of Christ will be a visible one to the literal eye. It is admitted that the word "see" may mean either literal sight or "discernment": but it has been argued that the use of the word "eye" in this text conclusively proves that the seeing here mentioned will be literal, with physical eyes. But this process of reasoning concerning Christ's Parousia is not sustained by the Scriptures.

In Rev. 3:18 we read of those who are cautioned to "anoint thine eyes with eye-salve." Certainly this does not mean literal eyes, nor literal salve. In Isaiah 52:8 we are told that God's people shall see "eye to eye." Now clearly, although the word "eye" is used, this text cannot refer to physical eyes. Likewise, merely because the Revelator uses the word "eye" (in Revelation 1:7), is no proof that the physical eyes of mankind are to literally see Jesus during His second presence. In John 14:7 Jesus said, "he that hath seen Me hath seen the Father." Surely none of His hearers had ever literally seen God. This demonstrates the fact that there are two kinds of sight mentioned in the Scriptures.

How then may we know when we are in the days of the presence of the Son of man? We may know it by identifying the signs and trusting in them. We may see by faith. Eventually there will be given to all the world mighty signs by which they will recognize that the KING is present, without their seeing Jesus with the literal eye. Among other things, His representatives will be here -- the Ancient Worthies, with their miracles or signs; and preceding that will have been Armageddon, with its miracles or sign: and still preceding that are the signs that prove to the "eye of faith" the presence of Christ to the "feet" members of His body. These signs we now behold!

AN IMPROMPTU SERVICE

Brother Woodworth Gives a Brief Report

Following Brother DeGroot's talk Brother Wilson announced that Brother Herrscher, who was to speak at this point on the program, was unable to be present, so an impromptu program had been arranged, a part of which would be a short talk by Brother Woodworth, telling of some of his experiences on a recent coast-to-coast pilgrim trip. We report Brother Woodworth's remarks in part, as follows:



Brother Norman Woodworth

Brother Norman Woodworth:

Dear Friends: I am very happy for this unexpected privilege of looking into your faces. I want to say first of all, as my personal testimony, that I have thoroughly enjoyed every minute of this convention. It has been especially gratifying to me to note the fact that the same glorious truth that was proclaimed from this very platform when the Present Truth movement started, has had such a prominent place on this program, and emphasized by so many of the speakers. This, I believe, is as it should be.

I believe, dear friends, that we can properly consider ourselves "truth people," and I believe that this has been a truth convention. I am glad that such a noble effort has been made at this convention to reassure the brethren, here and throughout the whole world, that we really are in the truth; and that, more than anything else, is the reason why I am glad to be at the Pittsburgh

Convention this year. I am glad to confess, that it is through this glorious truth that I have learned to know my God.

I have been asked to give a brief re-port of the recent coast-to-coast trip taken by Sister Woodworth and myself. Well, we had a very interesting visit with the Lord's people, meeting with friends in some fifty or more ecclesias, attending a number of conventions, also. We went through the Northwest, taking in Winnipeg, and then on to Spokane and Vancouver, where we attended a three-day convention over Labor Day; and then we drove on down the coast as far as Los Angeles; and from there, back east through Arizona, New Mexico and Colorado, Kansas, Oklahoma, and then to the convention in St. Louis, Mo.; then on through New Albany Ind., and Indianapolis, and back to New York.

About all I can do in the brief time allotted is to make a few observations, and mention a few of the things that were of special encouragement to me. Among other things that especially impressed me, was the number of brethren whom I met in various places who have come into the truth within the last two or three years, and in some cases within the last few months.

For the small amount of effort that is being put forth today to spread the truth, as compared with Bro. Russell's day, I would say that there are more coming into the truth now than at any other time. In comparison to the volume of advertising, the attendance at meetings is larger now than ever before. So

let us not be discouraged in our public ministries of the truth! Let us not feel that just because it isn't possible to put out 50 million tracts a year that we shouldn't try to put out any. Let us not feel that because we cannot have large public meetings in the large theatres in all of the large cities, that we shouldn't even have a meeting in our little country schoolhouse when we have an opportunity. God will bless the proclamation of His truth today as He has always done, if we are willing.

Some seem anxious to get the door to the high calling closed. One lesson I learned on this trip was that it's better for us to wait until the Lord closes the door, for we may close it too soon! As long as the Lord permits the gospel to be preached, and as long as He permits some here and there to hear about this gospel, let us rejoice in the fact that it is still operative, and that some are still being called by the gospel to the glorious high calling.

There is a sadness in this thought, however, because it means that some of the consecrated, somewhere, are evidently proving unfaithful, and that those coming in now are taking their places. We cannot judge who these may be, but it seems reasonable that in all of this confusion among the friends -- in the Society, and outside of it -- some must be losing their positions in the body of Christ. To me, that is the explanation why, notwithstanding the meager efforts that are being made by God's people today; so many are now coming into the truth. Vacant places are being filled. May we take the more earnest heed, dear friends, that no one take our place.

We had an interesting time in Los Angeles. This is a wonderful class. Many of you will remember Brother and Sister A. I. Ritchie. Brother Ritchie was Vice President of the Society when Brother Russell passed into the Kingdom. These dear ones are in Los Angeles now, Brother Ritchie being an elder there. They both expressed themselves in being very happy in their association with the Los Angeles friends.

A number of other old-time pilgrims are out in California. Brother Nash. Taliaferro, Cole, Pollock, etc. I understand that Brother Pollock was invited to give the public talk at this convention. I am sorry that he cannot be here, as I am sure he would have been a very great blessing to us all.

There are so many things I could tell you about, but my time is already more than up. In closing will say that if there is any one thing that stands out above another in connection with this recent trip, it is the fact that the glorious Present Truth is in a very definite way coming back into its own in the hearts and lives of the friends. Let us rejoice in this, because it is as it should be. If the truth is really the truth, why should we not expect that it will yet become triumphant in the hearts of God's people? May the Lord help each one of us to stand fast in this blessed faith, and to be more zealous in the proclamation of the message that has meant so much to us: that other hearts beside our own, if it be the Lord's will, may yet be reached and be made glad. And all the while let us continue to look forward to that glorious time when all the world shall come to know this same loving God that has been revealed to us through the truth, when "the knowledge of His glory shall fill the earth as the waters cover the deep."

Following Brother Woodworth's brief message. Sister Burleigh of Detroit, Michigan, and Brother Nelson, of Duquesne, Pa., each sang an inspiring solo. Then the chairman suggested that it would be appropriate to pass a vote of thanks to The Dawn and to The Herald for their cooperation in helping to make the convention a success, by announcements, etc. This suggestion was approved by the convention.

Next followed the Love Feast. Tears mingled with smiles as the happy friends wished each other the Lord's blessing "till we meet again." But the public meeting was yet to follow.

COMING BACK FROM HELL SOON

Public Discourse By Brother Norman Woodworth

The public meeting was held in historic Carnegie Hall, where Brother Russell used to speak to the public regularly during the time the Bible House was located in Allegheny. The Pittsburgh funeral service of Brother Russell was held in this auditorium

The public started coming early, and by the time Brother Woodworth started to speak there were approximately 500 strangers to listen to the message of truth. The attention was unusual, and at the close of the meeting more than two hundred of the strangers left their names for literature.

We regret that space will not permit the publishing of Brother Woodworth's public talk. It was a good, old-fashioned talk on the subject of hell, in which the speaker pointed out the true condition of the dead, and the glorious hope of the resurrection.

Brother Wilson served as chairman at this meeting, and Brother Van Horn, of Pittsburgh, led in the opening prayer. A mixed, double quartet furnished excellent music.