

EIGHTH ANNUAL REUNION CONVENTION REPORT

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FROM the moment that the first happy faces appeared in the old Bible House chapel in N. S. Pittsburgh, Friday morning, October 30, until the final "goodbye and God bless you" was heard on Sunday evening, November 1, every waking hour of the truth friends assembled at this Eighth Annual Reunion Convention was filled with joyous fellowship interspersed with hope-inspiring talks and testimonies. Like the two disciples that were with Jesus on the mount of transfiguration who wanted to build tabernacles and remain in that blessed atmosphere of nearness to the Lord, so the brethren gathered at Pittsburgh were loathe to leave when the convention came to a close, and all could have wished that such a time of feasting on the blessings of the Lord might continue indefinitely.

This convention was indeed outstanding in the spirit of good fellowship and unity that prevailed among all those assembled. Everyone present seemed to be there for no other purpose than for the blessing they could give and the blessing they could receive. And this spirit of giving a blessing was most manifest. The friends seemed imbued with the correct thought, that the best way to be assured of receiving a blessing is to put forth self-sacrificing efforts to bless others. Any convention that is thus filled with the Lord's spirit is bound to be a good convention.

Another outstanding feature of this convention was its unqualified stand for the truth. Nearly every speaker emphasized the importance of adhering to the sound doctrines of present truth, as the only back-ground for the Christian life; and that true Christian character development cannot be divorced from a proper study and appreciation of the divine plan.

At this convention, more than at any of the previous annual gatherings in Pittsburgh, the various speakers also emphasized the great importance of activity in bearing witness to the truth, and convincingly pointed out that such activity is a most effective aid to us in growing into the likeness of our Lord; The remarks of Brother P. L. Read, of Indianapolis, along this line were specially appreciated by many; as also were those of Brother Ben Hollister, of Chicago, who carefully cautioned the friends against becoming extremists either by over-stressing the matter of activity in witnessing for the truth, or by concluding that it is not very important for the Christian to let his light shine out that others might see and be blessed.

ADDRESS OF WELCOME

By Brother George M. Wilson, Pittsburgh, Pa.

Brother E. F. Williams, of Duquesne, Pa., was scheduled as Chairman for the first day but was unable to serve on account of illness.

* * *

DEAR BRETHREN in Convention Assembled:

Again it is our pleasure to welcome you to this, the Eighth Annual Reunion Convention which, as you know, is held, not in the name of any earthly organization but in the name of our Heavenly Father and His well beloved Son, the Head of the one true church.

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

Therefore, we have come together as Bible Students, each realizing our individual responsibility to the Lord and to the truth and the privilege we have in the defense of His Word against the subtle delusions of the adversary which are so marked at this particular time.

In recent years, we have witnessed many of the Lord's people taking a determined stand in behalf of the truth and thereby renewing their confidence in the things which they had learned but had temporarily permitted to let slip.

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

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

We are not only glad but anxious to renew our fellowship with all those who accept the fundamentals or "first principles of our faith" as set forth in God's Word, and who are determined to "stand in the liberty wherewith Christ has made us free." and who refuse to become entangled again in any system of human bondage.



Brother George Wilson

This convention is held upon the anniversary of the death of our dear Brother Russell, whose memory we cherish; for we recognize his faithful and loyal service to the Lord and the truth which for so many years was heralded forth from this very building, then known as the "Bible House Chapel."

We love all the Lord's people, irrespective of their affiliations, for we remember that "One is your Master, even Christ, and all ye are brethren." We are also glad to know that it is the Lord who has placed the various members in the Body as it has pleased Him, therefore we are willing to abide by His decision.

We are very happy to welcome you, and all the brethren who will take part in the program, feeling sure that the Lord will bless every effort to make this convention one of spiritual growth and uplift.

Our prayer is that you may be richly blessed as you feast at the Lord's table, and at the same time may we also prove to be a help and a blessing to each other.

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

And now, my brethren, in behalf of the Pittsburgh Ecelesia of Bible Students I bid you a hearty welcome to this Eighth Reunion Convention; and may the Lord bless all of us richly as we strive to serve and please Him.

OPENING TESTIMONY MEETING

Conducted by Brother Horace K. Blinn of Cincinnati, Ohio

This meeting is not reported in full on account of incomplete stenographic notes. The testimonies were, in part, as follows:

Sister Cameron, Washington, D. C.:

Sister Cameron told of her experience as a visiting nurse years ago, in coming in contact with pathetic cases of unconverted people who, she then believed, would be doomed to an eternity of torture after their sufferings are ended here by death. In her distress, she went to a clergy-man; but all he told her was just to save herself, that there was nothing more she could do than that. Soon after she received comfort and joy through reading the tract, "The Wages of Sin is Death and Not Eternal Torture," and has ever since been thankful upon every opportunity to be able to tell of God's wonderful plan of the ages.

Sister C. H. Mitchell, Brooklyn, N. Y.,

said that it was the tract, "The Wages of Sin is Death," that made it possible for her, 36 years ago, to say, "for the first time in my life, I can now say without reservation: 'God is love!'"

Brother P. L. Read, Indianapolis and Minneapolis:

"I am very glad for the privilege of being here, and am thankful to the Heavenly Father for His keeping power. The truth is growing more precious to me as I grow older. The chances are that my life would not have been east in as pleasant places had I not had the truth. May the convention be a means of our building with "gold, silver and precious stones."

Hymn No. 201.

Brother Hopkins, Cincinnati, Ohio:

"I don't believe there is one in the house who has greater cause for thankfulness in his heart than I have. A year ago I left this room not thinking that I would see my friends here again. A year has past and God has blessed me wonderfully in permitting me to come to another convention. This is the 8th one that I have at-attended here. You don't know how God has spared me during my pilgrimage. I have been brought very (lose to death and yet spared; and the question has often arisen in my mind, What am I here for? What mission has God for me to do? I don't know; but I do appreciate the love that has been extended to me by the friends from Brooklyn to Chicago, in the various conventions."

Sister Kemp; of Boston, Mass.:

"I would be ungrateful indeed if I didn't express appreciation for the Lord's great blessings to me especially during the last year or two. This is the seventh convention I have attended in the last thirteen months. The more I meet with the Lord's people in conventions the more zeal I develop in striving to please Him. I also wish to express my thanks for the little opportunities of service He has given me from time to time, and in striving to fulfill these I believe I have grown in depth of character. I am thankful for the privilege of association with the friends and of knowing them better."

"The friends in Boston have helped me to get to these conventions, and the friends at these conventions have shown such a spirit of the Lord that it is sometimes hard to come 'down to earth' after thus being on the 'mountain tops.' We are having so many tests along the way, strange experiences, strange doctrines coming in and carrying away friends from our sides. But the Lord is good; He has given me appreciation of His great plan, and I want nothing to take that away from me. I have proven these truths for themselves, so that they are mine. I am grateful that I have such confidence in the Lord and His plan, and know that He will work them out in due time. I thank the Pittsburgh friends for this opportunity to come here.

Sister Currell, of Youngstown, O.:

I want to thank my Heavenly Father that He has made it possible for me to come to this convention. This is the joy of my life -- to be in the assembly of the Lord's people. There is nothing like it. I hope we will all meet in that wonderful convention above. From a child up the Lord has led me and been my guide. Never once in all my life did He ever forsake me. When I heard of the experience of the sister with the tract on 'The Wages of Sin is Death,' it brought my mind back to the time when I first got the truth.

"I love to tell the story of the love of Jesus. It will be my theme in glory. I hope to be able to tell that story until the last, because I love Him and His people. Who am I to have been favored with this wonderful truth!? I pray, 'Lord, make me a blessing today.' I am here to receive a blessing, also."

Brother Ostrander, Lockport, N. Y.:

"It is a pleasure to be here again and see the friends drawn together for the purpose of fellowship. I hope we can all take away a blessing. It seems that we all have been going through trials during the last year. A great many are losing the Faith and drifting back into a kind of misleading doctrines. We have acquaintances ourselves who have now thrown aside practically all the truth in order to take up doctrines which were discarded years ago. As we realize that these conditions are not only in America but in other countries as well, it certainly causes a burden to come upon us; and my prayer and desire is that all of God's true children may be kept in the faith once delivered to the saints."

Brother Ellison, of Cincinnati, O.:

"I am glad to be here today. What is the magnet that draws us together? It is that little word, love. That embodies so much! And why do we love one another? It is because we have learned to love our God and His arrangements made for us through His dear Son, our Lord and Savior, Jesus Christ. God is love, hence as we are endeavoring to manifest this to one another and to those who are less fortunate than we are in not having the truth, we are to that extent endeavoring to be God-like; and all who have not tasted the satisfaction of God's mercy and love do not love God to the extent we are able to. There is nothing in the world that equals the love of God. And there is nothing more satisfying than to feel that those who trust Him and love Him, because of the arrangements He made through the sacrifice of His dear Son, may reach eternal life. I repeat, there is nothing more satisfying than the blessed knowledge of the love of God and our dear Lord and Savior."

Hymn No. 229

Sister Blinn, of Cincinnati, Ohio:

"I am sure the Lord has greatly blessed us. I used to be connected with a hospital, and I know the nurses had to practice what they learned in order to graduate. I think it is also a great deal that way in our case. We go to conventions and are filled with the spirit. Then we must go back into the world and practice what we have learned. We cannot be used in the future if we are not willing to be used now. When I see the misery and blight around us, I am thankful for the approaching time when restitution blessings will be here."

Brother Wylam, of Chicago, Ill.:

"And I was glad when they said, 'Come, let us go up unto the house of the Lord.' We all have pleasant thoughts associated with this place. Last year was my first visit to this hall. The sweet influence of the convention I enjoyed so much last year has continued with me throughout the year. I do not know of any better convention that I could single out during the twenty years I have been in the truth. Conventions did come and go; and the benefits doubtless reached much further than we could see; nevertheless, I didn't feel the influence of them as I did the convention here last year. I still feel the benefit of it. I have been looking forward to this one; so I was truly glad when the friends sent out their programs and said, 'Come, let us go up to the house of the Lord.' We are rejoicing in having the pleasure of meeting you."

At this point Brother Johnson, of Duquesne, Pa., acting as chairman in place of Brother Wilson, took the platform and made the following closing remarks:

"I say Amen to every testimony I heard this morning. There are many who would like to join in saying Amen, I am sure, and all those who would like to do so may raise their hands. (A unanimous vote.)

"I was thinking while listening to the testimonies, how, as a boy, I waited from one Christmas to another. Our conventions are something like that. Being a lad, Christmas days came far apart. As a man, they come very close together. We began to plan for this convention ever since the last one. I have been enjoying it for a month, and it gets better and better each day. I am feeling right good this morning. I think this is the finest place in the world to be just now. There is a statement, I think, in one of the Psalms: 'This is the day that the Lord hath made. Let us be glad and rejoice in it.' So this is the day the Lord has made for us. Let us rejoice and be glad!"

Service closed with Hymn No. 226 -- "Soldiers of Christ."

THE CHURCH MILITANT SOON THE CHURCH TRIUMPHANT

By Brother S. J. Arnold, Dayton, O.

2 Chronicles 5 also 2 Chronicles 7:1-7.

Preceding Brother Arnold's talk at 2:30 P. M., there was a short praise service, opened with a solo by Brother Bridges, "I'll Go Where He Wants Me to Go." Opening prayer by Brother Muir.

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It is only when we come to see God's great plan of the ages which He has purposed for both the church and the world, that we can understand God's typical dealing with His people Israel; for in them God has given us some striking pictures of His plans for both the church and the world. Their tabernacle structure and its sacrifices, with all its peculiar appointments -- its altars of brass and gold, its tables and candlesticks and the various services connected therewith, were all a part of the law to Israel; and the apostle informs us that they were intended as a "shadow of good things to come." -- Hebrews 10:1.



Brother S. J. Arnold

In all that law given to Israel at the hands of Moses, God caused not one typical thing to be done that was not to be fulfilled in antitype in due time. For instance, the slaying of the Passover lamb in that night just before Israel's deliverance, the sprinkling of the door posts, the sparing alive of Israel's first-born, and the subsequent deliverance of all Israel out of Egypt early in the morning after the Passover, and the destruction of the hosts of Pharaoh in the Red Sea, all have their fulfillment in the death of Christ as the Lamb of God in this dark night of sin. The sprinkling of the blood upon the door posts of the houses represents the sprinkling of our hearts, our "temples" -- these bodies of ours -- resulting in the sparing alive of the church of the first-born; and, finally, the deliverance of all the world in the morning of the new dispensation.

Israel's tabernacle structure in the wilderness, with its coverings of goat skins dyed red, and their wanderings hither and thither, all have their fulfillment in this temporary structure, the church militant, traveling through the wilderness of this world. And the transfer of the ark from this temporary structure in the wilderness to Solomon's temple over in Canaan, types the change of the church militant to the church triumphant in glory.

It was not until near the end of seven long years of building that Israel began to see some of the beauties and grandeur of that building that typed the glory of God's Kingdom. And just so now, as we are nearing the end of the antitype, by the eye of faith we can see God's true temple being reared, and we can catch a glimpse of its splendor and beauty. Whatever may have been the purpose of the typical temple, the fact remains that it was a most wonderful building, one over

which Solomon and the people of Israel had great reason to rejoice. And just so with the antitypical temple, the church of the Gospel age. It is also, or will be, a most wonderful structure over which every true Israelite of God can truly rejoice and not be ashamed.

Built at Great Cost

The cost of Solomon's temple seems almost fabulous. David says that he had prepared for that house of the Lord "an hundred thousand talents of gold." (1 Chronicles 22:14.) This was valued, according to Prof. Smith, at five and one half billion dollars. If reduced to tons, by the tables in the back of your Bibles, it equals 5150 tons, which, at our government's present valuation of gold -- thirty-five dollars per ounce -- would equal \$5,768,000,000. Just supposing all that gold were stored at Fort Knox, Kentucky, and it were desired to have it trucked to Pittsburgh to build a temple. Hauling four tons at a load, one load a day for every working day in the year, would require four years and leave fourteen loads over for the fifth year.

So, also, the cost of the antitypical temple (the church) is a most fabulous sum. It first cost the great sacrifice, by Him who became the great Head of the church, of the glory which He had with the Father before the world was. Then, when He came here as a perfect man He sacrificed all the possibilities of a perfect man, and finally laid down His life as a part of the cost of His temple. And following in His steps, it has cost the lives of the thousands of souls who have laid down their lives in the building of this temple. All the persecutions of the past two thousand years that have been endured for Christ and for righteousness is that much to be charged to the cost of this great building. All the martyrdoms, the sufferings by the rack, by torture, by flame and fagot, all in the name of religion, is that much to be charged to this building. Yes, it is a most fabulous cost.

Paul, in Ephesians 2:19, 22, speaks of this antitypical temple as "living stones" built up under Christ, the chief corner stone, which "fitly framed together, groweth unto an holy temple in the Lord." The typical temple proper was not a large building. So, also, the antitypical; the apostle calls it a "little flock." The temple was ninety feet long, thirty feet wide, and forty-five feet high. The temple was built of stone; its walls were wainscoted with cedar wood, carved with cherubims, palms, and flowers, then covered with gold; its ceiling and floors were covered with gold, or were solid gold -- all of which typed divine things.

Alien Labor Used

But who built Solomon's temple? Was it the people? The historian tells us that it was built largely by those who were not the people of God; that many of the laborers were enemies of God upon whom was resting the curse of the Almighty. For example, King Hiram, of Phoenicia, not only contributed to the building of the temple but also furnished skilled workmen under Solomon's pay. Israel furnished 30,000 laborers, but 150,000 were hired foreigners -- many of them Canaanites. And even the overseers were largely strangers to God's laws, for only 250 of them were Israelites, while 3,600 were Canaanites. -- 2 Chronicles 2:17; 2 Chronicles 8:10.

"The Canaanite was still in the land." They were the laborers who did the hammering, the chiseling and polishing under Solomon's direction, for that glorious temple. They worked side by side with

Solomon's people, Israel, and that seems to be typical of the fact that aliens, strangers, and those who have little interest in the truth have a large share in the preparation of the antitypical temple.

Their hammering, chiseling and polishing, under divine guidance, are making ready the "living stones" and pillars for the spiritual house. When the blows fell thick and fast on one of the pillars in this spiritual house, it was said of the laborers, "Lay not this sin to their charge." And when the "chief corner stone" was being prepared for His place in that temple it was said of the laborers, "They know not what they do." Only the glories of eternity will re-veal how well their work has been done.

Who pays these laborers? The historian tells us that Solomon paid his laborers with wheat, wine and oil. This seems to typify that the antitypical Solomon will pay those whom He is using as chisellers and polishers, when the work is completed, by giving them antitypical wheat (bread from heaven), antitypical wine (the earthly joys of the Kingdom) and with antitypical oil (the holy spirit) -- for He will pour out His spirit "on all flesh."

Finishing the Temple

Our lesson concerns the time of the feast in the seventh month. The atonement day is just past, the last sacrifice for sins has been made; the temple construction is finished; the king has come to his temple and has invited the elders and chiefs of Israel to come to Jerusalem to him; the high priest has dispensed a blessing upon the people, and the new year has begun. The temple is now about completed and awaiting the placing of the last article of furniture in it -- the Ark with its mercy seat and cherubims of gold. These represent the eternal purposes of God which are centered in The Christ, Head and body, which now must be transferred from the tabernacle condition to the temple condition -- from the sacrificing condition to the condition of glory.

We also notice that all Israel, whose hope and faith were centered in these emblems, evidenced their devotion to God as they gathered before the Ark, all willing to sacrifice their oxen and sheep - - which could not be told or numbered for multitude. This calls to mind an antitypical class mentioned in Revelation 7:9. The priests now took up the Ark and brought it into the house, into the Most Holy Place of the temple.

Let us now follow the antitype: The Great King has now come to His temple in this end of the age, which is about finished, and has sent forth the invitation to the chiefs of spiritual Israel to assemble before Him and share in the last work of transferring that which the Ark typified in the tabernacle -- the church militant in the wilderness must become the temple, whose Ark typifies The Christ triumphant in glory.

The procession has commenced, a gathering from the four quarters of the spiritual heavens. But as the typical temple was not complete until the Ark was transferred, even so now the great antitypical temple will not be complete until that which the Ark typified, The Christ -- of which every member of His body is a part -- shall be changed from this tabernacle condition to the temple condition in the first resurrection. The Gospel age is now closing; the New age is now dawning. And now, brother, sister, are you and I faithfully helping each other over into the temple condition by patient continuance in well doing to the end of our course?

While the priests proceeded with the work of placing the ark, the Levites arrayed in white linen and having psalters and harps, stood at the east end of the brazen altar and with them an hundred and twenty priests sounding with trumpets. And the trumpeters and singers were as one, all sounding in harmony, praising the Lord and singing, "For He is good, and His mercy endureth for-ever!"

Completing the Antitype

We are now fulfilling this type. The last members of the body of Christ are passing over; and these royal priests, each with his peculiar instrument, are sounding praises to the Lord. They all sound as one; they all sing in perfect harmony, "The Lord is good. and His mercy endureth forever!" The Ark is now being placed in position, and the cloud that has followed the antitypical Israel in their wilderness journey now fills the temple. In the type, the priests -- being still but men in the flesh -- could not remain in the temple at this juncture, for it now had become a picture of the Christ in glory.

The king, in the type, then came forth and explained to all Israel assembled before him, the significance of the temple; that it was built under divine direction, the pattern being given to himself and to his father David. And then, with his hands raised toward heaven, he prayed a most beautiful prayer, declaring that this temple should henceforth be the meeting-place between God and His covenanted people, where all may come and find help in every time of need, and have all their wrongs righted and their sins forgiven -- thus prophetically teaching that the anti-typical temple (the glorified Christ) shall be the meeting-place between God and His redeemed people of earth during the New age -- all man-kind who will accept God's arrangements for their full recovery from sin and death.

Solomon's prayer having ended, God's favor toward the king and all the people who had assembled was then manifested by His accepting the sacrifice and burnt offering, by fire that came down from heaven. And all the house was filled with the glory of the Lord, which, when the people saw, caused them to bow themselves to the ground and worship and praise the Lord, saying, "For He is good, His mercy endureth forever!"

At the present time none can appreciate this song of praise to God except His consecrated children. But by-and-by, when the glory of the Lord shall fill the temple, all nations and peoples will learn that glad song and will bow before the Lord to confess His infinite goodness -- for which we alone now praise God from whom all blessings flow.

CARNAL WEAPONS vs. CHRISTIAN WEAPONS **By Brother C. A. Sundbom, Saginaw, Mich.**

Preceding Brother Sundbom's talk the friends joined in singing Hymn No. 266. Opening prayer by Brother Woodworth.

* * *

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." - 2 Corinthians 10:4, 5.

Fighting is not always done to kill or capture. Overcoming any kind of resistance is fighting. Competing business houses are said to "fight" each other. Some people fight certain tendencies in their nature, such as quick temper, etc. Jesus said, "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame." (Revelation 3:21.) All true Christians must fight and overcome, even as Jesus did.

Our text shows that Christian weapons overcome high things, exalted "against the knowledge of God." It pictures the "knowledge of God" as the aggressor, the attack being carried forward by the followers of Christ.

During the Gospel age this knowledge captures only those few whom the Father draws, but in the next age it will conquer mankind so universally that the knowledge of the Lord shall cover the earth as the waters cover the sea. (Habakkuk 2:14.) The mind is the battleground in the warfare. The wily adversary quickly recognized this, and therefore has blinded the minds of humanity. - 2 Corinthians 4:4.

The "high things" which exalt themselves against godly knowledge are called "fortresses," in the Diaglott translation. These enemy fortresses are various errors -- unbelief, fear, pride, envy, etc. These are also called "imagination" or "reasonings" (see marginal references.) For example, pride is the result of a person's reasoning -- imagining that he is better than some one else. Since this is erroneous reasoning, "imagination" is not a bad translation. All of the enemy fortresses are vain imaginations of some kind, not factual reasoning. The apostle is not condemning all reasonings, only those which become fortresses of error and oppose the knowledge of God.



Brother C. A. Sundbom

Knowing God Means Eternal Life

Knowing God means much more than "believing that He is, and that He is a rewarder of those who diligently seek Him." This much is required before we can even come to Him. (Hebrews 11:6.) knowledge of God comes only as a result of making earnest endeavors to do His will. "He that saith, I know Him, and keepeth not His commandments, is a liar." - 1 John 2:4.

Really knowing God will mean eternal life. "This is life eternal, that they might know Thee." (John 17:3.) We can see, then, that our knowledge of God must increase from the time we first hear of Him, until our full obedience to His will has resulted in eternal life. This means also, as our text shows, "bringing into captivity every thought to the obedience of Christ."

It is the work of all of God's people to wage this warfare. Jesus began by demolishing the fortresses of error in the minds of His disciples, and in as many others as possible. "For this cause came I into the world, that I should bear witness to the truth." -- John 18:37.

The twelve apostles then took up the work and helped others to a knowledge of God; and these helped carry on the work in behalf of others. This has continued down through the Gospel age. It is still the work of all who try sincerely to follow in the footsteps of Jesus. He spent His life this way. The Apostle Paul was an outstanding example in this respect -- 2 Corinthians 5:18-20.

Doing What We Can

Some conduct this warfare from the public platform, others in a more personal way. Some are especially successful in reaching those who have no knowledge of God at all, while others are more useful in helping those who have started to a further knowledge. All who have the Master's spirit will surely endeavor to do all they can in this their life work. They begin it now in this age, but will continue it in a broader scope in the Millennial age, until all shall know Him, "from the least unto the greatest."

Only the right kind of weapons will bring us success in this warfare. Any means used in endeavoring to overcome a resistance is a weapon. We are advised to "overcome evil with good." (Romans 12:21.) Doing good is here shown to be a Christian weapon. "Carnal" simply means fleshly. At present all flesh has been pointed with evil and selfishness, and is therefore displeasing to God.

Carnal weapons are those which the adversary has taught the human family to use. Among them are flattery, deceit, exaggeration, sarcasm, fear. things which appeal to a person's pride or selfishness. On the other hand, Christian weapons are those which God has taught His people to use -- the truth and the spirit of the truth. These are the only ones we are commissioned to use.

In the dark ages the literal sword, dungeon and other physical weapons of fear were used in an effort to make people worship. Being carnal, they failed to help anyone to a knowledge of God. The main Christian weapon is the "sword of the spirit which is the Word of God." This does not mean that we can take words or phrases out of the Bible at random and use them as we please. It is the teaching of the whole Bible, the truth, that is to be our weapon. For instance, "everlasting fire" and

"everlasting punishment" are Scriptural words; but they have been misused to drive people away from God instead of drawing them to Him, as the truth would do.

Use of Good Judgment

Jesus tells us that we should be "wise as serpents and harmless as doves." The Apostle Paul used different Scriptural arguments when talking with the Greeks than when talking with Jews. We, of course, would approach a nominal church member differently from one who does not profess any religion. We should carry the principle further and give some thought to each person's views and predilections. By rising truths that appeal to a person's reasoning he may be so convinced as to be "fully persuaded in his own mind." This is an especially desirable condition.

In a letter to a Seventh Day Adventist, Brother Barton exemplified this wisdom. He did not ridicule or even directly contradict their views on keeping the seventh day. Instead he showed that keeping the seventh day was good, but keeping all days to the Lord was much better. This method is far more likely to bring the desired results than if we antagonize a person's prejudice.

We are told to speak "the truth in love." (Ephesians 4:15.) The motive behind our efforts should be only to help others to a knowledge of God and to receive the same blessings we enjoy. This is exemplifying the same kind of love that God has for the world (John 3:16) -- manifesting a desire that they might be saved from their blindness and eventually receive eternal life.

If we are careful to always have this pure motive it will greatly reduce the danger of appearing proud of our knowledge of the Scriptures, and also counteract giving the impression that we have something to gain personally by trying to convince others. The harvest work in Brother Russell's time was especially successful because the real desire of most of the friends was to help others to know God. Later the main object with many became mere bookselling, and we are familiar with the unchristian results.

Wisdom Rightly Applied

Our text says that these weapons "are mighty through God." Without Him we can do nothing. It is God's spirit that does His work, operating through any person He sees fit to use. We should seek therefore to be always filled with the holy spirit -- through prayer and sincere study of His Word and will. Then our work for Him will be much more effective.

Now let us see how these principles can be used in helping others. One of the most prominent of the fortresses that opposes the knowledge of God is sin; and it must be recognized by the person whom we wish to help, before he can readily accept Jesus. We might bluntly say, "You're a sinner," which of course would be true -- but very unwise.

He would probably think of a sinner as being an immoral or especially evil person; then he would reason that he is as good as many church members, and would dismiss the matter lightly. On the other hand, if we showed that from the Scriptural standpoint "all have sinned and come short of the glory of God," and explain to him the divine plan how different it would seem to him. If he was

honest and interested at all he could see what sin has wrought, and would he prepared to understand how Jesus could become a "ransom for all."

Various errors, tenaciously held, are enemy fortresses which obstruct the spread of the truth. We should be "wise as serpents" and "speak the truth in love" as we endeavor to demolish these fortresses. Brother John Edgar, in his booklet, "Where are the Dead?" told about his own experience while learning the truth. Before he came to understand it some of the friends had asked him, "Is the soul immortal?" He replied, "Of course it is." They then asked him why he believed this, and he could only answer, "Because nearly everybody believes it." The friends then showed him that this was not a reasonable answer and also explained that it was not Scriptural. They did not antagonize his prejudices, but helped him to reason the matter out for him self, and in the end to be fully persuaded in his own mind. Incidentally, by simply asking questions, as these friends did, tends to give an exhibition of humility which is highly desirable, since it is the Lord's spirit.

It is our duty and privilege to help to a deeper knowledge of God those who already have some knowledge of Him, and to show them the reasonableness of consecration. We may show them that it is the beginning of a new life, of knowing God in a way that will result in eternal life.

Growing up into Christ

Immediately after consecration a person is called a "babe in Christ," and the Apostle Peter says that babes should "desire the sincere (unadulterated) milk of the Word," that they may grow thereby. This will help them demolish fortresses of error and unbelief, thus leading them on to a deeper knowledge of God. We who endeavor to help them should make sure that none of our own unproven ideas are brought in to adulterate the milk of truth.

For example: Shortly before 1914 many of the friends told others that it was wrong for Christians to marry.

This was their own private idea, not Scriptural, and therefore it had to be unlearned later. If however we help them to know God through His Word, then when trials come and they find that the brethren have faults, they will be able to stand, because they know Him and trust Him alone.

The work does not end with being babes in Christ, but continues as we grow up, and even until death. More and more enemy fortresses must be destroyed, by bringing in more and more of the knowledge of God into our hearts and minds. Then there are new fortresses of error which may arise after consecration -- such as pride of knowledge, envy of other brethren, discouragement, deceitfulness of riches, cares of this life, etc. We should be on the alert to prevent the rise of these, as they are very difficult to demolish later. "An ounce of prevention is worth a pound of cure."

It is for this reason that we are advised to "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." (Hebrews 3:12, 13.) This work is not for the elders alone, for the text says, "exhort one another." All the members of the body of Christ are or should be engaged in helping each other to a deeper knowledge of God.

The subtlety by which these fortresses arise is shown by the words, "deceitfulness of sin." This should be counteracted by daily (continually) exhorting one another on holy things. What is our conversation usually about? About things that help us to know God better, or worldly topics? If it is about the latter, we are not only wasting our time but neglecting a most important part of the very work to which we are called. Therefore we should not forsake "the assembling of ourselves together, as the manner of some is, but exhort one another daily, and so much the more as ye see the day approaching." -- Hebrews 10:25.

This last phrase calls our attention to the fact that the need for daily exhorting each other is especially great in our time. In harmony with Daniel's prophecy, knowledge has been increased not only on general subjects but especially in religious truth. The Lord Himself has come forth and served us most bountifully.

Subtleties of Satan

The great adversary, however, opposes this increase of truth, and appears as an angel of light in his efforts to continue his deceptions. He suggests all sorts of new ideas and theories which are set forth as advanced light, and which on the surface may seem better than the truth which God gave us. Already these are serious errors.

The serpent in the Garden of Eden seemingly offered something better to Eve than what God had given, but it resulted in the sentence of death. Likewise some who have taken up with these new things which they supposed were an improvement over the Harvest Message, have gone back into the nominal systems or else lost all interest in religion.

So, while we have God's truth as our shield and buckler, the adversary is attacking it from every side; and many are falling victims to his deceptions. We should therefore exhort one another daily with the truths of God's Word and thus help prevent fortresses of error arising in the minds of one another, knowing that each of these hinders the knowledge of God.

We should also remember that many of our brethren are still in bondage. The fortresses of error, sectarianism, fear, are so strong that we can do very little to help them while in this condition. Some of these are still God's people, and in His own time and way He can demolish these fortresses -- probably by drastic means. After this is done it may be our privilege to receive them and help them to go ahead to learn more about God.

If we have kept His spirit and continue to speak the truth in love, some of them will say, "You have always shown the spirit of the Lord, and we would like to come to your meetings." One who disagreed on almost every point of doctrine said to another, "You certainly show the spirit of Christ, brother." This is a language which all can understand. Whatever others do, let us be sure to seek to be filled more and more with this spirit, that we might be truly helpful to others.

At times we are apt to get impatient and feel that love is not a very powerful weapon. Brother Russell once suggested, in a Manna comment, that we should never take up our adversary's weapons even for a moment, because this would be admitting that they are better than ours. Love

will ultimately conquer the whole earth. During the Gospel age it has conquered those whom the Lord has called and chosen. The Apostle Paul said, "The love of Christ constraineth us."

As we look at His life can we doubt the power of love? Whenever there is a tendency to use sarcasm, exaggeration, flattery and other carnal weapons, let us remember that these will not accomplish God's work at all, but by using them we would be serving the adversary. Only by speaking the truth, and speaking; it in love, can we serve God.

Our text tells us that Paul used Christian weapons to help others. But what about demolishing the enemy fortresses in ourselves? We are told, in 1 Peter 4:1, to arm ourselves with the same mind that Jesus had. We should seek to follow in His steps in all things, having His mind and disposition. His life was spent in giving Himself for others, and we should seek to do the same thing. If we do this, the fortresses will be demolished in ourselves by the principle that "He that watereth shall be watered also himself."

To be able to use the truth of God's Word as a weapon in helping others, we too must study to know what the truth is. As we do this, we demolish the fortresses of error in ourselves. In endeavoring to be "wise as serpents and harmless as doves" and to "speak the truth in love," we will be cultivating loving consideration for others. This follows just as surely as reaping follows sowing. This method of learning by doing is most effective. "Expression deepens impression."

Let us never forget that our chief mission in life is to help others to know God. While the greatest results of our effort will be manifest only during the next age, when all the ends of the earth shall turn to God, yet we should do what we can now. This was the course of Jesus while on earth, and those who "follow the Lamb whithersoever He goeth" must do likewise.

THIRSTING FOR GOD

By Brother Walter Sargeant of Brooklyn, N. Y.

The evening session opened with a brief praise service preceding Brother Sargeant's discourse.

* * *

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God." -- Psalms 42:1.



Brother Walter Sargeant

Love is a quality that cannot be forced in any degree. If the thunder storm had the power of human speech and were to say, "Love me; I demand your love; and if you refuse to comply with this demand I'll send the lightning bolt to destroy you": that would not make us love the thunder storm. If the north wind were to say, "Unless you love me I'll blow you into the depths of the sea," that would not cause us to love the north wind.

If some tyrannical potentate were to issue a mandate demanding that his subjects love him, on pain of suffering and death in ease of refusal, that would not bring him the love of a single soul -- however-much hate and fear it might engender in the people's minds. The reason for this is that love can only be evoked by a proper, adequate stimuli, and cannot in any way be forced. When we force an attitude that we may think in love, we soon find that it is not I love at all.

Think of what happens in the spring-time. When that glad season comes around with its glory of blue skies, waving grasses, purling streams, songs of birds, fragrant blossoms, and with that something in the very air that causes us to revel in the luxury of life itself; ah, then, no one need say to us, "You must love the spring-time." When the roses bloom again, and when the tulips lift their bright chalices to catch the golden caresses of the sunbeams, no one needs to say to us that we must love such things as these.

When some little child smiles up to us from its crib, no one needs to tell us that we ought to love the little darling. The fact is that all normal persons love all such things spontaneously, freely, willingly, joyously, and not by any compulsion or mere sense of duty. We love them because we are so constructed mentally that we cannot help but love them.

The same is true of those who come to know God -- only in a nobler, higher, holier sense. 'When we really come to know and appreciate Him, and learn that all we have imagined or conceived of goodness and greatness exists in Him in its very quintessence, in the very highest state of its perfectness; ah, then we spontaneously love Him -- not because we have to, not because we are afraid that God will punish us if we refuse to; but because we cannot help doing so.

Even as the hart panteth after the water brooks; and, finding the crystalline, pellucid stream, bends low and drinks to the absolute satiety of its being, so also do we come to God, to the great well-spring of eternal love, and draw in life itself from that great source of constant, endless supply.

The Constancy of God

There are certain qualities possessed by God that always appeal to us in a most potent way. One of these is divine constancy. The great, eternal Being does not change. "From ever-lasting to everlasting, Thou art God," said the ancient prophet. God is an abiding friend, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee."

It is indeed good to have a friend on whom we can rely at all times, for we are living in an age of vacillation and change. People may be on our side today and against us tomorrow. But true love has the element of constancy. Row a mother who loves her boy will stand by him under all circumstances of life! Other people may be down on him, but not his mother. Any true friend will stand by a friend, just as illustrated in the familiar story of Damon and Pythias.

How constant was Jesus, how unflinching in the carrying out of His mission! "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth," He declared – and He never swerved from that determination. How Satan bent his energies to draw Jesus away from that set purpose, but how signally he failed! When the time came for the Master to enter into Jerusalem, knowing fully what awaited Him, He did not hesitate. And when the time came for Him to mount the steeps of Calvary, he was there and ready.

This same quality was likewise manifested in the life of the Apostle Paul. He had taken his great Christian work in hand, and he adhered to it with life-long fidelity. Had anyone said to Paul, "Well, just what is your attitude today?" he would doubtless have replied, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Or, he might have said, "Forgetting the things that are behind, and reaching out unto those things that are before, I press on according to a mark, for the prize of the high calling of God in Christ Jesus." Did Paul ever swerve from that determination? He did not. And so today God will bless those who stand by the great purpose of witnessing for Him and for His glorious truth, those whom all the power of evil can-not draw away from their resolution to be faithful unto death.

Divine Gentleness

We are also drawn to God by His gentleness. Every fair flower of the woods tells us that God is gentle. So also does every golden sunbeam. Even the greatest forces of nature are but gentle waves in the ether, say the scientists. Soundlessly the sun does its work, and yet its gentle radiance is the mightiest force we know of -- far greater than the ocean's tides, the monsoon, the volcano, the thunder storm, or the avalanche.

The sun causes the grass to grow, and the trees to uplift their stately heads on high. It makes the flowers bloom, and causes all the gorgeous tints of nature to appear. And yet no one ever heard the

sun murmur, boast, nor say a word about what it does. It is a wonderfully gentle yet titanic force. There is little wonder that various peoples in ancient times worshipped the sun, for it somewhat reminds men of the gentleness yet the mighty power of God. Its splendor well illustrates the glorious spirit of His grace and truth which operates in the lives of His children.

And how very gentle was the life of the Master! Of Him it was said that He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth." Jesus was without doubt the finest gentleman that the world has ever known. There is one beautiful incident in His life that reveals what He was in this respect. When some of the mothers, having little children, drew near to Jesus, the disciples rebuked them and would have sent them away; but Jesus said, "Suffer the little children to come Hilt Me, and rebuke them not; for of such-like is the Kingdom of heaven." Then He look them up in His arms, put His hands upon them, and blessed them.

The gentleness of Jesus was the gentleness of love, yet this is the mightiest force in all the universe. It is love that lies behind the whole plan of God. It was love that conceived the great design for man's redemption and uplift from the fall. It was love that gave Jesus to be the world's Savior and Deliverer. God has been dealing with the church in love; He sent us the truth in love; His loving providences are constantly operating on our behalf. He knows that what love fails to do, nothing else can do. And it is well for us to learn that same fact. Let us deal with the brethren in love, not iii faultfinding and harshness. Love is gentle, and in the life of the Christian it must always hold the supreme place.

In this respect then let us follow the Master. Let us be gentle. Let us approach the friends in courtesy and in love, and not knock them down by hurling their faults in their face. The truth gives us no privilege to be uncouth or unkind, to be unpleasantly familiar, nor to be busy-bodies in other people's affairs. Every brother in the truth should be a true gentleman, every sister a true gentlewoman. We should not be self-assertive, nor too aggressive. The truth can get along without us, though we cannot get along without it. It will be here when we are gone. We must get into harmony with its gentleness. We can never lower it, although the failure of an earnest endeavor on our part to live up to it will surely lower us.

His Bountifulness

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God," because of Thy bountifulness. Oh, how bountiful is God! God might have made one kind of plant, but He made two hundred and fifty thousand different kinds. And a hundred thousand of these are phanerogamous, or flower-bearing. He might have made one color, but He made all the colors and intermediate tints of the rainbow. He might have given us one sense, but He gave us five senses with which to enjoy His wonderful works. e has given magic all kinds of fruits and vegetables. He might have caused the rising and the setting of the sun to be a very dull affair, but He saw fit to clothe the heavens with halos of glory both in the morning and in the evening time.

And Jesus too manifested this quality of bountifulness during His life on earth. He was effluent always. He didn't keep good things to Himself'. He was always helping some one. He did necessary things. He turned water into wine, and what was that but service? He gave sight to a blind man, and

what was that but service? He washed the disciple's feet, and what was that but service'? He preached the Gospel to the woman of Samaria, and in the home of Mary and Martha and on other appropriate occasions; and what was all that but service? Indeed He said, "I stand among you as one that seventh." His whole life was given to service. He was bountiful to the highest degree.

And who on earth today are in a position to be so helpful and bountiful as those who have the truth? The truth indeed is our light, which we are supposed to let shine. This cannot be done in just any way, but must be done only in God's way. The Lord is very particular as to how He does things. When He made a tree, He made it in just one way. It must grow up and not down. It has leaves and roots. It feeds on carbon dioxide from the air and on water from the soil. That is the general law of trees.

And so too the spirit of the truth must be developed in a certain, definite way, and not in any other way. The prophecy of Zechariah sets this forth very clearly. It shows seven pipes connected with seven branching lamps, and with a golden bowl, and with two olive trees. This picture shows how God's spirit of truth operates; and also manifests how we can be bountiful.

The Seven Conduits

The oil that causes the light has to go through a certain conduit pipe in each case. While I would not undertake to say who each of the seven of these pipes represents, there is no question in my mind as to who the last one was. The Scriptures seem to make this clear enough. The book of Revelation (Revelation 10:7) says, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as lie bath declared to His servants the prophets." Well, was it finished? Was it cleared up'? In-deed it was. We came to know exactly what the mystery was, and were no longer in doubt. We no longer say it was the trinity, or human immortality. Oh, what a revelation of truth has come to us in these last days!

God's great mystery is all cleared up in Chapter 5 of the First Volume of Scripture Studies. Well, then, the seventh angel must have sounded. Who of us can doubt for a moment who he was? Then he must have been the seventh "pipe" through which came the oil from the great Head of the church, who is our Lord in glory. This means that in order to be giving forth light we must be connected through the Lord by means of the seventh pipe, called the seventh angel or messenger, in the book of Revelation.

Thus we have received the "meat in due season," the harvest truth. It is all very clear and to the point, and just as the Lord arranged it for us. Are there any finer Biblical commentaries in the world than "Studies in the Scriptures'? If so, where can we find them? If we reject God's dispensational truth we reject the Lord. We all should recognize this as a positive fact.

Then let us all be bountiful, as Jesus was. We have the truth, then let us faithfully witness to that fact. Let us use our God-given opportunities to tell the told, old story" to others. Let us show that we are on God's side. And let us rejoice to know that our trials will soon be over and that our glorious deliverance lies just ahead, when we shall enter into the actual presence of our loving Heavenly Father, for Whom every true Christian heart panteth.

OUR FELLOWSHIP WITH CHRIST

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

Just before Brother Read's talk Sisters Jordan and Wazeneger sang a duet entitled, "Alone."

* * *

Fellowship with the Father

Our fellowship with the Father, is, in the first place, in the delight He takes in His Son. When we hear the Father speaking: "Behold My servant, whom I uphold, Mine elect, in whom My soul delighteth" (Isaiah 42:1), our hearts respond, We, too, delight in Him.

In the second place, our fellowship with the Father is in His plan, which, briefly stated, is to fill this earth with holy, happy, human beings, all doing right from choice. In putting this plan into effect the inestimable privilege is extended to us of being fellow-laborers with God.



Brother P. L. Read

St. Paul's words in 1 Corinthians 3:9 undoubtedly refer to his own ministry in the gospel, and to that of those associated with him in that ministry. Doubtless St. Paul's first labors were with himself. Before he could minister the Word effectively to others it was necessary for his own mind to be illuminated. It would be a mistake, however, to suppose that St. Paul spent the greater part of his life in preparing himself and entered upon his ministry only at its close. Still more mistaken would be the thought that he spent the whole of his life in self-preparation, and that all of his ministry was left to the next age.

No doubt Paul was instructed of the Lord that not this age but the age to come is the one in which his labors in the ministry of the gospel are to be productive of the largest results. No doubt, also, he understood the present age was to be the one in which the laborers themselves were to be selected and trained; and that therefore his most important works was to be in his own heart and life.

But the apostle well knew that the best way to promote his own character development was to spend and be spent in the service of others. The great words of the gospel had never meant so much to him until after he had expounded them to others. As he gradually poured out his life in the ministry, his own life became richer. In the very process of watering others he found himself watered. As he lavished himself upon others his own liberal soul became fat, the graces of the spirit became his in larger measure, the fruit of the spirit sprang up more abundantly in his own heart and life.

In our lesser spheres, may we be laborers together with God, in that we endeavor to develop His character and spirit; and may we also, not as a separate matter but as one vitally related thereto, be laborers together with God in ministering the everlasting Gospel to others. And as we do so, may our labors be characterized by that humility of the Apostle Paul, who, though he did indeed labor

more abundantly than they all, was prompt to confess that after all he was but a laborer, and that his labors would be quite fruitless apart from that Great One whose fellowship he was privileged to share.

Fellowship with the Son

That which underlies our fellowship with Jesus is our ever-increasing delight in the Father's will, which He so perfectly accomplished. Blind to everything else (Isaiah 42:19), this wise Son was always intent on making the heart of His Father glad. (Proverbs 10:1.) While we cannot do perfectly, as did He, our hearts have fellowship with Him in this, as we seek to walk in His steps.

One phase of our fellowship with Jesus lies the ministry of comfort. As the poet has said:

"Ask God to give thee skill
In comfort's art;
That thou mayest consecrated be
And set apart
Into a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch."

There is another way in which we may have fellowship with Jesus, a way in which we indeed must have fellowship with Him, if we would have a share with Him in His throne. The apostle, in Philippians 3:8-10, tells us what that way is. There he says that he personally counted all things but loss "that he might know Christ, and the power of His resurrection, and the fellowship of His sufferings." In this passage, the apostle, if we are not mistaken, has reference to the doctrine of the sin-offering.

But let us add a word of caution here. Sometimes it is possible for us to make the mistake of being too insistent upon what we may speak of as terminology. Surely the substance of any matter is of more importance than the words in which some of us may express ourselves. We all agree that the substance in the matter of the sin-offering is our personal possession of that same spirit which led Christ to be a willing sacrifice; and the more of this spirit of sacrifice we develop; the more will be our fellowship with Christ in the substance of the matter.

Down through the Gospel age there were many of the Lord's faithful ones who had a large experience of fellowship with Jesus in this sacrificial spirit, but whose verbal explanations were far from exact. In all the various church associations of Christendom today there doubtless are some dear people whose hearts are very much in advance of their heads. After all, it is, "My son, give Me thine heart," not, "My son, give Me thine head."

In our own experiences we share our joys with many, but our sorrows with only a few. If we have happy experiences, we gladly share them with almost any one. But if we have sorrow, we are apt to be very reserved. Only a few close friends are permitted to enter into them. So it is with our Lord.

While He will in due time extend to the whole world the privilege of enjoying the blessings His death secured for them, He does not invite them to share His sufferings. He does, however, invite his Bride to do so, and the apostle, in the text we have noted, counted all else loss that he might not miss this great privilege.

Fellowship with the Brethren

In some respects this is the most important part of our subject; for he who does not joy in the fellowship of his brethren whom he hath seen, how can he delight himself in the fellowship of the Father and the Son whom he hath not seen? -- 1 John 4:20.

True fellowship with the brethren is, of course, not after the flesh but after the spirit. (2 Corinthians 5:16; Philippians 2:21.) If one is seeking to grow more like Christ, to develop more of His spirit of love, humility, truth, holiness, liberty, joy, patience, peace: and he meets another striving to do likewise, and each can note in the other the mellowing influence of God's holy spirit, is there not fellowship of spirit? There is indeed. There is nothing else on earth quite like it.

One phase of Christian fellowship in which I personally find considerable satisfaction is in the exchange of views on matters of doctrine, or Scripture interpretation. But in this my aim is practical rather than theoretical. I find in myself and in others a natural disposition to give attention to doctrine rather than to walk, whereas, whatever attention we give to doctrine should ever be with a view to a closer walk with God.

As illustrating the danger along this line I recall some words which came from the pulpit of a church in Great Britain which I happened once to attend. After admitting the general soundness of the doctrinal position on the part of a family of his acquaintance, the preacher observed, nevertheless, that if it should please the Lord to take them all to heaven no one on earth would miss them. Now, of course, I cannot agree with every point in this preacher's theology, but we have a large fellowship with the sentiments underlying the foregoing words. There was present in that family a wonderful ability, but a strange lack of the more excellent thing. The letter of truth was present, but its spirit was absent.

Dangers in False Reasonings

On the other hand I believe that attitude to be a most mistaken one which provides little or no time for the study of doctrine, but regarding all critical study of our Father's Word to be just so hutch hair-splitting, presumes to teach, either by express statement or suggested implication, "that a deep knowledge of doctrine and spiritual development cannot go hand in hand, and that spirituality and sanctification can be better attained by leaving alone the study of doctrine and by devoting one's time and energies in other directions."

Those who, in these cold, Laodicean days, warn us of the danger of forsaking our "first love," give us wise counsel -- counsel to which we do well to take heed. But it becomes false if it is coupled with the suggestion that by neglecting the study of our Father's Word we shall escape this danger, retain our "first love" and worship God with deeper reverence. Nothing could be more untrue. The

"first love" we had for God or for Jesus came as the result of the sowing of the good seed of the Word in our hearts.

Continual study of that same Word, pursued under the guidance of the holy spirit of truth, with the intention of submitting our lives thereto, can result only in the discovery of additional reasons for a still warmer love, a more perfect devotion. If we neglect the Word we deprive our-selves of the very thing which, properly applied to our hearts, would nourish our "first love"; and it will surely starve.

How to Promote Fellowship With the Brethren

Christian fellowship being so very desirable, the question naturally arises, How may we promote it? To this the Scriptures make reply. The only way to secure friends is to be one. (Proverbs 18:29). Again, the words of the Master that "it is more blessed to give than to receive," are surely applicable to fellowship. If, then, I desire to receive more fellowship I must give more.

Among the various suggestions which have been offered to increase fellowship, two of them appeal to me as of special value. Both have to do with our conversation. The first has to do with the subject-matter. In Malachi 3:16, one of the texts on this convention's program, those who revered the Lord thought and talked of Him. Of course there are times when other topics are very appropriate; but too often conversation just drifts, and when it does it is likely to drift into channels and to subjects which, while not necessarily sinful, are of no particular help to those who participate.

The other suggestion is to be a good listener. This means a good deal more than at first appears. If one is overcharged with the affairs of this life he cannot be a good listener; his mind is too preoccupied to be of any real comfort to the one seeking his fellowship. Doubtless we all recall the story of the father who divided his attention between the newspaper and his youngest child.

"Listen, father," said the little girl, tugging at his coat sleeve.

"I am listening," he replied; continuing, however, to keep his eyes glued to the newspaper.

"Ah! but I want you to listen with your eyes, too," insisted the young child. She wanted his undivided attention.

The lesson of this little story is plain, is it not? To get more of the fellowship of our brethren in Christ we must determine to give more of our fellowship to them; and this will mean an emptying of our life of all things which cause it to center around self, that we may be free to fellowship with out brethren in a way that will mean something to them. May we strive more earnestly to do this.

SECOND DAY -- October 31
SATURDAY MORNING TESTIMONY MEETING
Conducted By Brother L. F. Zink, of Ontario, Canada

At 9:45 A. M., Brother Wilson opened the meeting, substituting for Brother Jordan, the regular chairman for the day, who found it impossible to be present for this opening day. The meeting was then turned over to Brother L. F. Zink, who suggested the use of the morning Manna Text as the subject for the testimony meeting: "Because Thy loving-kindness is better than life, my lips shall praise thee." -- Psalms 63:3.

Sister Smith, of Flint Michigan:

"I want to be the first because it is easier than after some one else has spoken. This is the first time I have been at the Pittsburgh convention. I would like to have the prayers of all the friends."

Sister Worthing, of Byseville, O:

"I certainly am thankful to be at this convention. I am still rejoicing in the truth, which grows better and better all the time. I ask an interest in your prayers."

Brother Kendall, Washington Pa.:

I was just thinking about that text, 'Because Thy loving-kindness is better than life, my lips shall praise Thee.'

There is something in that text very vital to us. If the loving-kindness of God is really better than life itself, then we have entered a relationship with the Lord that every true saint must enter. If we could live through eternity without God, what an empty life that would be!"

Brother DeBoe, of Columbus, O.:

"An infidel once asked a Christian how great was his God; and he said, So great the world of worlds cannot contain Him, yet so small that He can enter into the smallest space. I am thankful to be at this convention, and to claim this great God of the Christian."

Sister Rollins, of Boston, Mass.:

"Words are simply inadequate to express my joy at being able to come to this convention. The truth is getting brighter and brighter each day. My daughter sends her love to all."



Brother James C. Jordan

Sister Kemp, of Boston, Mass.:

"I want to speak once more this morning, because there was something I forgot yesterday. Many of you know Sister Margenson: she asked me to especially convey her love to all at the convention who know her. She is still rejoicing in the truth and holding fast."

Sister McKechnie, Boston, Mass.:

"Sister Foster, of Everett, Mass., wants me to do the same thing."

Sister Mitchell, of Brooklyn, N. Y.:

"Sister John Hutchinson asked me especially to remember her to those who know her. She wasn't able to come to the convention, but sends her love. She used to live in this vicinity and many of you will know her."

Sister Brown, of Buffalo, N. Y.:

"I find words inadequate to express what the associations of this place mean to me. When I think of our beloved Pastor spending so many years of his life here, what a hallowed influence it spreads upon us. Our blessed Pastor said that if those who were the means of bringing the truth to us fell away -- even if he were to fall away himself, we should have the message so fully that we would stand in spite of everything.

In our section of the country it has grieved me deeply to see some dear old saints going back and rejoining the church out of which they had come. That is why I feel the brethren should be warned, must be thoroughly aroused, that these tests and trials should not shake them and that they may all come forth in the abundance of life."

Sister Kohl, of Huntington, Ind.:

The only reason that would bring us here is to praise the Lord and learn about Him. All I want to say is that it seems that this convention, although it is our seventh here -- is even more glorious than any in the past.

Brother M. Ritchie, Lincoln University, Pa.:

"Dear friends, I would not want to go home without saying a few words in praise to our Heavenly Father for the wonderful privilege of being here. I was here six years ago, and it was the most wonderful experience in my life. I found there was still a people who loved the Lord more than their own life; and who refused to have the truth taken from them. I praise the Lord I can meet with these people today, I ask for your prayers."

Brother Buehl, of Richmond, Ind.:

"I sure am thankful for the privilege of being here. A few weeks ago I thought it wouldn't be possible for me to come, financially. But, driving home from work one night, the watchman failed to signal me, and I drove right in front of a freight train. My car was damaged, but I escaped with a few scratches on my face. I thought there was no chance at all of my getting to the convention. The following day the railroad claim agent came and made a settlement for the damages to the car, my clothes and my person -- and it enabled me to come to the convention. So, you see, the Lord can work miracles.

This is the day we are specially remembering our dear Pastor. I recognize not specially Pastor Russell, but the truth the Lord brought to us through him. So I am trusting implicitly in the truth brought to us through that wise and faithful servant."

Sister Scott, of Boston, Mass.:

"I certainly am very thankful to the Lord for the wonderful privilege of being with you and the wonderful blessings of the talks yesterday. As I sat here, listening to the talks of the brethren, I thought how thankful I was to the Father for raising up such brethren at this time. Two years and I was here, and the convention this year is so much larger; it is encouraging to me.

Sister Brown, of Boston, Mass.:

I thank the Lord for being here. I want to rejoice always, and again I say rejoice. To me the truth is getting brighter day by day. I ask your prayers."

Brother Blinn, of Cincinnati, O.:

"I was commissioned to bring the love and greetings of the Cincinnati class. Last Sunday we had the privilege of attending a small convention in Madison, Indiana. We say small, yet it was a "big" convention after all. Brother and Sister Lowry, of Madison asked me to convey their love to the brethren here. Their little daughter, at the testimony meeting of this "big" convention, stood up and said, 'I want to thank the Heavenly Father that I have a father and mother in the truth!' Wasn't that a wonderful testimony?"

Sr. Cameron, Washington, D. C.:

"I neglected in my testimony yesterday to say that the friends of the Washington class are here in spirit, and send their love to the friends. I thank the Lord for the privilege of being here."

Brother Johnson, of Duquesne, Pa.:

As I have been sitting here I have thought, Why not say something for some of those who would like to get up and testify but cannot -- or think they cannot. I am sure that everyone here would like to testify."

Brother Hopkins, Cincinnati, O.:

In Cincinnati we have one of the finest classes in the country. We are proud, not only of our number, but also proud of the devotion they exhibit to one another; and we sympathize with the isolated friends. While I am on my feet I would like to say that there are four from Cincinnati who send their love to this convention."



Brother Oscar Magnuson

* * *

Following the testimony meeting the chairman introduced Brother Oscar Magnuson, of Brooklyn, who substituted for Brother Poe of Cincinnati. Brother Poe's work made it impossible for him to attend the convention. We regret that a synopsis of Brother Magnuson's talk is not available for the report. He discussed the typical significance of the fact that the priests of Israel must be unblemished; calling attention to various fleshly imperfections and how they illustrate defects of character in new creatures in Christ Jesus His talk was very practical and heart-searching; and the friends were encouraged to make a more diligent effort to become like Him, our perfect High Priest.

* * *

At the conclusion of Brother Magnuson's discourse, Brother Schweiger of Baltimore, Md., sang, "He Leadeth Me." Then the chairman introduced Brother Trautfelter, who gave the next discourse. Brother Trautfelter prefaced his discourse with the following remarks:

"I want to bring you the love and greetings of the Baltimore Ecclesia. I feel like apologizing for the class in view of the fact that not so many are here from our city as we had expected would be here; especially in view of the fact that we went on record to the effect that we would hack this convention, having our secretary write the Pittsburgh Ecclesia to this effect. Nevertheless the Ecclesia is represented by myself and three others, and I believe you will hear from them before the convention is over."

THE MESSENGERS OF REVELATION

By Brother J. H. L. Trautfelter, of Baltimore, Md.

Brother Jordan, scheduled chairman for Saturday, still being absent, Brother Trautfelter was introduced by Brother Wils on.

* * *

Perhaps, dear friends, I should call my topic, "The Messages of Revelation," rather than the Messengers; but I believe that after we have developed the subject far enough it will compel a consideration of the Messengers as well.



Brother J. H. L. Trautfelter

Before going into our subject very far it seems necessary first to consider the theme of Revelation in a general way. This revelation was given to the church perhaps about A. D. 96, for the benefit of the "saints." Certainly this means all saints, not merely a few of them at the beginning, or at the end of the age. Jesus said, "Lo, I am with you always, even to the end of the age": and again, "When I go, the spirit of truth will come, and guide you into all truth, and show you things to come." I believe that the Lord intended to guide His entire church down through the age -- not only a part of it. Therefore, the Book of Revelation is for all of it. Some parts have a fulfillment at the beginning of the age and a greater part at the end. This is the historical or continuous method of interpretation of this book.

Some may remember that an abortive effort at interpreting the Book of Revelation was made in 1927, and the thought was then given that the idea of fulfilling all of this book at the end of the age was new light. However, on checking up on this statement it was found that Smith's Bible Dictionary, which was on the market a good many years before this interpretation referred to, mentions three ancient schools of thought in the interpretation of Revelation:

First, the Preterist view;

Second, the Historical or Continuous view;

Third, the Futurist view, which is the one called "new light" in 1927.

The first held that most of the book had its fulfillment prior to A. D. 70-73; the second believed that a continuous fulfillment is going on; and the third insisted that practically all of it is to be fulfilled in the Day of the Lord. Personally, I am inclined to the second or historical application of the Book of Revelation, and this has been the school to which most of us have belonged throughout the harvest period.

The Last Word -- Not Yet

In our day at least two futile efforts have been made to interpret the entire Book of Revelation, and not without some benefit accruing to those who read them in the proper Spirit. But certainly we could not say that either was the last word on the subject. I believe that the first was more nearly in line with the truth of the matter. However this is not to say that it does not need revision or improvement.

Although I can believe that the Lord was primarily concerned with the seven churches -- which existed in Asia Minor during the first two centuries when the messages of the Second and third chapters were uttered -- no valid objection can be offered to the application of these messages in a broader sense. The point must be kept in mind, however, that many of the church had to move into Asia Minor after the Dispersion of A. D. 70-73, and were faced with great persecution under the Roman Empire. All the prophecies of the apostles had indicated this. What would be more fitting, then, than that the Lord should seek to comfort and strengthen His saints for that crucial period into which they were to go without any longer having the aid of Himself personally and of the apostles by sending these special messages to them?

Although having no objections to the historical application of the first seven messages -- since the admonitions fit in a general way to all of God's people -- yet there is need for revision of this view. For instance, Paul died about 67 A. D., while the messages were not given until A. D. 46. Therefore, since he died before the Revelator's message was given it could not have been of any value as to him, nor could he have delivered it as the messenger of Ephesus. Searching around in the history of the church at that period of time, there can be found the names of the chief leaders of a number of the churches mentioned, namely:

Ephesus -- Timothy,
Smyrna -- Polycarp.
Philadelphia -- Demetrius.
Sardis -- Melitus.
Laodicea -- Archiopus.

With such a study as Revelation, it is necessary always to keep in mind certain fixed rules of interpretation as set forth in the Bible:

First, we must compare scripture with scripture.

Second, we must observe the statements in Revelation itself concerning the meaning of certain terms used. That is to say, that if the Lord says that waters mean peoples, tongues and nations, we should not expect literal waters to be meant. When He says that this book is a book of signs, He means it. When He says that the angels mean messengers to the churches, and the candlesticks mean churches, He means it; and we must follow such definitions.

Honor to Whom Honor is Due

This brings us to a point of controversy today as to whether or not the servant mentioned in the 24th chapter of Matthew refers to a single individual or to a class of "wise servants" --from the use of the plural form in one of its clauses. But however that may be, there can be no doubt as to the singularity of the statements in the Book of Revelation when speaking of its messengers or angels.

It has been contended by some that the prophecies of old never refer to anyone but the Lord Himself, in connection with the Gospel age. But with this I must take issue, for the reason that we find that John is said to have been prophesied of long before his time, according to Jesus, as is recorded in the 11th chapter of Matthew. It was said that he was the "Elijah which was to come." This contradiction may be disputed by some on the ground that John was not one of the members of the church. Well then, let us pass on to Judas.

The record is found in Acts 1:16, 20, where you will find quotations from the Book of Psalms referring to him. And Paul speaking of himself, as is recorded in his letter to the Galatians, states that he was separated from his mother's womb for this office -- thus showing a particular care upon the Lord's part, over His church. And all of the twelve apostles were foreshadowed in the law and the prophets. God did not shun to dignify the names of the faithful prophets of old, and why then should there be such an effort in the Gospel age?

Personally, I believe that the statements of Paul to the effect that we should give "honor to whom honor is due," and respect to whom respect is due, are given of the Lord; and I can see no harm in recognizing those whom the Lord has so signally honored -- but, of course, not before nor above the Lord.

If we believe the statements found in Ephesians 4:8-13, we must believe in the guidance of the church by the Lord in a particular sense. If we are fully consecrated to the Lord, imbued with His spirit, invested with a knowledge of His Word, we cannot help but recognize a leader in Israel when he appears on the scene. This was so even of our Lord. Did He not say, "If you had believed Moses you would have believed Me"? And also, "Whosoever receives Me received Him that sent Me." So also must it be with any servant of the Lord in this age. We should be able to discern both the message and the messenger.

Messages and Messengers of Rev. 14

In addition to the seven messages which are found in the two first chapters of the Book of Revelation, there also are other messages for other periods of the history of the church. But it is not possible to touch on all of them in the short space of time allotted to me today. But I do desire to deal particularly with three, found in the 14th chapter of the book, because they seem to apply at this time.

Let me take you back to consider the prophecy of the end of the age, as was given to Elijah -- found in 1 Kings 19:11, 12. According to Brother Russell, with whom a good many of us agree, this revelation to Elijah gave us a symbolic description of the three spasms of travail which we might expect at the end of the age, and also their order. The first, the world war; the second, the social and

financial earthquake; the third, a final period of anarchy. We have been witnesses to and also experienced two of these spasms. Their order and nature bore out our convictions, and we can look forward with confidence to the fulfillment of the third in connection with the Armageddon that is ahead.

Keeping these pictures of the end of the age in mind, we now turn to the messages which are recorded in the 14th chapter of Revelation, beginning with the sixth verse (Revelation 14:6). Let us see if we can find an application for these in each of the intervals before these periods of trouble.

From verses six and seven we read that an angel was to fly through the midst of heaven having the "everlasting gospel" to preach to all that dwell on the earth -- the message of "Restitution," in other words. Did this happen, and when? He also was to say that the hour of His judgment is come, and point out that we are in the day of judgment. Was this not given prior to the World War, and up to it? Did we not hear of a messenger moving around among the heavenly minded ones with just such a message? It is not necessary for me to mention the name of this one. You have discerned him yourselves.

"The Fall of Babylon" Message

Verse eight (Revelation 14:8) declares that there should follow another one, not contemporaneous with the other but after him, saying, "Babylon the Great is fallen." You are familiar enough with the history of recent years to be able to recognize this one. But here I meet with opposition, because some will say that owing to certain derelictions this could not be true. Yes, it can be. Nothing is said of the Lord's approval of this one, nor if he be the one referred to before in the prophecy of Matthew. And there is no need of it. God has used servants before and disapproved of them afterwards.

Consider the case of Saul. The Lord was responsible for selecting him; but we know that only one year after his selection Saul was found disobedient, for which Samuel rebuked him. Again, he failed to carry out the instructions of the Lord to utterly destroy the Amalekites. But Saul was not deposed, even after the Lord had selected another to take his place; but rather David the anointed one was subjected to the greatest amount of opposition and hatred from Saul that could be thought of. In this there is a great lesson for us. "'Touch not the Lord's anointed and do My servants no harm.'" Let us learn the lessons of exilement and humiliation and so be better prepared for the tasks which are ahead.

We have now passed through the second interval of trouble and I believe we have about reached the time for the ending of the message to the world and the time for the period during which we shall hear the third message. And this period will suit this message, even as the past two have suited them. We all expect the last days of the church to be trying ones, when severe testings would come upon us by reason of the efforts of the adversary to hold his kingdom together in defiance of the Lord and His Kingdom. It will be our privilege and duty to stand before such a combination.

The Beast and Its Image

We are now going into this trying period prior to the final overthrow of Satan's empire; and a test must come upon all of the true saints of God, as indicated by the 13th chapter of the Book of Revelation in connection with the formation of the "Image of the Beast." The message to be given at that time, not previously given with any emphasis or suitable application, is, "If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation: and he shall be tormented in the presence of the Lamb."

At this point I wish to call attention to the significance of this statement. Note that its utterance is at the time of the Lord's presence, and not before. This message could never have had a fulfillment prior to the Day of the Lord: and since it has not yet been delivered in the day of the Lord it must of necessity be due in the near future.

Looking about us on every hand we find that Satan is gathering his forces together for the last stand. "The beast that was and is not" is again putting in an appearance. And despite the surmisings of some that the Image of the Beast has been formed and is represented in the League of Nations, I must take issue with this conclusion, because the League of Nations never did fulfill the terms of the description of the Image. This Image was to become so great and powerful that it would cause all, both rich and great, free and bond, to bow down and worship it. So far as the record indicates the League of Nations has never had much power, and today we see even its little power waning.

The Beast Was, Is Not, Yet Shall Be

Furthermore, we must consider the fact that an "image" cannot be made of something which does not exist. Until the "beast that was and is not" shall again be present, it cannot be said that there can be an "Image of the Beast, which had a wound by the sword and does live." I hold therefore, that the beast is now coming up out of the pit, and the formation of the Image is to follow that event. With such conditions prevailing, it will be right and proper then to issue a warning that if any man worship the beast or his image, contemporaneously existing, the same shall drink of the wrath of God.

I would not close this little examination of so important a subject without calling attention to the value of this knowledge. It serves to inform us that we are at the extreme end of the Gospel age, and that time is very short to make our calling and election sure. It will serve to prepare our minds and hearts for the message of the angel, who is sure to come. It will serve to identify that messenger. It has to me been a steadying influence in the midst of trials, at times almost too hard to bear, amidst conflicting theories as to the mission and purposes of the church since the passing away of the first messenger to this end of the age. With these thoughts I ask interest in your prayers, that we may stand; and having done all, stand faithful even unto death.

THE MEMORIAL SERVICE

Seventy-five or more friends found their way out to the United Cemeteries, by 1:30 in the afternoon. It was an ideal day. Brother Jordan opened the service with a few appropriate remarks in which he emphasized the fact that this service had not been arranged with any thought of man worship, but merely as a token of remembrance to one whom we loved for his work's sake.

Brother Arnold offered the opening prayer.

Following the prayer the friends joined in singing, "Sun of my soul, my Father dear." In introducing the Hymn, Brother Jordan said:

As we sing this Hymn let us recall how Brother Russell appreciated it: and his deep appreciation of our Lord and His overruling providence over his affairs, as well as the affairs of the whole church.

After singing this Hymn Brother Jordan continued:

As has already been said, we are not here in any sense of man-worship but rather in appreciation of a life that has been laid down in God's service, and of the Christian character of Brother Russell whom we knew and loved. I want to ask our dear Brother John T. Read to conduct the further service of this memorial.

Brother Read expressed appreciation for the privilege of commemorating the life of Brother Russell, and read from the 4th chapter of 1st Thessalonians (1 Thessalonians 4). Then he called on various of the older brethren in the truth to say a few words that would be suitable to the occasion. Among those who gave brief testimonies to the value of Brother Russell's ministry in their lives, were: Brothers Kendall; Arnold; Blinn; Magnuson; Zink; and Muir.

Brother Kendall testified that he looked upon Brother Russell as the greatest spiritual leader in his life: and that to him the truth was increasing in glory and beauty with each passing day.

Brother Arnold related that it was forty-seven years ago when he first met Brother Russell, and that the truth had saved him from infidelity.

Brother Blinn, in referring to Brother Russell, said, "I believe we are living in the days of one of the seven angels, and I am thankful for it."

Brother Magnuson said, in part:

"When I think of the many benefits I have received from coming into contact with the works of our dear Brother Russell, friends, it is beyond expression."



Pastor Charles Taze Russell

Brother Zink said that he could say amen to all that had been said and that it had been fifty years since the Divine Plan of the Ages came to him in answer to prayer.



Back row, left to right, Brothers Kendall, Arnold, Read and Magnuson.
Front row, left to right, Brothers Blinn, Thomson and Zink.

Brother Muir said, in part: "Having received the message in Scotland I can testify to the same results as the brethren here, which goes to show that the message the Lord sent us through Brother Russell was suitable to all classes in every country."

After the closing prayer, the friends all joined in singing "Abide Sweet Spirit, Heavenly Home."

THE JOY OF THE LORD

By Brother Ben F. Hollister, of Chicago, Ill.

Scripture Lesson, Nehemiah 8:10.

Just before Brother Hollister's talk, Brother John T. Read sang, "The Shining Shore," explaining that it was a song that he sang for Brother Russell when on a tour with him.

* * *

Our text is hidden like a jewel, amidst the detailed narrative of occurrence: following the return of the Jews from Babylonian captivity. During their seventy years of exile in this heathen country, not only did most of the people forget all the law they or their fathers had known, but they could not read, not even understand, the law when read to them by Ezra.



Brother Ben F. Hollister

Ezra and Nehemiah, full of faith in God and His law, left what was to them "home" in Babylon, and led back to Canaan those who still cherished the promises. Upon arrival they, with great zeal, began rebuilding the wreckage of material things that had been Jerusalem, and also began rebuilding a knowledge of God's law.

Nehemiah 8 tells of their finding in the law the command concerning the feast of tabernacles, a feast that had not been kept since the days of Joshua. The people wept and grieved as they realized their failure and the failure of their fathers to keep the law; but they were urged to cease sorrowing and feast, for God had commanded them to be happy – "For the joy of the Lord is your strength."

The people feasted for the first day, thinking this was all they had to do. But on the second day, when they found they had been keeping the feast wrongly, they did not stop to grieve but went and got bows and built booths and moved into them. Then "there was very great gladness." In other words, they found joy through the very simple method of doing what the Bible had told them to do.

Lessons for Spiritual Israel

From all this we can learn valuable lessons. Spiritual Israel was long in captivity to Mystic Babylon. The Reformation brought us back to our inheritance, and the rebuilding of Jerusalem's doctrinal walls and the implanting of the Plan of God and the law of Spiritual Israel in our hearts was accomplished through our dear Brother Russell. In the light now shining we see that natural Israel was but making pictures for and of us; that this feast of the tabernacles means that Spiritual Israel has no permanent home on earth; that we are only using our earthly homes, our worldly goods, even our fleshly bodies, as a temporary abiding place.

God wants His children to be happy. He knows a happy, joyful one is a better son; that unhappy, hopeless people are unprofitable to themselves and to their associates; that unhappiness brings weakness and sickness of body and mind. Hence our text: "Joy is Strength."

Joy is a word often used, and signifies a happy state much sought after. But how much real joy there is in the world is questionable. The word itself means, Pleasure caused by the acquiring or expectation of some good. It means the same as delight, exultation, to rejoice, to be glad, to be happy. Everybody is seeking joy, but conceptions differ as to what constitutes joy.

The Declaration of Independence declared for "life, liberty, and the pursuit of happiness" -- that is joy. It did not guarantee happiness, but merely that all might pursue it without fear or interruption. Everyone pursues happiness, but few catch up with it. The trite sayings that "anticipation is better than realization" and "distant fields are greenest" signify that this is the common experience. The wise man says, "All is vanity and a striving after wind" -- an endeavor to catch something elusive. (See Ecclesiastes 1 and 2.) But the Christian not only may have joy but is commanded: "Rejoice evermore." - 1 Thessalonians 5:16.

Grieve Not, Rejoice

Note next that Ezra and Nehemiah commanded the people not to grieve for their sins. The Watch Tower, of April 15, 1905, says:

"Many are the objections that are raised to pure and undefiled religion. Some complain that it is gloomy, joyless, a fetter upon heart and brain; that it posts notice, 'No trespassing here,' in every field of enjoyment."

"Our answer must be that this is a mistake; that these are the words of those who know not, neither do they understand the things whereof they speak. Those who have truly made a covenant with the Lord, who have truly accepted Him, who have truly laid down their lives at His feet and become His followers in sincerity, are filled with His joy as He promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete. . . We enter into those joys through faith, through anticipation, through rest of heart; but by and by we shall enter upon them in the actual sense."

Brother Russell was a joyful Christian, and so should we be also. The "Joy of the Lord means both the joy He possesses and the joy He gives. God's joy arises from seeing His glorious attributes -- wisdom, justice, love, and power -- in operation, either in His own or in His creatures' acts. -- Psalm 104:31; Proverbs 8:30; Proverbs 12:22.

The family relationships are given to men to enable them to understand God, the Father, the Creator of the race, and to understand Jesus, His agent. Earthly parents have joy in their children when good, and grieve when they are bad. So it is with God. It is a joy to Him for us to grow in grace and knowledge, and is a sorrow when we are careless, unworthy children. -- Eph. 4:30.

As we meditate on His Word, and as we put His laws into effect in our lives, we are blessed and made joyful thereby. In Psalms 1:12 we read, "Blessed is the man that walketh not in the council of

the ungodly ... but whose delight is in the law of the Lord [in doing God's commands], and in His law meditates day and night." Such an one is so interested in learning God's will that he habitually thinks of God's plan and His truth all of the time. It is the big thing in His life.

Without interfering with our daily labors, God's law, the truth, His plan of salvation, colors for the better everything the Christian does. God's truth is the last thing he thinks of before going to sleep and the first thing he thinks of on awakening. His delighting in the truth makes him think more, and his thinking fills him with joy and delight. It is a glorious cycle. But this meditation must not stop there, if we would produce "fullness of joy"; the meditation and delight which it produces must be followed by action, as we shall see later.

God's providences are what He provides for His children. Properly speaking, He provides everything for us, though sometimes we think of it as if it were ourselves that is doing the providing, or that we have to help God, by seeking after what the gentiles seek, instead of seeking first the Kingdom and His righteousness. If we truly recognize that God is our Father, then, when our needs are supplied, our faith is strengthened and our hope made real (for "faith is the substance of things hoped for"); and a bright hope produces joy. We often think of our physical needs as being the principal things that God's providences supply to us; but the correct thought is that much more important are the guidance and spiritual blessings that He provides.

Joy Through Service

I do not think we need dwell long on the third point of this lesson -- that joy comes through service. We all have had the experience of calling on some sick one and feeling that we received more joy than we gave. This was the joy of service. Were we not happy when we first heard the truth? Yet, how much more joyful it makes us when we are able to tell it to someone with a hearing ear. To prepare and give this little lesson to you, I believe, does me more good than it does all of you, because it is an opportunity for service.

Prayer is a real service. It requires great faith to pray and have one's prayers acceptable to God. Yet prayer increases faith and hope and joy. Brethren, we ought to pray more. It is an opportunity for service and a joy-builder. There is too much indifference exhibited by many when one of our brethren loses the truth. It is almost like the attitude of Cain toward Abel -- "Am I my brother's keeper?"

James 5:20 says, "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The multitude of sins that are hidden by such an act are, of course, those of the one doing the converting. This shows how highly God regards the interest of one brother for another. He views it thus because such a converter of the brethren is showing forth God's loving pity for the erring brother. (Psalm 103:10-18.) Hence such nets increase God's own joy.

Let us in the hour of trial,
When a brother's faith seems weak,
That he yet may prove victorious
On our knees his name oft speak.

"Great Works" Divinely Renounced

"Witnessing" has been brought into disrepute amongst many of the friends in recent years by a flagrant misuse of this essential Christian function. Our arch enemy doubtless was the instigator of this recent counterfeiting of true witnessing, as properly taught us by Brother Russell. Let us not be beguiled by the worldly sales-promotion methods of others, either into emphasizing service to the exclusion of all else or by being pushed to the other extreme of being a drone, with our heads in the clouds and our feet stumbling among the clods. Surely the latter extreme is equally as dangerous as the former.

Jesus said regarding those who over-emphasize works, "Many will say . . . Have we not prophesied, east out devils, and done many wonderful works in Thy name; and I will profess unto them, I never knew you; depart, ye that work iniquity." (Matthew 7:22.) And, of those who stress faith to the exclusion of works. James 2:10-20 says, "Faith without works is dead." Service is a necessary adjunct of the Christian. It is also a joy-builder.

In our lesson, we are told that the returned Israelites were given various little tasks to do -- eating, drinking, feasting. When they had done these unto the Lord they heard the Bible read, and found that they should cut branches of trees, build booths, and live the seven days in these temporary dwellings. They went immediately and did as God commanded. Then we read, "And there was very great gladness"; that is, a full measure of joy.

This indicates that one of the advanced grades of joy comes from a realization that one is serving God, and the truth. Fullness of joy, or the highest grade of joy, comes from a knowledge of, and a full and complete acquiescence in, having God's will done in our hearts and lives. The Psalmist (Psalm 40:8) said prophetically of Jesus, "I delight to do Thy will, O God. Yea, Thy law is within my heart." In other words, Doing Thy will, O God, gives us great joy

When the seventy disciples returned from their ministry, rejoicing that even the devils were subject to the Jesus admonished them not to joy in their supremacy over the evil spirits, but rather to realize that that was an evidence that God's will was done in them, that He had accepted them into that little class whose names are written in heaven. (Luke 10:17-20.)

Wise and Prudent Rejected

In verse 21 follows a prayer offered by Jesus, to the effect that He thanked God for rejecting the wise and prudent ones, and accepting the poor, simple souls, as evidenced by His using these seventy. Note carefully why He thanks God for the class of disciples given Him -- "for so, Father, it seemed good in Thy sight."

To paraphrase for purposes of emphasis: "I thank Thee, Father, that you have hidden the truth at this time from the most intelligent and capable people. Not that I dislike intelligence and capability. Oh, no, I appreciate both of these qualities. But, Father, I know you have some good reason for your selection, and, since you will it this way, I am very joyful and thankful for your selection, and particularly thankful to know that you made your selection through Me, as evidenced by the power

exercised by the seventy whom I selected and sent out. That shows that your will is not only over Me, but working in Me, as well."

This degree of consecration must be striven for if we are to become like Christ, for by nature we like to have our own way. Joy is attainable in this present life, even though we are in a world of enemies, within and without. However, we have even greater joy to look forward to in the future, in the parable of the talents (Matthew 25:21) those who used the talents aright were told, as a part of their reward, to enter into the joy of their Lord.

In Psalms 26 we read of the future condition of the church. "Then was our mouth filled with laughter and our tongue with singing. . . . The Lord hath done great things for us; whereof we are glad. . . . They that sow in tears shall reap in joy."

Our joy at present, therefore, is but a foretaste of the most exhilarating joy one can imagine. Our text, "The joy of the Lord is your strength," therefore means that Christians who keep in a joyful state of mind will be strong in faith and can ably live the Christian life of faith. Let us, therefore, "Rejoice in the Lord always, and again I say Rejoice!"

Following the above discourse the Chicago trio, Brother John T. Read and Brother and Sister Ben Hollister, sang, "Trust and Obey," the words of which are as follows:

When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.

Trust and obey, for there's no ether way
To be happy in Jesus,
But to trust and obey.

Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away:
Not a doubt nor a fear,
Not a sigh nor a tear
Can abide while we trust and obey.

But we never can prove
The delights of His love
Until all on the altar we lay,
For the favor He shows,
And the joy He bestows,
Are for those who will trust and obey.

THE HOUR OF JUDGMENT

By Brother S. C. Degroot, Grand Rapids, Mich.

A short praise service preceded Brother DeGroot's talk, during which Sisters Van Horn and Wazenegger sang a duet, "He's My Friend," and Sister Burleigh sang a solo, "Beside the Still Waters."

Jeremiah the prophet was used of Jehovah to show the people of God what message it is theirs to deliver at the present time. In the 51st chapter of his prophecy (Jeremiah 51) we find six points of interest; foretelling what would happen and also foretelling what we who now live are to do during the happening of the events foretold. These points are:

1. God will rise up against Babylon.
2. Flee out and deliver every man his soul.
3. Set up a standard.
4. Blow the trumpet.
5. The violence done to Me be upon Babylon.
6. Ye that escape let Jerusalem come into mind.

Although the book of Jeremiah was written in that day of literal Babylon, we have proof that part of its prophecies are of future fulfillment. For example, we read in Jeremiah 39 that "David shall be their king," but at that time David was dead, and is still dead, consequently the fulfillment is yet future. Much of the prophecy relates to the mystic or symbolic Babylon. It is in this Babylon that we are most interested, because it is mystic Babylon that has injured, persecuted, opposed and taken captive the people of God: them. The true organization of God is Jerusalem and the false organization of the Devil is Babylon.

Revelation in Symbols

The book of Revelation has been, and in many respects is yet, a puzzle. It is in Revelation that we read of the greater Babylon. As the seven seals are opened one by one, the truths under the seals are revealed as in process of fulfillment. The procession of events takes us from the kingdoms of the world into the Kingdom of Christ; in fact the chief event talked of in Revelation is the transfer from the one to the other; all of which is shown in symbols. Our purpose in studying the book of Revelation should be to determine:

1. What will God have us do?
2. To whom shall we deliver our message?
3. By what method are we to deliver the message?

Having once determined the proper answer to the above questions let us then raise our voices in UNISON; not only at the same time but in the same way. There is no longer any excuse why the true consecrated people of God should in any sense of the word be divided in their work or in the manner of carrying it out. But some one will say that the result of their efforts to date have been anything but encouraging. To this I answer that God knows what He wants done and nothing with Him is failure; even the wrath of man shall praise Him.

Read the second chapter of Ezekiel and note what the prophet was instructed to do. Let us suppose that Ezekiel had said, "Lord, there is no use -- nothing can be accomplished -- I have never had any results to date -- my work is done." In this case would he have been pleasing to the Lord and used of Him? God told the prophet that the people he was to witness to were impudent, stiff-hearted and a rebellious house. Ezekiel was instructed to "eat that book I gave thee," and he ate it. In that book was written the "lamentations, and mourning of woe" that were to be proclaimed against Natural Israel; and is it not the same book we read of in Revelation 10:9-11 -- the book that John the Revelator was required to eat?

Duties of the John Class

Who does John represent except the church class? If you are counting yourself as a member of that church class then what God told John is just what He is now telling you. In the record (Revelation 10:7) John ate the little book after the opening of the seventh seal and not before. (Revelation 8:1.) And it was after the seventh angel's sound that the little book was eaten by John and therefore it is after these events that the church in the flesh eats the little book. What was the meaning of the little book? Let the answer of the angel be here stated: "And he said unto me, Thou must prophesy AGAIN before many peoples, and nations, and tongues, and kings." (Revelation 10:11.) "But Lord," some may be inclined to say, "we did prophesy in many languages and in many, many ways, over a period of years; do you want us to do it again?" And we can hear the Lord through the angel say, "Yes, thou must prophesy again."

It is also to be noted that the second witness to be given by the John class takes place after the loosing of the four winds," mentioned in Revelation 9:14. The four winds were loosed right after the sixth angel sounded. The eating of the little book was right after the seventh angel sounded; but the loosing of the winds, the eating of the little book, and the testimony that follows thereafter, all transpire after and not before the opening of the seventh seal. The trumpets of course are symbolic, although sonic students rot dear on the point hold to the idea that they are literal trumpets. Others hold that the clouds and the trumpets with which Jesus will return, are literal: but inasmuch as these trumpets are partly or almost entirely in the past it is evident that they are not literal trumpets, not literal clouds and not a literal "little book."

A Reliable Explanation

The Revelator himself explains that the trumpets in Revelation 4:1 are not literal. We quote: "I heard a VOICE as it were a trumpet." This positively proves that the trumpet is in reality a voice, or the utterance of a message as IT WERE (not in reality) a trumpet. When we see that the trumpet sounds are the voices of the people of God proclaiming what God has to say we are in a better position to know what God expects of us and what God will have us to do.

Further proof that the trumpets are voices or messages may not be necessary, but to make the matter doubly clear all that is necessary is to read Revelation 8:13, where the angel says, "Woe, woe, woe, to the inhabitants of the earth, by reason of the VOICES of the trumpets of the three angels yet to sound." The fifth angel's message constitutes the first "woe"; the sixth angel's message constitutes the second woe, and the seventh angel's message constitutes the third woe.

Events in the Last Woe

Let us now note particularly the seventh' angel's message, which is in fact the utterance of the last woe:

"The second woe is past and the third woe cometh quickly. And the seventh angel sounded: and there were great voices in heaven saying, NOW is come (1) salvation and (2) strength and (3) the Kingdom of our God (for which God's people have prayed for centuries 'Thy Kingdom come') and (4) the power of His Christ: for the accuser of our brethren is east down." Cast down from where? Heaven. Cast down to where? Earth. And because Satan is cast down to earth it is the time of "woe to the inhabitants of the earth"; and it is this message of "woe" to the inhabitants of the earth that you and I are to declare as part of the voice of the seventh trumpet; it is this message that is the "witnessing again before many peoples, kings and nations." At the time when this utterance is due to be de-livered we read in Revelation 11:18 that:

- (1) The nations were angry.
- (2) Thy wrath is come.
- (3) The dead should be judged.
- (4) Give reward to Thy prophets.
- (5) Give reward to the saints.
- (6) Give reward to those who fear Thy name.
- (7) Destroy them that corrupt the earth.

In the fifteenth chapter of Revelation we read of the seven LAST plagues and these are just as they are named to be, the very last of all the plagues that have beset mankind for a period of over 6,000 years. The six plagues are described in the first twelve verses of Revelation 16 (Revelation 16:1-12) and quickly thereafter (Revelation 16:17) the kings of the earth and the whole world are "gathered to the BATTLE OF THAT GREAT DAY of God Almighty." And then we read that He "gathered them together into a place called in the Hebrew tongue, Armageddon." After the sixth plague the nations are gathered; and the purpose of gathering is to pour out on the nations and the kings the seventh last plague. What happens upon the pouring out of this plague is stated by the Revelator, as follows:

- (1) There were voices, thunders, lightnings.
- (2) Great earthquake such as was not since men were on earth.
- (3) The great city was divided in three parts.
- (4) The cities of the nations fell.
- (5) Great Babylon came in remembrance before God.
- (6) Every island fled and mountains were not found.
- (7) Great hail fell on men.
- (8) But men blasphemed God because of the hail (truth).

Symbolic -- Not Literal -- Things

All of the distresses, as well as the city of Babylon and the coming of Jesus Himself is of course described in symbolic language; and this is another proof that the trumpets are not literal, and that the world will not see Jesus with the literal eye. The picture was so symbolic that the Revelator could not understand at all what it meant, unless it was explained to him. There are very few places in Revelation where any explanation was given to John of the things that he saw; and so there are very few things concerning the book of Revelation that the John class have explained to them before their fulfillment. However, the part about Babylon was specially explained to John -- in the 17th chapter (Revelation 17); and therefore to the church in the flesh. One of the angels by way of explanation showed John the meaning of the term Babylon: "And he showed me a woman sitting upon a scarlet colored beast." The woman had a name written in her forehead -- "Babylon the mother (not the daughter) of harlots."

The Beast with Seven Heads

Let us not be confused and think that the beast with the seven heads and ten horns is Babylon. The beast is the governmental systems UPON which the woman sits. That beast has seven heads. The angel explains (Revelation 17:9) that the seven heads are seven mountains (kingdoms) upon which the woman sitteth; and the ten horns are ten kings which as yet (that is, during the reign of the sixth head of the beast) are not in existence. At what time are they (the ten horns) "yet to come"? This can be ascertained only if we understand that the seven horns of the beast are not all in existence at one and the same time. The woman Babylon has been in existence during the reign of all seven of the epochs or heads of the beast. That great Catholic system has ridden on all of them; one of the heads being the Roman empire. It was the Roman empire head that was cast into the pit and it is likely the Roman empire that will emerge again in great power and cause the astonishment of all the world; it emerges as the eighth and yet it is one of the seven because it comes out of oblivion and reigns again. The woman Babylon rides on the temporal authority during the period of the reign of the revived Roman empire.

It is during the reign of the sixth head that the matter was explained to John and this is a key to the puzzle. Note that Revelation 17:10 says that "five are fallen; one is (in power) and the other (7th) is yet to come" into power. Then will follow the eighth or revived Roman Empire. Now the beast also had ten horns which indicates that temporal power would have 10 kings after the time that the vision is explained to the John class; because we read that these kings (Revelation 17:12) have received no kingdom as yet; but receive power (to reign) with the beast for one hour."

The "One-Hour" Reign

An interesting question is; Why do these kings reign only one hour and what hour do they reign? This is explained in the book of Revelation in chapter 18, verse 17 (Revelation 18:17), where we read; "Alas for in ONE HOUR so great riches is come to naught." The hour that the ten kings reign seems to be the same hour that it takes to destroy Babylon, the great harlot system, for ever from the earth. This is further evidenced by the last three verses of Revelation 17, as follows: "And the ten horns that thou sawest shall hate the whore and shall make her DESOLATE and naked and eat her flesh, and burn her with fire. FOR GOD hath put it into their hearts to fulfill His will, and to

agree and give their kingdom to the beast until the words of the Lord shall be fulfilled. And the woman that thou sawest is that great city, which reigneth over the kings of the earth."

After the destruction of Babylon the ten kings are, of course, them-selves made powerless; and later (Revelation 19:15) the sword of the Lord shall reach out to the destruction of the civil powers as well; because "He shall smite the nations and rule them with a rod of iron." The one thus doing is the "KING OF KINGS AND LORD OF LORDS." (Revelation 19:16.) In verses 18 to 20 (Revelation 19:18-20) we have pictured the slaying of the nations at Armageddon, which follows the destruction of Babylon and thereafter Satan is bound and not before. As explained in Revelation chapter 20 (Revelation 20), he will be bound for the full thousand year period before he will be loosed to deceive the nations, and contrary to the usual expectation the forces to be destroyed at the end of the Millennium are as 'the sands of the sea.' All this then should be our message to the peoples of the EARTH and the WORLD at this time.

STRANGERS AND PILGRIMS

By Brother Paul E. Thomson, of Brooklyn, N. Y.

*Before Brother Thomson spoke the friends joined in singing Hymn No. 128,
"I Stand All Astonished with Wonder."*

Having addressed his first letter to the "strangers scattered throughout" Asia Minor, Peter in verse 11 of the second chapter (1 Peter 2:11) alludes again to this thought of their being foreigners, adding, however, another word of somewhat similar import. In the King James Version the whole



Brother Paul E. Thomson

passage reads: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles." Doubtless in using the word "pilgrims" the translators had in mind the pilgrims of the middle ages who journeyed with some holy purpose, such as a visit to the scenes of our Master's life, or a search for the cup from which He drank the wine that symbolized His death -- the "holy grail."

The Word suggests many helpful thoughts to the one who would devote himself to the pursuit of holiness. For him, the lands visited in the course of his pilgrimage can have only passing interest. However sympathetic he may be as he hears of their political and social dilemmas, he well knows he has not the time to acquaint himself with either the causes or the proposed cures; and that, even if he could do so, any suggestions or interference from a foreigner probably would be resented. And, more important still, since all his thoughts have been on the things of a higher realm, he could not hope to make suggestions of any value. In fact if such affairs had had any appeal for him he would never have left the homeland, for there was an abundance in it to occupy his attention.

The strange customs and pleasures of the lands visited excite the curiosity of the pilgrim, but they could never give him any satisfaction. He has gladly forsaken just such pursuits as these because of a holy ambition that has taken possession of him. It is as though he has put off the old man with his deeds, however righteous they may be, and has put on the habits and thoughts of the new country for which he has set out. Such a miracle could be accomplished in him only by being renewed in knowledge after the image of the One, love for whom has induced him to undertake his difficult and perilous journey. (Colossians 3:9, 10.) Even the languages talked by the people of the land are strange and unintelligible to him, so that to really enter into their interests would be an impossible task for him.

The Truth Our Guide

Before starting on his journey the pilgrim has studied well his guide-book and has consulted a Great Physician who has assured him of "strength sufficient for every time of need," but only the provision that he will save all his strength for the task before him and keep himself in proper condition by watching carefully his diet, especially avoiding the strange foods and the water of the land. Always there is a temptation to stop to repair the temporary dwelling place; but the spirit of a sound mind prevails, since it is only for a night that he is stopping -- early in the morning he will be passing on. He knows that if this temporary dwelling be taken down, he has a new house, eternal in the country awaiting him.

Much can be learned by these pilgrims regarding their own heart condition if they will discover whether they, like the Apostle Paul, are groaning because of a great longing for the new dwelling (2 Corinthians 5:2), or just complaining about the defects of the temporary one. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

"Have Faith in God"

The Great Physician has assured the pilgrim that he will find great benefit in partaking of any of the fruits of the land to which he journeys, and when any are discovered in the markets along the way, he is eager to procure them. But some pilgrims foolishly allow themselves to be discouraged because of the signs over the shop door -- forgetting that the virtue is in the food and not in the shopkeeper.

There is one other thing of interest to every pilgrim, whether he see it on either side, ahead of, or behind himself. If another pilgrim is sighted, he is willing to go to any trouble or through any difficulties to spend a few minutes with him, exchanging experiences and seeking information. If the other pilgrim is loaded down with many burdens, he is no doubt a novice who may soon be glad to "lay aside every weight" that looking unto the inspiration of that land to which he journeys he may press on with greater speed.

Some of the pilgrims, even though they have studied their guide book faithfully, are found to have strange theories as to shorter and easier routes that may be found, avoiding the difficult climb into the rarer atmosphere, and instead traveling on a level with the people of the land. But however good and helpful the thoughts may be that are suggested to us by the terms "strangers and pilgrims" there is something more important to get than just good thoughts, namely the truths the apostle intended to teach.

Consulting our lexicons we find that though different translators have rendered each of these words "pilgrims," yet there is no excuse for so rendering either. Rather each word carries the thought of "foreigner" -- the former word in the sense that he is one without the rights of citizenship, and the latter seeming to imply that though a foreigner he is making himself at home beside his new

neighbors. An example of the proper conduct for "foreigners" was left us by the Ancient Worthies, all of whom "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and saluted [Diaglott] them [recognizing that 'not unto themselves but unto us they did minister'], and confessed that they were guest-friends and foreigners, making themselves at home" [literal translation].

Even the very apparent deceit in the bargaining for a grave for Sarah, his wife, did not induce Abraham to forget his obligation as a "guest-friend," nor lead him into the disagreeable habit, so common to foreigners, of making uncomplimentary comparisons with the customs of the homeland. Instead of becoming a critic of everything and every custom to be found in the country of his host, "the land that lieth in darkness," he sought to walk as a child of the morning, "doing good unto all men as he had opportunity."

As the context of our text indicates, the still higher motive placed before us is that of having our "citizenship honorable among the heathen," remembering that "our citizenship is in heaven." (Philippians 3:20.) You are no more strangers and foreigners (guest-friends and foreigners without the rights of citizenship), but fellow-citizens with the saints, and of the household of God.

Zeal Without Knowledge

Of vastly greater value is the test and experience of exercising our citizenship among the Gentiles, than to withdraw ourselves from contact with our neighbors and live in monasteries or nunneries, even though it be to devote our lives to prayer and reading and meditation on holy things, at the same time mortifying the flesh by sleeping on bare planks, living on the thinnest of fare, and causing the blood to flow down one's back as a result of the Friday morning scourgings administered in memory of the Master's suffering on that day -- all afflictions to which the Trappist monks subject themselves in an avowed zeal for righteousness.

How much more effective than any human schemes for separating ourselves from earthly influences is our Heavenly Father's plan of leaving us to dwell in the midst of the things that are alluring to the flesh, and yet to practice a separation more complete than any monk could ever attain, though every window from which he may look reveals only the blue of heaven and every word he is permitted to speak must be of holy things. As our text enjoins, it is while we are making ourselves at home in the midst of Gentile neighbors that we are to abstain from the desires of the flesh.

That "desire" is the proper meaning of the Greek word rendered "lust" in our text is apparent when we find the same word in our Master's statement: "With desire have I desired to eat this passover." If the present day meaning of "lust" were a correct translation, our text would be of only moderate importance to us; but, remembering that the instruction is to abstain from human desires, so called good desires as well as bad, we recognize the wisdom of the apostle's injunction that in separating ourselves from the people we should avoid even so much as touching with the tips of our fingers the unclean thing.

In, But Not of, the World

Those who are so unwise as to touch earthly things (that is, go beyond more than the mere necessities in their use of them), are apt to be soon living after the flesh. Mother Eve "saw the tree that it was good." One less look might have saved her from her fate. (2 Corinthians 6:14-18.) The test on spiritual Israel is a much more searching one than if they were required to follow literally the injunction given by Ezra (Ezra 10:10) to natural Israel: "Separate yourselves from the people of the land, and from the strange wives." For those new creatures who can live in the midst of all the allurements that modern life has to offer and yet remain untouched by their influence, the promise is, "I will receive you."

Manifestly those who would be pleasing to the Lord must not only "make no provision for the flesh to supply the desires thereof," whether supposedly good or bad (Romans 3:14), but there must be the "crucifying of the flesh with the desires thereof." (Galatians 5:24.) One trifling fleshly tendency still clung to may be depriving some of the consecrated of the smile of approval on their Master's face. "Walk in the spirit, and ye shall not fulfill the lusts of the flesh." (Galatians 5:16.) No better method can be found of putting to death the flesh.

Put such a life is possible only to the one who makes not his life dear unto himself, so that he might finish his course with joy -- as a literal rendering of Acts 20:24 tells us the apostle did. The folly of hoping to attain anything so far beyond the flesh as this by human strength should be apparent to all. Each must first heed the injunction of Romans 6:13: "Surrender your very selves to God as living men who have risen from the dead." (Weymouth.) According to the flesh, nothing could be more absurd than to thus surrender without a fight.

"Faithful Unto Death"

Satan would probably be very much pleased to have us feel that our surrender is complete because we made a consecration long ago; but the apostle well knew this was not the case. He is giving instruction to those who made their consecration to fully do the Lord's will and who, having been accepted of Him, have been "raised to walk in newness of life," as living men."

If we would make ourselves at home in the world and yet keep our-selves separate from it, evidently we must appropriate the promise of Psalms 125:1, 2: They that trust in the Lord shall be as Mt. Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." The prayer of Psalms 27:11 guest be theirs: "Teach me Thy way, O Lord; lead me in a plain path. [No difference how level and easy it may seem, I would not attempt to walk it in my own wisdom] because of mine enemies [who seek to confuse even a plain path]; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted unless I had believed to see the goodness of the Lord in the land of the living." The one who attempts to travel so narrow a way in his own strength has not learned the lesson of Jeremiah 10:23, "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The apostle uses the picture of the life of a soldier to teach this same lesson, of separation from the people of the land and their customs, and desires. "No man that warreth entangleth himself with the

affairs of this life, that he may please Him who bath chosen him to be a good soldier." (2 Timothy 2:4.) In the previous verse he counsels us to "endure hardness as a good soldier of Jesus Christ" That does not mean feather beds, but forced marches -- not the mere wearing of a uniform, but the fighting of real battles; but always the ones into which our Captain sends us, and not those of our own choosing.



There were many happy conferences by various small and large groups of the friends during the three days of the convention—the "fellowship of kindred minds." Here we find Brothers Trautfelter, of Ealtimecre, DeGroot, of Grand Rapids, and Muir, of Tampa, talking things over.

Upon Eagle's Wings

Just as forceful, and still more beautiful is the figure of the mother eagle who suddenly startles her brood by fluttering over the nest until one of the little babies finds itself pushed from the place that has meant safety from the raging storms of the mo untain peak and plenteousness of food amid the barrenness of their crags. The far-sighted eaglet, in his fall discovers astounding depths he had never dreamed existed. And what fear must have filled him to be thus pushed by a loving mother to apparently certain destruction; for he does not realize that if his feeble wings should not sustain him she has planned to bear him up on her wings, swooping under him to break his fall long before the

rooks below are reached. All these little birds knew to the time of the stirring up of their nest was to eat; and they ate because they enjoyed it -- not because they realized the nature of the test that was to be put on their strength. As a final picture of our separation from the earthly desires that "war against the soul," we turn to Elijah, crying out in his loneliness, "I only am left." It was this same Elijah who had stood boldly before King Ahab to proclaim the cutting off of rain and dew from the land. Left himself without food or drink, at the Lord's command he fled to the brook Cherith to be sustained for a time by its water and the food furnished by the ravens. When the waters of the brook began to fail, again the word of the Lord rescued him.

Elijah -- A Good Example

At about the time he was an infant amid the hard mountain fastnesses east of the Jordan another babe was being lulled by the soothing breezes of the Mediterranean. She was now a widow left with one son: and to her Elijah was sent. "Get thee to Zarepath which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee." Can we imagine his surprise when he found her with only a handful of meal and a little oil, preparing to dress it and with the two sticks which she gathered bake two cakes that she and her son might eat, and then await death'

Could we have talked as Elijah did, of the "barrel of meal" and the "cruise of oil," or would we have much to say about the little handful of meal and the few drops of oil? Elijah was setting us a good example in spiritual arithmetic. Here was a test of his faith which he was able to "count all joy." When we can truthfully say with the apostle, "What things were gain to me [the things of the flesh which I no longer desire -- position, comfort, learning, wealth, me:; those I counted loss for Christ," then we can claim to be "strangers and foreigners"; then we can know we have at least begun to "abstain from fleshly desires which war against the soul, having our [heavenly] citizenship honorable among the Gentiles [and in spite of their example], that whereas they speak against us as evil doers, they may by our works [beautiful because of purity of life] praise God in the day of inspection."

* * *

Following Brother Thomson's discourse the friends joined heartily in singing Hymn Number 117, "I'm a Pilgrim."

THIRD DAY -- November 1
SUNDAY MORNING TESTIMONY MEETING
Conducted By Brother Seikman, of Aurora, Ill.

The Sunday morning session of the convention opened at 9:30 with the singing of Hymn No. 164. Bro. Robert Jolly, of Chicago, offered the opening prayer. Brother Wilson then introduced Brother Sick-man, of Aurora, Ill., to lead the testimony meeting.

Brother Siekman, after a few appropriate remarks, suggested the use of the morning Manna text:

"Set a watch, O Lord. before my mouth keep the door of my lips."

Bro. Blodgett, Waukesha, Wisc.:

"I feel that the Lord has been wonderfully good to me. I noticed some of the friends spoke of what a nice class they have. We happen to be one of the unfortunate ones in that respect. We have one dear old brother who has been standing for the truth, and who now is in difficulty because of it. I wish you would all pray for this brother. And pray also for me."

Brother Hopkins, Cincinnati, O.:

"I do not rise to testify but to apologize. While I have been identified with the Bible Students for nine years, yet I have never symbolized my consecration by immersion. Today I hope to symbolize my consecration." (Brother Hopkins is 87 years of age.)

Brother Sargeant, of New York:

"I certainly appreciate the privilege of being at this convention and pray the divine blessing upon all those who have come here."

"I had the privilege, recently, of being in St. John's Newfoundland, and the friends there particularly asked me to bring their love to you. St. John's is quite a distance from here, but there is a very fine class there -- a small class but very active. They advertised three public talks while I was there, putting out eight thousand tracts in the city. I am glad to bring you their love."

Bro. Sachtleber, E. Orange, N. J.:

"I had to buck a heavy wind all the way across Pennsylvania, but I got here. It was well worthwhile to come, for just that one talk by Brother DeGroot repaid the effort."

Sr. Laura McPhail Hollister, Chicago, Ill.:

"I certainly esteem it a privilege to be at this my first convention at Pittsburgh. It has been wonderful to be with the friends. I couldn't help but think, at the grave yesterday, when I saw the friends I knew like Brother Kendall, Brother Arnold and Brother Magnuson, that this is a foretaste of what it will be in the Kingdom. How thankful I am that the Lord has kept me in the truth."

A Sister from Byseville, Ohio:

"Just two years ago, when I was in the midst of sorrow in the loss of my only child, our dear Sister Worthing loaned me Studies in the Scriptures, I cannot begin to tell what joy it has brought to me. I thank God always for His wonderful plan, and for Christ who gave Himself a ransom for all, and for Brother Russell, and for the loving sister who gave me this truth. This afternoon I hope to symbolize my consecration in water baptism."

Bro. John T. Read, Chicago, Ill.:

"I want to testify to the Lord's goodness in keeping me all these years. I visited this place once, my only time in Pittsburgh, and when I look over the years since then I wonder at the Lord's forbearance and mercy toward me, and I am thankful for it."

"I don't know if any one has brought you the love of the Chicago class; if they have, you may have it twice. They voted to send their love to the friends meeting here in Pittsburgh and to all the classes represented here at the convention."

Bro. Kolliman, Wilmington, Del.:

"This is the fourth convention I have attended in Pittsburgh, and I have found that by the fellowship and the talks I enjoy here I get the general idea of what the condition of the body of Christ is all over the country. I am convinced that that condition is getting better. The brethren are getting back their old-time zeal for the Lord, the truth and its service. We see new cells forming to fill in the places of others left vacant. Two in a small place near Wilmington, Del., are coming out of the Holiness Church into the true holiness of the Lord. In Chester, Pa., two came out from the Catholic Church: near Gettsburgh, Pa., a Mennonite lady has taken off her "bonnet" and putting on regular clothing, worshipping the Lord in spirit and in truth."

"I want to mention our brethren in Germany. Recently I read an article by a German business man in which he described the conditions in German concentration camps. He speaks of two classes in particular -- 'Followers of Jehovah' and 'Bible Searchers.' 'Bible Searchers' is the German name for Bible Students. It is becoming increasingly difficult for these, our brethren, over there; they are being subjected to all sorts of indignities and punishments. Those who will sign papers that they will no longer be Bible Students are released; but they do not sign."

"Dear friends, we are 'Russellites' or 'Bible Students,' and the day will come when our claims will be challenged, too. Pray for the friends in Germany, and all over the world, who are suffering persecution. Some day it will come here too."

Brother Deitrich, of Flint, Mich., rose to give a testimony, but the time was up; so he said he would give his testimony at the next convention.

GREETINGS TO THE CONVENTION

Greetings were sent to the convention from various individuals and classes throughout the country. The most of these were read at the Sunday morning session. They were as follows: From: --

R. May Holmes and May Small, of Ithica, N. Y.

Harvey, Illinois, Ecclesia.

Brother and Sister E. S. Mason, Zephyrhills, Florida.

Washington, D. C. Ecclesia.

Brother Herbert Poole, Sister Laura Poole, and Brother Victor, of Powell River, B. C., Canada.

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

Sister Cora S. May, Scranton, Pa.

THIS IS THE LAST TIME

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

Before Brother Bridges spoke, the convention friends joined in singing, "Holy, Holy, Holy, Lord God Almighty."

We are living today in the most perilous time of the whole Christian dispensation. Those times spoken of in history as "The Dark Ages" were days of peril; but in the main the perils of those days affected the individuals as physical beings, depriving many of them the right to live; while the perils of this day affect our prospect of eternal life as New Creatures. The church of today was warned of these latter-day perils by Christ and His apostles. Paul wrote, "In the last days perilous times shall come." (2 Timothy 3:1) And Jesus said that such wonders would be done in the last days that if such a thing were possible the "very elect" would be deceived. -- Matthew 24:24.

Jesus knew that the test of these days would be a test of doctrines, for He said, "When the Son of man comes, will He find THE faith on the earth?" (Luke 18:8.) The true Christian is pained as he sees how "the faith once delivered unto the saints" is being set aside by a new gospel of men's creation. It is with the hope that we may be of some help to some who are threatened with these perils that I have chosen the subject as announced. I call your attention to the words found in 1 John 2:18, "Children! it is the last hour; and as ye have heard that antichrist is coming, EVEN NOW many have become antichrists; whence we know it is the last hour." -- Diaglott.

What Did John Mean?

John discerned that there were many antichrists in his day. But how pronounced would have been his statements if he were in the flesh today! He knew from the writings of Paul, as well as by the Revelation given to him, that the great antichristian system, called "the man of sin," would be developed further along in the age. But it was not to this that he referred. No! there were individual antichrists even in John's day.



Brother C. P. Bridges

Antichrist does not mean, necessarily, that one denies that Jesus is the Christ. Satan and his wicked angels admit that fact; yet we know that they are antichrists. Anyone who is opposed to Him by denying essential doctrines in regard to His work or advent, is an antichrist. The word antichrist means "against Christ." Jesus said, "He that is not with Me is against Me." -- an antichrist. Think, beloved, how easy it is for one to become antichrist. By denying or taking exceptions to some fundamental Christian doctrine we become opposed to Christ.

Among those who met together in the early Christian church were some who professed faith in Christ, but who supplemented the teachings of Christ and the apostles with some of their own ideas. Among these were those who sought to add the burden of the Mosaic law to the covenant of grace. These would have felt insulted had one called them antichrist -- but such they were. Then there were those who practiced the deeds of the Nicolaitans, those who introduced some of the practices

of heathen worship into the Christian gatherings, some whom Jude speaks of as "spots in your feasts of love, when they feast with you," and others whom the other apostles mention. Mark you, these all called themselves by the name of Christ, but in truth were antichrists. So we can see why John said, "many have become antichrists."

The Influence of the Truth

We recall our Lord's prayer for the whole church, "Sanctify them through Thy truth; Thy Word is truth." (John 17:17.) We see the wonderful effect the truth has had down through the years. During the years of the Reformation, as God revealed His truth to certain ones it set them apart from the apostate system. And so today, those who are holding the truth in the love of the truth are showing the sanctifying influence of that truth.

To the extent that we allow error to creep into our minds to that extent we are separating ourselves from God and losing the sanctifying effect of the truth. We cannot think that any Christian would knowingly accept error as truth. Error comes to the Christian from the exercise of human reasoning. Listen to Paul: "Casting down reasonings and every high thing that EXALTETH ITSELF AGAINST THE KNOWLEDGE OF GOD, and bringing into captivity EVERY THOUGHT TO THE OBEDIENCE OF CHRIST." - 2 Corinthians 10:5.

Satan as an Angel of Light

In 2 Corinthians 11:14 the Apostle Paul wrote of Satan as being transformed into an angel of light," and advised the Corinthians not to marvel at this. Satan is very crafty, and he knows that the Christian will never be deceived by darkness. But if he can make error to appear as new light, the Christian in accepting this is brought under the influence of Satan and has become antichrist. This is just what is taking place today.

There is one doctrine which I have in mind that is based wholly on human reasoning, and which is deceiving many. It is called Universal Reconciliation. I feel sure that all at this convention believe in true universal reconciliation; but not in the false doctrine advanced by those who are known as "Universal Reconciliationists." They should call themselves Universal Salvationists. These quote Colossians 1:20 as a proof text for their belief in universalism. Let us read it: "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, whether they be things in earth, or things in heaven." In Colossians 1:23 he adds that this reconciliation is made permanent "IF ye continue in the faith, grounded and settled."

Reconciliation should be distinguished from salvation. We read, "For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be SAVED by His life." Jesus' death was the ransom price, by which the world is to be released from the penalty, that came through one man's disobedience; but Jesus' death never did give or guarantee to men everlasting life, nor will it ever thrust it upon any one. He "came to seek and to save that which was lost"; and that which was lost was the right of men to live everlastingly provided he continues to obey God. Adam never had eternal life. If he had it he would be living today. Universal reconciliation will restore to man that privilege that God presented to Adam -- a right to live, conditional upon full obedience to God. God's eternal law says, "The wages of sin is death."

That law will always stand. If we attempt to set it aside, on the basis of Universalist doctrine, we make God a liar.

What Is Present Truth?

"Present truth" is not new light. You who drive automobiles know the perils of night-driving, when the strong headlight of a machine coming towards you shines directly into your eye. It blinds you, and makes it difficult for you to see the road. So it is with "new light." It makes it difficult for one to continue in the "narrow way." Present truth is the special message from God's Word due at this time. It is the fulfilling of ancient prophecy. The message of our Lord's presence is present truth. The work of purifying the antitypical sons of Levi (Malachi 3:3), is present truth.

Jesus said that at His second advent He would gird Himself and come forth to serve His people. He did not mean He would present new light, new truth, but that He would gather together all the truths of the Bible that would be especially helpful to the church in the end of the age. He came to receive His bride, and these truths would prepare her for the glorious change that was to take place when she would be glorified with her Bridegroom.

Jesus also said that a special "servant" would be ordained, to whom He would entrust the dispensing of these teachings that we call "present truth." All of these doctrines, such as Restitution, the Ransom, the Call of the Church, etc., were believed and expounded long before Bro. Russell's day. But God used Bro. Russell to bring all these things together into wonderful harmony; and these, with the Revelator's message to the Laodicean Church, comprise present truth.

Can it be doubted that the message he brought to us was present truth? And if it was truth, how shall we feel towards those who are supplanting this message with an alleged further revelation of new light? We would not judge their hearts, but it is our duty to contend for that which we have proven to be the truth. We do not say that Bro. Russell was infallible in his utterances; but we do contend that the fundamental doctrines that he presented are so well sustained by a "thus saith the Lord" that it really was not he who spoke, but the present Lord Himself.

God's Purpose in Present Truth

At our Lord's first advent, it was present truth that did the separating work. It was because of present truth that many of His disciples walked no more with Him. (John 6:66.) And so also at His second advent. The Revelator describes this truth as a "sickle." God is gathering out of His Kingdom class all those that do iniquity; all those who are opposed to the message of the Kingdom. Jesus said that His word would judge people in the last day. Even so, His real purpose in giving us present truth today is to demonstrate who will hear that truth and be faithful to it, faithful to Him.

There are some who belittle the importance of doctrines, and say that we can win a crown no matter what we believe so long as we live pure lives. But do not the things we believe shape our lives? We recall how in past centuries some who believed in eternal torture, tortured their fellowmen to make them believe as they did. It was the influence of what they believed that caused them to act in that way. In our association with the brethren of today, we find that those who believe in present truth are showing more of the Christ-like spirit.

I tell you brethren that present truth is a safeguard in these evil days. It was necessary for the true disciple to accept present truth in the days of our Lord's first advent, and I feel equally sure that it is just as necessary to accept it at this second advent. This is why Jesus has now girded Himself to serve us. It is not only the message of present truth that has strengthened the church throughout this Gospel age; but it is the message of present truth now due that will keep us in this last hour.

If those of you who have the Tower Reprints will turn back to the issues of forty years ago, you will see how earnestly Bro. Russell strove against these very errors that are attacking God's people. We are told by those who advocate these errors, that a belief in them makes God appear more loving and kind. That is just where Satan is working as "an angel of light." He has no desire to make God appear more beautiful, except as he may thus throw light in our eyes to blind us to the truth.

I have mentioned that there are some who say that it matters not what we believe so long as our lives are holy. As I have listened to some of these telling what holiness means to them, I am persuaded that they do not know what real holiness is. As they express it, it is a holy sentiment. They feel that they have intimate fellowship and close communion with God. That is not holiness. Holiness is much more than that. It is a principle based on a mind wholly subject to God's will as revealed in His Word. The apostle expresses it thus: "Be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God." -- Romans 12:2.

Protected by the Armour

Paul's advice to the Ephesians is very fitting for our own day. He says, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day." This, above all, will make us strong in this day. Further on he adds, "Above all, taking the shield of THE faith." That little article "the" is in the original manuscript. Abstract faith, as it is defined in Hebrews 12:1, is a great and precious thing; but it is not this that we are enjoined to use as a shield in this evil day. Rather, it is "the faith once delivered unto the saints" that we are to put on. It is the faith, the truth, purged from error, that will be our dependable shield.

And still further on Paul adds, "Take the sword of the spirit, which is the Word of God." Notice the importance of truth as an armor. A girdle, a shield, and a sword! Let us appreciate that only as we have the truth in this evil day are we safe.

The events of today tell us in no unmistakable way, that the end of the present systems is at hand. It seems that it can be only a little while until the four angels will unloose the four winds (Rev. 7:1); and then we are assured that the saints of the Most High will have been sealed in their foreheads. Then the door to the high calling will close, for the elect company will have been gathered.

How solemn is this thought, and yet how glorious is the anticipation! Can we say that we have guarded the faith? Friends, let us hold fast this truth that God has committed to us in such unmistakable language.

Let us, not accept any human "reasonings" that set aside the plain statements of God's Word. Let us hold the truth in the love of the truth.

ST. PAUL'S EXAMPLE

By Brother Norman Woodworth

Just before Brother Woodworth spoke, Brother John T. Read sang: "How Long Wilt Thou Forget Me, O Lord" -- Psalms 13 set to music.

* * *

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience." - 2 Timothy 3:10

These words constitute part of a loving and timely admonition which St. Paul gave to Timothy shortly before the apostle was executed in Rome. As we study the context associated with this passage we note that the entire lesson has a very important bearing upon the experiences of the church down here in the closing days of her earthly pilgrimage.



Brother Norman Woodworth

Paul emphasizes the great importance of the Scriptures as a guide to all true Christian doctrine and practice, saying, "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." - 2 Timothy 3:16,17.

Then, in the next chapter, the apostle continues: "Preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Paul then explains that the importance of faithfulness in the matter of exhorting with "longsuffering and doctrine" was because "the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." -- 2 Timothy 4:2-4.

Paul continues his exhortation by explaining that he had about finished his own course, and was "now ready to be offered." Revealing his own loyalty to the "doctrine" -- the "faith once delivered unto the saints" -- he says, "I have fought a good fight, I have finished my course, I have kept (Greek, guarded) the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (the harvest time at this end of the age); and not to me only, but unto all them that love His appearing." -- 2 Timothy 4:7-8.

Importance of Sound Doctrine

The question now arises, What did St. Paul mean when he instructed Timothy to "exhort with all longsuffering and doctrine"? Evidently it was the doctrine which he himself had been so faithful in proclaiming; for he had already said, in the words of our text, "thou hast fully known my doctrine." Hence, he was encouraging Timothy to continue right on preaching and emphasizing the importance of that same doctrine. Going back over the life-work and writings of the beloved

Apostle Paul, we find that to him the one great doctrine which seemed to include the whole will of God for the Christian, was the "gospel of Christ." In Romans 1:16 he declares, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

So important did Paul consider this doctrine to be that on another occasion he said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.) Too often this "gospel" is construed by theologians, and at times even by our own brethren, as being merely the moral and ethical teachings of Jesus. But Paul leaves us no room for doubt as to just what he means by this "gospel," because in the 3rd chapter of this same epistle (Galatians) he says: "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. " -- Galatians 3:8

Yes, the "gospel of Christ" is the gospel of the Messiah, the good news that through the Messianic seed of Abraham all the families of the earth shall be blessed." This, indeed, is a wonderfully broad and all comprehensive gospel. There is no room in this gospel for narrow-mindedness. To permit the spirit of this gospel to influence our lives must of necessity result in our taking a very broad, sympathetic attitude, not only toward all of our brethren, but also toward mankind in general; yea, even our enemies. Yes, the gospel of the Messiah is a wonderful spiritual anti-toxin to protect us against narrow-minded bigotry and intolerance.

The "Seed" Developed

While the blessings promised in the gospel of Christ are indeed very far reaching, yet: to us as Christians there is much more to this "doctrine" than the inspiring fact of world-wide blessings to come to the world. The oath-bound covenant with Abraham provides, not only for the blessings of all nations, but also for the development of the Messianic "seed" through which the blessing is to come. Paul tells us, (Galatians 3:16) that Jesus is the promised seed, but in the closing verses of the same chapter adds that as many as are "baptized into Christ have put on Christ, . . . and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." -- Galatians 3:7-29.

In 1 Corinthians 12 the apostle elaborates on this matter of our being "baptized into Christ," pointing out that those who actually come into this blessed relationship with the Master, are "members in particular of the body of Christ" -- the Messiah. This means, then, that all true Christians are a part of the Messiah, or Messianic "seed" of promise. Deep and vital is this doctrine, and being a part of the "gospel of Christ," Paul was not ashamed to declare it and to emphasize its importance. Yes, this is a part of the "doctrine" which Paul guarded, and which he urged Timothy to continue preaching and by it to exhort the brethren. It was because Paul had been faithful in preaching every phase of the gospel of Christ that he could say to Timothy so confidently, "Thou hast fully know my doctrine." God grant that all of us may be similarly faithful in declaring the whole gospel so that our brethren also may "fully know" where we stand on these vital issues.

Relationship in Christ's Death

In Romans 6:1-11 Paul reveals a still deeper meaning to our relationship with the Messianic gospel. He says, "Know ye not that so many of you as were baptized into Jesus Christ were baptized into His death?" He emphasizes this thought still more by saying that we have "been planted together in the likeness of His death." Also that this "likeness" to the death of Jesus is in the fact that He died "unto sin," and that "likewise," or in the same manner, we should "reckon ourselves to be dead indeed unto sin." Ah yes, Paul here makes it clear that our baptism into the death of Jesus has to do with the manner in which sin and death are to be destroyed from the earth. This is the reason why, in 1 Corinthians 15:29, the apostle speaks of our sacrificial death with Christ as being a "baptism for the dead."

Yes, we, as members of the Messianic body, are dying for, or laying down our lives for the world. We are not dying as a ransom for the world; our death is, nevertheless, a service on behalf of the world. Jesus commanded us to lay down our lives for the brethren, yet do not confuse this important work of self-sacrifice on behalf of the brethren, with the ransom work of Jesus -- we know that no one "can redeem his brother, nor give to God a ransom for him." It is clear, however, that as we lay down our lives for the brethren, thereby assisting in the work of pre-paring the Messianic "seed" for the future work of blessing, we are also thereby laying down our lives for the world. This too, was Paul's doctrine, a part of the "faith" which he "guarded" to his dying day, and which he admonished Timothy to continue preaching. Let us also be followers of Paul and faithfully uphold this precious doctrine -- a doctrine so fundamental that if we lose sight of it we have lost our vision of what the real purpose of the Christian is intended to be.

"Ministers of the New Covenant"

Paul also looked upon the Covenants of God as very important phases of the "gospel of Christ." He had much to say about the New Covenant, which is now a point of controversy among some of the brethren. In 2 Corinthians, chapters 3 to 6 he outlines some wonderful truths relative to our relationship with the New Covenant -- truths which should serve as a guide to us in connection with this important doctrine. In chapter 3, verse 3 (2 Corinthians 3:3), the apostle compares Christians with the tables, or tablets of stone upon which God wrote His Law back in Moses' day -- the Law which later served as a basis upon which the Law Covenant was Made between Jehovah and the nation of Israel. Paul speaks of these antitypical tables of law as the "epistles of Christ," even as the typical tablets of the law were the epistles of Moses.

Paul says that these "epistles of Christ" are "ministered by us." Yes, this is our present ministry of the New Covenant, and it should be readily recognized as being a preparatory ministry, looking to the actual work of mediation in the next age. As we trace the apostle's argument on through 2 Corinthians 3 we find that he continues to put the church in the same relationship to the New Covenant as Moses was to the old law Covenant. He speaks of the typical glory on the countenance of Moses, and reminds us that the glory phase of our ministry of the New Covenant is yet future, that it is as yet merely a "hope," one of the unseen things which we now see only by the eye of faith. This "hope of glory" will be realized when the antitypical Moses comes down from the mount -- when we shall also "appear with Him in glory."

Our present ministry of the covenant, the writing of "the epistles of Christ," is a ministry of suffering because we are now "filling up that which is behind of the afflictions of Christ"; and Paul urges us to faithfulness in carrying out the terms of our consecration by being zealous as "ambassadors of Christ -- "ministers of reconciliation." Yes, Paul always emphasized the importance of these glorious doctrines as the only work-able foundation for the true Christian life. Let us follow His example, and be ready, not only to contend for the "faith once delivered unto the saints," but also to use these doctrines for our own spiritual growth in Christ-likeness

"None of These Things Move Me"

In our text, Paul not only tells us of his doctrine, but also of his "purpose" and "manner of life." In Acts 26:16 the apostle reveals the divine purpose of his being called. He here tells of the message that came to him at the time of his conversion -- "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both, of these things which thou hast seen, and of those things in the which I will appear unto thee."

Paul never faltered in his course of faithfulness to this divine commission. On one occasion, when warned that bonds and afflictions awaited him at Jerusalem, he replied, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." – Acts 20:24.

May this beloved apostle's example of loyalty to the doctrines of the divine plan, his self-sacrificing devotion to the ministry for which he was called, his long-suffering, charity, patience and all-around faithfulness to God, the truth and the brethren, be an incentive to the same kind of faithfulness on our part; and when we reach the end of our earthly pilgrimage, may it be true of us as it was of Paul, that we "fought the good fight," and "guarded the faith." May our love for God, for Jesus, and for the truth be so all-consuming that for us, too, even as for Paul, a "crown of righteousness" will be assured.

"O! watch, and fight, and pray,
The battle never give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown.

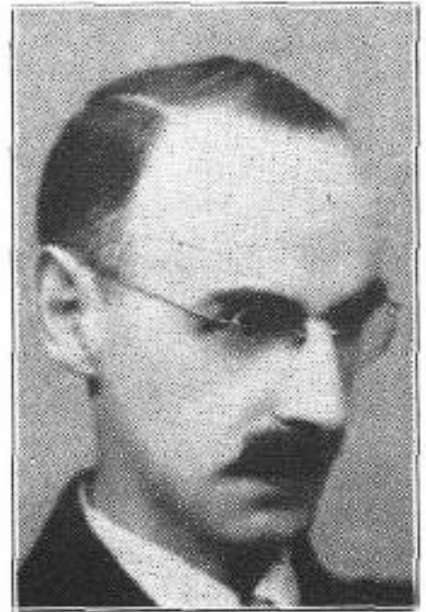
CONSIDER HIM

By Brother A. L. Muir, of Tampa, Florida

We take as our text this afternoon, dear friends, the words of the writer to the Hebrews, chapter 12, reading from verse 1: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author of our faith until He shall become its finisher, who for the joy that was set before Him endured the cross, despising the shame and is now set down on the right hand of the throne of God; for, consider Him, that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Hebrews 12:1)

Art Gallery of Faith

In these words, the apostle reminds us that Hebrews, chapter 11, may be likened to a large art gallery on whose walls hang pictures illustrative of faith in its various phases of operation. Beginning with Cain and Abel he names incidents in the lives of individuals and then asks: "What more shall I say?" Time would have failed him to go in to the lives of all the ancient worthies who died in faith not receiving the fulfillment of the promises, but waiting until the Gospel church should be gathered in the first resurrection, after which these tried and faithful ones will be made princes in all the earth. These faithful ones of a past age endured sufferings even to the shedding of blood, and then the apostle reminds us that in all our experiences we have not risked a drop of our blood striving against sin. In other words, our sufferings are more in the mental life than in the physical, but very few have ever had to witness for the Lord in both capacities.



Brother A. L. Muir

Coming now to the twelfth chapter, the apostle finds all these pictures of faith summed up in Christ, who becomes thus the personification of faith. In Him faith is found in its completeness, and He thus becomes our example in the fullest sense. The various illustrations but partially exhibit phases of faith, whereas in Christ all these phases are found combined, and He thus becomes "the author and finisher of our faith."

We are directed, therefore, to fix our gaze on Him from the time of our acceptance as members of His body, the church, and to continue to see in Him our example and guide until He has finished our faith, or brought it to its fulfillment in the first resurrection. The conclusion to be drawn, therefore, is that we study the example of the faith of those of old time with the thought of seeing more clearly the faith of Christ, and thereafter seeking to translate that thought into our own experience as His followers.

Consider Him

No study of the Christian religion is complete that neglects a study of the life of Christ, and so this afternoon we shall take a brief walk with Christ and the apostles through Galilee, Judea, Jerusalem, the Mount of Olives, Gethsemane, and draw some of the lessons so necessary to faith, and so comforting in these closing days of the Gospel age. Our remarks will be necessarily brief as time will not permit an extensive review of the various incidents to which we shall refer. It is well to hear in mind that the Gospels are not a mere history or collection of anecdotes, but contain the principles of the Christian faith.

In His sermon on the mount and other important teachings, Christ was laying the foundation in the minds of His apostles for their subsequent teachings, and it is noteworthy that Peter and John both refer to incidents in their journeyings with the Master and make them the basis for teaching the church their duties and responsibilities. They even use the impression on their own minds at the time of the incident.

You remember how, after Christ had been announced as the Messiah by John the Baptist, and had received the fullness of the Holy Spirit, that, after the forty days in the wilderness were over, Christ came to His native Nazareth and entered the synagogue on the Sabbath day. It was customary at that time that when a visiting teacher entered a synagogue, the deacon or minister would hand the book of the Law to him from which to read the lesson. So it happened in this case, and Christ read the lesson of the day from Isaiah 61: The spirit of the Lord God is upon Me for He bath anointed Me to bind up the broken hearted, to comfort all that mourn, to preach the acceptable year of the Lord."

Then closing the book he handed it back to the deacon, "and the eyes of all them in the synagogue were fastened on Him; and He opened his mouth and said: This day is this Scripture fulfilled in your ears." What else He said is not recorded, but it must have made a tremendous impression on the hearers, because we read that at the conclusion it was said that the people "marveled at the gracious words that proceeded out of His mouth." They saw in Him a teacher who "taught as one that had authority, and not as one of the scribes." They had listened to a man who preached to them in plain and simple speech the gracious message of His Heavenly Father, and it had an immediate effect upon them.

Follow After Him

So, brethren, we should strive to follow in His steps. Having been begotten and anointed of the spirit according to the measure of our consecration, we should see to it that we have spent sufficient time in acquiring as complete a knowledge as possible of the divine plan and purpose, imbibing its spirit and, as opportunity presents itself, we should be "ready always to give to every man that asketh of us the reason fair the hope that is in us, with meekness and fear."

Surely we, of all people, who understand so much of our Heavenly Father and His character and ways should be in a position to speak the truth simply and sincerely, that it would commend Him to those we address. In the Master's pointed application of Isaiah's prophecy we have a guide as to the method of presentation of the truth, and the fact that He omitted reference to the prophet's remark

about "the day of vengeance of our God" shows that we must preach "present truth" with emphasis upon the word applicable to the time then present.

Then the Lord was invited to attend a marriage of Cana in Galilee. When He and the disciples arrived, His mother spoke to Him about the shortage of wine, to which He replied: "What have I to do with you, woman? Mine hour is not yet come." On leaving Him, His mother spoke to the servants standing by and said: "Whatsoever he saith to you, do it." How true it is that sometimes the Lord's people see what they think to be necessities and seek the Lord that He shall grant them such things. This is somewhat akin to miracle faith whereby the individual believes because of the signs and wonders and mighty deeds.

Later, Jesus said to the servants, "Fill the pitchers to the brim and hear them to the feast," which they did. By this time those attending the feast had drunk well and heartily, but as soon as the new supply of wine was served, they tasted the difference. And so one of them came to the good man of the house and said: On such an occasion as this the good wine is brought out first and, after men have well drunk, then the inferior wine. But in this case the good wine has been kept to the last.

And thus, in this illustration, we are shown the difference between the wine of the adversary with its dulling of the senses and debauching effect, and that of the new wine of the Kingdom which Jesus will inaugurate in due time. In spite of the grave extent of the fall of man from God's original likeness, when the Kingdom is inaugurated mankind everywhere shall recognize the "good wine" and respond to its invigorating effects. This was the first miracle of Jesus by which "He shadowed forth His coming glory."

"Once Blind, Now I See"

Then there was the case of the boy born blind, which prompted the question of His disciples: "Master, who did sin, this man or his parents": to which Jesus replied, neither. Finding that the boy had faith, Jesus spread clay mixed with spittle on the boy's eyes which resulted in opening of his eyes: Being entranced with everything that he saw, the boy danced his way through the crowd and omitted to thank his benefactor.

In a short time the Pharisees took the lad aside and questioned him as to how he had received his sight and who was responsible. To this the boy replied that he did not know. Then they sought out his parents and they could not, or would not say, but added that the boy was of age and could speak for himself. Again they sought the boy who told them that he did not know by whom the miracle was done, but one thing he knew: "Once I was blind, but now I see." Then finding them so inquisitive he touched a tender spot when he inquired, probably mischievously, "Will ye also be His disciples"? at which they reviled him.

In this incident several lessons stand out; the first is that faith must be simple; "only believe." The taking of Jesus at His word is one of the most difficult things in the Christian life. We so often look for signs and evidences before we relax on the promises of God, and hence we lose much of the blessing contained in them. Next the statement, "once I was blind, now I see," illustrates the definiteness of our faith. In these changing days, when so many are shaky about what they believe, or are confused as to whether or not they ever had the truth, is surely very encouraging to meet with

those who declare definitely that once they were blind to the things of God, but now, through the acceptance of present truth, have had their eyes opened and can see the wonderful plan of God and their privileges therein.

Brethren, if our eyes have been opened we should indeed be thankful to the Lord, and we should refute discouragement by reiterating our faith in the glorious message of the truth and affirming that we see clearly. And then the lad's question to the Pharisees is interesting: "Wilt thou also be His disciples?" Here he questions the object of their question and reveals to themselves the hidden motives of the heart. And thus, when we are being questioned as to our faith in the purpose and plan of God, we should always have in mind the question: What is the object in the minds of those who are seeking to take away my faith in present truth? Are they seeking to make me a closer disciple of the Master, or do they have a desire that I should follow them and in the same direction of thought?

Witnesses of His Glory

You recall the time when Jesus, accompanied by Peter, James and John, ascended the Mount of Olives and Jesus was "transfigured before them." In this scene we find Jesus, and on one side Elias and on the other Moses, representing in vision that Christ was the reality of whom Moses and Elias spoke. The scene was so noteworthy and blessed that Peter said it would be fine to build - three booths there so that they could always remain on the mountain top, however, the Master declared that such was unnecessary, but they were to be witnesses of His glory so that, at a later date, they could testify concerning it. And this Peter does in one of his epistles and assures the church that "we have not followed cunningly devised fables" when speaking of the Christ.

Following the Heavenly Father's witness that Christ was His beloved Son, Jesus and the disciples descended the mount. At the foot, they found a huge crowd of people in the midst of which were His other disciples and before them a lad possessed with an evil spirit. These disciples had exhausted themselves in efforts to cast out the demon, but with no avail. As Jesus reached the crowd, it parted silently, and He found Himself in the midst. The boy's father came to Him and told how the disciples had tried their best to cast out the demon, but with no success; could Christ do it? The Lord's answer is memorable: "How long shall I suffer you? Bring the lad to Me." Then He cast out the demon, to the astonishment of the crowd.

When the affair was over, the eight disciples came to Jesus and asked: "Master, why could not we cast out the demon," to which Jesus replied: "This kind cometh not forth save by prayer." When did He pray? We answer, He came fresh from communion with His Father on the mountain top and in the power thereof He was able to cast out the demon.

And so we have our mountain-top experiences, such as when we attend conventions, and there see afresh our glorious heritage and again receive the message of sonship in Christ. While we would all like to always be attending conventions, still the Lord sees the need for going down into the world and mixing with men in order that we may put into practice some of the things we have seen and heard while with Him on the holy mount.

Herein lies the test of our Christianity. Is it sufficiently vital to stand the tests of every day application, or are we sometimes not unlike the eight disciples trying to serve the Lord and lead an overcoming life without obtaining the inspiring glimpses of the life beyond? May it not be the ease that most of our failures in the Christian life are traceable to the lack in the life of separateness to the Lord, and taking time to be with Him in fellowship and communion! It is through our knowledge and understanding of His will, and our effort to live in conformity thereto, that brings the sweetest blessing and strengthens us for the daily tasks of life.

The Christian life is therefore individual, and the more devoted each one is, then the more vitality will be found in each class: and reversely, where a class is indifferent and lethargic, then it must be due to a lack in the individuals making up that class. Hence we can see how the narrow way is gradually closing down inasmuch as there is a great increase in the divergent opinions of these days, and thus those who see these things should be on their guard lest they lose all that they have wrought in Christ.

There are many other lessons we would like to mention, but time will not permit on this occasion: We do, however, urge you to give careful study to the Gospels as they relate incidents concerning Christ, each containing something valuable for us in the Christian life. Then notice how these same points are emphasized by the apostles in their various epistles, and your appreciation thereof will be all the greater. The Lord add His blessing.

CLOSING SCENES OF THE AGES OF SORROW

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

While some of the friends had already started for home, the auditorium was still crowded to capacity, local friends having arrived, taking the places of those who had to leave.

My brethren, we are closing another chapter in the history of the Old Bible House on Arch Street, where hallowed memories still linger in the hearts of the Lord's dear saints. What has this



Brother G. S. Kendall

convention done for you and for me? Has it not bound us more firmly together with cords of eternal unity and love, advanced us to a higher plane of vision where, our vows renewed, we gird ourselves for another year for final victory in that one eternal purpose of our God?

Nearly 1850 years ago upon that stony Isle of Patmos there came to "that disciple whom Jesus loved," the last message of inspired prophecy. This veteran leader only, of all the apostles, remained, and his life had been spared to receive this message. Christ had said to Peter, "If I will that he (John) tarry till I come, what is that to thee?" And for sixty long years he had tarried until the Apocalypse, or Revelation. Yes, He had come, and as faithful old John turned to see the voice which spake as the sound of many waters, Lo! he saw the very person of his blessed Master. Amazed and thrilled with such a sight of His glory and majesty he fell at His feet as dead.

He had known Him as the Man of Galilee, serene, beautiful of countenance, with flowing hair; but this day it is the risen Lord of earth and heaven who lays a gentle hand upon the prostrate form of His old and faithful pal, with the words, "Fear not, I am the first and the last."

Write these things thou art seeing and shalt see, in a book, and send it to the seven churches.

He had come to declare the mystery of prophecy, and John sees the heavens aglow with dramatic scenes: heralding angels, pealing thunders, ferocious beasts, war, bloodshed, suffering and sorrow, which increase in intensity until final victory appears in a flashing sea, beasts destroyed, dragon chained, and scenes of the new era of earth and heaven in perfect tranquility under conquerors who shall reign a thousand years, when in and death shall be destroyed for ever.

To John these things were but a panorama, a tableau, or dramatic scenes in vision, but they came to him with such reality that John wept much and rejoiced. But today we, like John, the last of the "feet" of the Christ, stand apart from a world in a wilderness and these very things that were visions are now realities -- drama indeed.

Closing Scene No. 1

The church, the mystical body of the Anointed, reaches the end of her long journey. The darkness and gloom of nineteen centuries are behind her; the breaking morn of the eternal day greets her longing eyes. The narrow way with its blood-stained trail speaks her faithfulness. History records her horrible suffering and deprivation while many an old prison wall tells its own story of her tragedy as she followed in the footsteps of her Lord. Unknown to the world, misunderstood by family and friends, she bowed in submission to the will of Him who ordered her pathway.

But now triumph awaits her: glory, honor, immortality and a throne with Christ. Behold, the last vision of the Revelator (Revelation 15:2-4) where victory is hers. No marks of sects or schools, or names of men or societies -- beasts or image -- she now stands upon the sea of glass (divine plan) as her support. Harps (Old and New Testaments) tuned to the rich melody of song for they are singing a double song of triumph, the old and the new.

God's righteous nets in that greatest of all past deliverances, the song of Moses, the servant of the Lord. (Exodus 15.) The Lord arose in His might, He delivered His people, while Pharaoh's power sank to the bottom of the sea. Who is like Thee, Oh Lord, glorious in holiness, fearful in praise, doing wonders? But they are singing another song. The seventh angel stands at attention awaiting the command with the seven vials or bowls filled with the exceeding fierceness of the wrath of Almighty God, to pour them out in judgment upon a greater pharaoh (Satan, with his mighty hosts of fallen angels and fallen men) for the emancipation of a lost world from the bondage and slavery of sin and death. And what havoc shall be wrought (as compared to that in the small country of Egypt) on this world-wide combine, for their deliverance. - Jeremiah 25:31, 33; Zephaniah 3:8, 9; Ezekiel 39:17-21; Revelation 19:15-21.

Yea, she is singing of this victory reflected so clearly from the glassy sea, this culmination and final victory of righteousness: the Song of the Lamb. "Great and marvelous are Thy works, Lord God Almighty, true and righteous are Thy ways Thou King of nations, who shall not fear Thee and glorify Thy name when Thy righteous judgments are made manifest?" And with this song of triumph she shall pass this vale of tears (for the very next mention of her is the Allelujah Chorus) to her marriage (Revelation 19:7) to the Lamb and that home of many mansions, there to be forever with her Lord.

Scene No. 2 -- The National Establishment of the Jews in Their Home Land

This greatest single physical fact forges indisputable evidence upon the chart of the ages that the time is at hand; and with respect to many disputers who disagree that the "Times of the Gentiles" were officially closed in 1914 we point to the thirty years of rapid decline already visible to all since then. Who can question that upon the backbone of Israel's chronology must hang or fall other chronology? The "Times of the Gentiles" are not a separate unit, for their existence came only to fill a gap caused by the unfaithfulness of Israel. It was on this account, and no other, that the seventy years of captivity and Gentile lease were brought in.

Whatever we may see of wars or commotion, national changes and the shaping of world events, if Israel as a nation were still asleep in the lap of the Lion then what would you say, or what could we

say as to time? Our lamp of prophecy could not speak. But, thank God, it is speaking with half a hundred voices declaring the day.

A Few Words on Israel's Double

(1) It was declared by the prophet Zechariah (Zechariah 9:12). (2) The fulfillment began when Christ rode upon the colt.

From the death of Jacob until this decree on the Mt. of Olives (Luke 19:40-45) in A. D. 33, marks a period of 1845 years -- a measure; and by this measuring line we shall see the rise and fall of Jewish polity.

A Double Decree

A. D. 33 plus 1845 brings us to 1878 -- Berlin Congress grants rights of Jewish citizenship in Palestine.

A. D. 73 plus 1845 brings us to 1918 -- (full double) Open door to national establishment in Palestine.

No one expected the Jewish national destruction by the Romans in 34 or 38 A. D. for a harvest must follow -- the close of an age. Neither do we expect to see the Gentile nations fall in the year of their closing period. This gradual decline and fall is and has been God's method. The forty years on Israel did mark a final national destruction of their defenses; and the rise to favor is so exact that it should attract the attention of everyone. Notice how Jeremiah speaks of their return; and states in Jeremiah 16:18, that "first I will recompense their sins double." And this He did;- and no real comfort came to the Jews until the end of their double. (Isaiah 40.) And yet this does not mean an end of all their trials for they were a vassal nation to Rome when this double was de-creed, and isn't the British mandate as good as old Rome at that time?

The year of 1925 is not marked by the double, but by the 70 cycles of 50 Jubilees determined from the beginning. This full number is disclosed by their Babylonian captivity. Israel crossed the Jordan in 1575 B. C. Now 70 times 50 equals 3,500. 1575 B. C. plus 3,500 years ends in 1925 A. D.; the full end of the typical cycles. Note the great events which marked this date in fulfillment:

1. Jews from all over the earth came to celebrate the passover for the first time since their dispersion.
2. They opened their Hebrew University upon Mt. Scopus.
3. For the first time a Jewish vessel, flying their own flag, crossed the ocean.
4. Fifty-seven nations sent congratulations to the New National State bidding them God-speed.
5. One hundred and twenty-five thousand Jews applied for citizenship paper, in the new Jewish state.

Thus a year of years was marked indeed. And what phenomenal progress has crowned their efforts in the few years that have followed.

Israel's National Breath

The vision of dry bones (Ezekiel 37): Three calls, 1st, for bones;.2nd, for flesh and sinews; 3rd, for breath. This last call finds Israel as a great' army upon the ground ready for life but where is that vital breath of life that these slain may live? God's word, to Ezekiel call for the four winds. What winds? The same winds mentioned in Revelation 7, the winds of war. They blew until Israel got their breath.

Do you think an open door to Palestine could have been possible without the war? Now we see how clearly the war was prophesied and how definitely it was marked upon the dial of the great time clock of the ages, for that "stone" to strike the feet of Gentile supremacy just when their lease officially ended. And here the great pile driver came with crushing blows upon the feet of the old image -- cracking bones, breaking joints, changing power, strewing crowns to the winds, and ruled until the land of Israel was cleansed of Turkish hordes and oppressors; and as the possibilities of Palestine's coming under British control increased, the Jews were stirred and many wonderful acts of providence are related which led to prominent Jews and British statesmen making the final arrangements to give the land without a, people to the people without a land -- the real inheritors by promise, the seed of Abraham.

Their land was freed; the armistice was signed. The angels (Revelation 7) commanded to hold those ferocious winds -- called into activity by Ezekiel -- had performed their act; but now must cease for the final sealing of another Israel. And they ceased as suddenly as they started and no one seemed to know just why. Then Lord Balfour headed the march of the longing pilgrims of nineteen centuries back to their promised land. And they stood upon their feet an exceeding great army. They received their breath -- national rebirth, 1918, exactly on time. How wonderful indeed is the march of the events of time. But how glorious to those who see those events in the light of God's Word!

Scene No. 3 -- The Crowning of Earth's Last Kings

To the Revelator we are indebted for this scene as portrayed by the angel -- Revelation 17:15.

Old truths are the foundation upon which we erect our modern structures. Only as we go back to the original foundation could we hope to understand this vision. Daniel's fourth world power (chapter 7 associated with chapter 2) lays the foundation for this picture. Some writers seem to stress a certain sea. Note that there is only one beast in Revelation or Daniel which came from any other place than the sea. This beast is found in Revelation 13:11. All four universal beasts are from the sea -- Daniel 7:1-23. Even the beast of Revelation 13 is from the sea.

I would like to make clear one sweeping picture covering a period of prophecy and history for more than two thousand one hundred years. Daniel's fourth beast -- brute power -- began in Daniel 7:7. In the fourth universal dominion of earth it has been, and is, and shall be, Rome -- whether Rome imperial, Rome dismembered, Rome Papal, it is still Rome; one mighty, formidable power trampling down the liberties of the world, oppressing and persecuting the people of God. The body of this mighty beast remains the old Roman power. Its heads change, horns appear, its skin changes

in color, blasphemy and degradation mark its out-ward appearance, but just remember that it's Rome.

Notice Daniel 7:11 and behold this fourth beast how it continued to the last and its body was given to the burning flames by the conquering Christ at His second advent. This same picture carries over into Revelation 19:20 where the Conqueror in person delivers the beast to the burning flames. Now as we continue our discussion upon chapter 17 of the Revelation, this beast is Rome and this scene is not in John's day but in our day. Note the past tense of verse 2 -- "with whom the kings did," and the "inhabitants have been made drunk." The Babylon of Revelation 17 was not in existence in John's day. Time and place are the basis for all the dramas of the Revelator and should be so interpreted.

Crowning the Ten Kings

Can any one doubt that the beast that was, and is not, and yet is (or is to come) is any other than Rome? Rome was indeed that mighty power. But after the French Revolution Napoleon's wars impoverished the Papacy, and the humiliation of France, Rome declined rapidly: and finally when that red-shirt Garibaldi stripped the last vestige of power and privilege, made the Vatican a prison, and the Pope a prisoner in Italy in 1870; then Rome IS NOT. She passes into the "abyss." But in the year 1923 when Mussolini with 60,000 fascists marched in Rome, was handed the keys of the city and both the pope and king extended their hands in acknowledgment of another ruler, the Roman Beast in the abyss .moved -- showed its nose. And in 1927 when that document, called The Concordat, was signed by the Pope and Mussolini, this Beast of Rome presented another appearance as pictured in Revelation 17:3 -- a woman sitting upon the beast, for through the signing of the Concordat the Beast supports the Woman.

Thus the prison and prison house are abolished; no more quirinal; Vatican City a free and independent state with a considerable territory around the city of Rome added to her possessions; the kingdom of Italy to pay to recognize the Vatican's right of sovereignty and pay to her eighty millions as a settlement. Thus an invisible empire of 300,000,000 people is born; the church becomes the apostolic power to teach and carry out its original tradition as the sole religion of the Empire.

Bells rang throughout the world, telegrams carried messages of greeting to every corner of the earth, while church gatherings and missions met to celebrate their joy in every part of the globe. Ambassadors from all countries embarked for the Vatican as in the days of old, and truly NOW the woman sits upon many waters, peoples, and tongues.

When God decreed world supremacy in the four universal kingdoms of the past, what power could hinder its accomplishment? And when the time came for the power of those ten kings prophesied to begin to assume their position of power in the year 1936 there was no power in all the earth to say "What doest thou?"

Events transpire -- events which reveal the true meaning of divine prophecy -- yes, even despite the seemingly overwhelming odds against them, such as have characterized the divine method in centuries past. We declare at this point of the issue that the zeal of Cyrus, the courage of Alexander

at Arbela, or the swiftness of Nero's march at Metarus never gave those mighty conquerors more glory than was due Mussolini when he sailed the gauntlet of the Mediterranean -- through the combined ships of Britain and France, numbering 450, the greatest armada ever assembled in the history of the world. And these backed by a League of Nations with the authority to impose and enforce sanctions to starve and destroy such an aggressor. Can anyone explain such a phenomenon excepting as through the courage and absolute fearlessness of a "Man of Destiny" under a divine decree? Yes, he even dared that armada to fire on his ships or men; he fought his war in Ethiopia in less time than a caravan could cross the continent in times of peace: and by this act welded the fascist kingdoms, seven in number, solid ring of iron around the Mediterranean. Listen to this article from the press:

"August 20, Rome, Italy: Premier Mussolini will present to the world the appearance of military cooperation of a Central European Bloc of Italy, Germany, Poland, Austria, Hungary, Albania during gigantic allied war maneuvers beginning at Avellino next Tuesday. These countries are sending military missions to Italy for those maneuvers which will involve 200,000 men."

A jittery Europe may see that mighty Roman power appearing a-gain. Spain has been recognized in the last few days by these powers. and soon its name shall be added to this list. France and Britain only remain to make that ring complete; and this will be interesting to the watchers.

Two years will likely see France follow in the footsteps of Spain in a bloody revolution, or she may yield peaceably to the growing army of fascists. Lord Mosley demanded the privilege to parade the streets of London with his 100,000 fascists while the controversy of Spain was at its worst. This demand came as a shock to the Empire. No wonder Britain and France are showing sympathy in this crisis toward the fascists. Do you not think they see the handwriting on the wall?

Events prove that these ten kings will soon be crowned and then what an army as they give their power and strength to the Roman beast for Rome's one-hour reign! The destruction of the harlot comes after their crowning, for we read that God is to put this into their hearts as the ten kings; so this follows in time and place.

Just how these shall change their minds when power is theirs for this destruction, and how they will war with the Lamb will make another interesting chapter in these closing scenes. As my time is up -- Henceforth, brethren, let us watch and pray. God bless you all. Amen.

THE IMMERSION SERVICE

The Immersion Service, held in a nearby church, was one of the most inspiring of the convention. Five friends, three sisters and two brothers, symbolized their consecration. Pilgrim Brother L. F. Zink conducted the service. Brother Zink pointed out that the Christian, in symbolizing his consecration, is following the ex-ample set by Jesus. We quote, in part:

"A baptism service is a solemn occasion, for it is a symbolic picture of a funeral. When Jesus came to be baptized of John, the prophet forbade Him, saying, 'I have need to be baptized of Thee. And comest Thou to Me?' And Jesus, answering said unto John, 'Suffer it to be so now, for thus it becometh us to fulfill all righteousness.' Then John suffered Him. John possibly did not understand then that His immersion was to picture our Savior's death and burial."

Brother Zink then explained that the real baptism of the Christian is the baptism of the will, or the full consecration of one's self to follow in the footsteps of the Master; this being the divine will for believers in this age. Concluding, Brother Zink said:

"So then we are to be baptized into Jesus Christ, and also baptized into His death. 'Therefore we are buried with Him by baptism into death.' . . . For if we have been planted or united together in the likeness of his death, we shall also rise in the likeness of His resurrection.

"Our part, then, is to 'die daily' with Jesus, not in Adam, but in Christ. It is the 'dead in Christ' that shall 'rise first,' being the first fruits unto God and the Lamb. Now God has left us an encouraging message while we walk through the valley of the shadow of death: 'Precious in the sight of the Lord is the death of His saints.' So then, our sacrifices and our prayers are not selfish, but we gladly suffer with our Savior for the truth's sake, as His witnesses. Our Captain has gone be-fore us, bidding us to come. Let us be of good cheer."

THE LAND OF BEGINNING AGAIN

By Brother E. G. Wylam, of Chicago, Ill.

*A goodly number of strangers were present at this meeting;
and at the conclusion of the talk 23 left names for literature.*

* * *

The purposes of the Almighty as evidenced by many statements of His Word, indicate the division of His plan into ages or periods of time, of varying lengths, during each of which He accomplishes the various progressive steps of His loving plan.

For instance, we read in Proverbs 8:22, "The LORD possessed me in the beginning of His way before His works of old." This takes us back to the very beginning of God's creative work -- predating by countless ages the statement which we find in the first verse in the Bible -- "In the beginning God created the heavens and the earth," -- which refers to that stage of God's plan wherein He began the work of ordering the earth for human habitation.



Brother E. G. Wylam

At the close of the sixth creative day, or epoch, we find the earth made ready for man, a new type of creature -- Archangels, Cherubim, Seraphim, Angels and possibly other spirit beings having been previously created. The record in Genesis 1:26-28 says, "And God said let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He them; male and female, ... and God said unto them, be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This marks in a very definite way the beginning of an entirely new phase of God's creative work as contrasted with the various phases which had preceded it.

We pass briefly over the story of man's fall and ejection from the Garden of Eden, from whence he was thrust out into the unprepared earth to die, where the struggle for existence contributed to the execution of the sentence of death which had been pronounced upon him.

Time rolled on and the struggle for life grew less intense until, six-teen hundred and fifty-six years after the creation of Adam, we find that world coming to an ignominious close in the flood of Noah's day, concerning which Peter declares: "The world that then was, being overflowed with water, perished."

Then came a new day in which we find God saying the same words that He had said to Adam at the beginning of the previous age -- "And God blessed Noah and his sons and said unto them. Be fruitful and multiply and replenish the earth." But now man's dominion had departed from him, and the promise which God had made to Adam had been forfeited, instead of the reference to dominion, we find God saying to Noah and his sons: and the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered." The law of love, God's law, had given way to the law of fear; but was God's law to be forever vanquished

Scriptures Foretell New Order

Again we turn to the Scriptures and find that the era which was ushered in: with the passing of the flood will, after God's purpose has been accomplished, pass away as did the first, to be followed by the restoration of that glorious estate, pictured by the experiences of father Adam before he fell, and as summarized by the Apostle Peter: "Nevertheless, we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness"; and further described by the Apostle John in the fourth verse of Revelation twenty-one, in these words:

"And I saw a new heaven and a new earth for the first heaven and the first earth were passed away. . . . And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away; and He that sat on the throne said, behold, I make all things new." Now it is concerning this new day, "the land of beginning again," that I wish to talk to you tonight.

Jesus said concerning this new day, "Abraham saw My day and was glad." And every one of the holy prophets, whose writings comprise the Old Testament, spoke and wrote of the times of restitution. Jesus promised and preached of an earthly Kingdom and instilled into the hearts of His disciples and apostles a vital expectancy of it. To such an extent was this so that three days before His crucifixion His disciples enquired of Him: "Tell us, when shall these things be and what shall be the signs of Thy presence and of the end of the age'?"

Jesus' various answers to these questions are recorded in the twenty first chapter of Luke and the twenty-fourth chapter of Matthew. In closing this list of the signs which would give evidence of the end of the age and the dawning of a new day, Jesus climaxed them with a reference to the Jewish nation, in these words:

"Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves ye know that summer is nigh." (Matthew 24:32.) The fig tree is used in symbolic prophecy to represent the Jewish people, Jesus Himself making use of this symbol.

Jesus cursed a fig tree, which, in a day, withered and died, while a few hours later He looked over the city of Jerusalem and said, Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not. Behold, your house is left unto yon desolate." The decadence of Israel was Very rapid from this point on; but since the year 1916 we have seen the fig tree (Israel) putting forth her leaves.

In Palestine today, the land which has lain desolate for eighteen centuries is blossoming as a rose. Under the protectorate of Great Britain, thousands of Jews yearly have been colonizing the land of their fathers. The recent terrible persecution of the Jews in the Balkans, Russia and Germany, which had been prophesied by the Lord, have been used of God to facilitate this migration. Untold wealth contributed by Jews the world over, rich and poor, has been pouring into this work through the Zionist movement. Palestine is daily becoming more like the Garden of Eden.

Signs of the New Day

Now let us look at some of the other signs which the Bible says would presage the "land of beginning again." Many of the more aged members of this audience can look back to their childhood and attest the fact that in that day living conditions were very little in advance of those which had existed for centuries; life was then primitive and the advantages which are so commonplace today were unknown.

Let the records of the United States Patent Office, as well as those of foreign nations, give their testis moray concerning the progress of the last fifty years. Artificial illuminating gas was invented in 1875; as well as the machinery for making artificial ice. Telephones were invented in 1876; phonographs and gasoline engine in 1877; chain bicycles in 1881; Kodaks in 1888; horseless carriages in 1889.

It was not until this decade that medical science had made sufficient progress to isolate the bacillus of tuberculosis, hydrophobia, cholera, diphtheria and tetanus. Pneumatic tires were invented in 1890; x-rays and motorcycles in 1895; violet rays and wireless telegraphy in 1896; and radium in 1898.

Dirigible airships were invented in 1901 and airplanes 1905 To this list and period we can also credit typewriters, cash registers, motion pictures, adding machines, trolley cars, radio broadcasting, television, etc.. to say nothing of most of the advances in medical and other sciences

Improvements Attested To

All of this is rather pointedly summed up in a quotation from Uncle Joe Cannon, appearing• in the Literary Digest of March 17, 1923: "I have seen this country develop so as to make the United States the marvel of the world and the model of free government everywhere, even in the Orient," said Mr. Cannon "I am old enough to have seen the railroads cross the Allegheny Mountains and spread like a spider web over the whole continent -- carrying the products of the West to the seaboard more economically than they could be exchanged in New England before this era of steam. . . .

"I have seen greater development not only of enterprise, but also of education, charity and benevolence by the people as a whole, through the agency of the State, and also the efforts of the individual, than had developed before in all the years from Moses to the time when I was born. When I left North Carolina: to find a home in the West my map of the United States showed little

but Ohio, Indiana and Illinois as the West. Beyond the Mississippi River was marked the Great American Desert, the Staked Plains, and the Rocky Mountains."

The question naturally arises, Why should the world struggle on for six thousand year's in very much the same condition, finding itself at the end of that time little better off so far as knowledge is concerned than it had been at the start, and then suddenly have dumped into its lap in less than a century more progress than had been made in all its previous six thousand years of experience? The answer is, that this is the day of God's preparation for "the land of beginning again."

The Desert Shall Blossom

Nor is God confining His activities solely to man's pursuits in this preparatory work. Climatic changes are taking place in other parts of the world than Palestine. Within the history of man the west coast of South America has been dry and barren. During the last few years, Ecuador, Peru and Chile have had an annual rainfall of over 100 inches, and the coast has blossomed like a rose. This is due to the fact that the famous Humbolt current, which normally flows north along the west coast of South and Central America, has moved from its accustomed course. This stream of cool water from the Antarctic has been responsible for an almost total absence of rain in some sections of the western coast of South America, and for clear skies and generally dry weather is far north as California.

But during the last few years the Humbolt current has been pushed out of its regular course by a warm-water current from the north. The result was a total reversal of conditions off the western coast of South America, with torrents of rain in places where no rain had fallen in fifty years.

An even more striking change has taken place on the west coast of our own North American continent. The warm Japanese current which formerly struck Vancouver Island, B. C., and then flowed south giving Oregon and Washington their warm winter rainy season, and California its balmy winters, now flows into the Bering Sea, where it is melting away the Arctic ice floes, and warming Alaska to the point that land which was, until recently, associated more with ice and snow, and the mining industry, is now listing among its assets very remarkable agricultural resources, and much better food is being grown there than can be shipped in from the States or from Canada.

Blessings Through the Jews

While these world-wide changes proclaim the stately footsteps of earth's rightful King as He goes about the business of preparing for His reign of righteousness, the world stumbles on and only a few have eyes to see and ears to hear. The Bible prophecies inform us that the Gentile times expired in 1914; and that this is so and that the time for God's returning favor to the Jews has come is abundantly attested to on every hand. These prophecies also indicate that the work now being done by God, through the people of Israel in Palestine, is preparatory to the establishment there of a model form of government to which all nations, after they have passed through Armageddon, will turn and seek the Lord's blessings. (Read carefully Micah 4:1-4.)

The word of the Lord going forth from Jerusalem, as mentioned by the Prophet Micah, refers to the future activities of the patriarchs and prophets whom the Bible says "shall be made princes in all the earth." We read of these in Luke 13:28: "Ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God." It is these who will undoubtedly be among the first to be resurrected from the dead under the promise that "all who are in the graves shall hear the voice of the Son of man and come forth."

The Ancient Worthies will be the visible, earthly representatives of the glorified Christ and His church, who will reign for a thousand years during which time the world of mankind will be resurrected from the dead and brought to a knowledge of the truth. Their feet will be placed upon the symbolic highway of holiness which will lead them, if they obey, back to God, back to that condition pictured by Adam in the Garden of Eden; while the earth will become a paradise restored.

God's Law Supplants Satan's Rule

The law of fear, Satan's law, will then give way to God's law of love, thoughtfulness, kindness, consideration, patience, generosity, and forgiveness will displace indifference, cruelty, selfishness when "perfect love casteth out fear." God's glorious attributes exemplified in every phase of His model Government will be readily absorbed and partaken of by every one whose desires are towards righteousness.

Those who persistently refuse to make progress in that "land of beginning again" will ultimately be cut off in the second death. "Justice and righteousness are the foundation of God's throne." In His earthly Kingdom, "justice will be laid to the line and righteousness to the plummet": and nothing short of this standard will be ultimately accepted, but every help will be accorded the honest seeker. Inequality will disappear, justice will be administered impartially and honestly. Knowledge and wisdom and understanding shall be increased; and, most important, all will learn to really know the true God.

In closing, I wish to offer (with apologies to the writer, Lewis Fletcher Tarkington, for the slight change in the last verse) this beautiful poem:

THE LAND OF BEGINNING AGAIN

I wish that there were some wonderful place
Called the Land of Beginning Again:
Where all our mistakes and all our heartaches
And all our poor selfish grief,
Could be dropped like a shabby old coat at the door,
And never put on again:

I wish we could come on it all unawares,
Like the hunter who finds the lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all

Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail:

We would find all the things we intended to do
But forgot, and remembered too late:
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected, that might have perfected
The day for one less fortunate;

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged, and the ones whom we grudged
Their moments of victory here;
Would find that the grasp of our loving handclasp
More than penitent lips could explain.

God's Word gives assurance there shall be such a place.
Called the Land of Beginning Again;
Where all our mistakes, and all our heartaches,
And all our poor selfish grief
Shall be dropped like a shabby old coat at the door,
And never put on again.