SOUVENIR REPORT

FROM THE

CONVENTIONS

OF THE

WATCH TOWER BIBLE AND TRACT SOCIETY



ASBURY PARK
NEW JERSEY
JULY 22-29

ST. PAUL
MINNESOTA
AUG. 13-20

1906

Souvenir

(Notes from)

Watch Tower Bible and Tract Society's Conventions



To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

Asbury Park, N. J. St. Paul, Minn.

1906

"A Peculiar People."

A PECULIAR PEOPLE, with banner unfurled,
Attracts the attention all over the world.
Come, let us this wonderful people review,
It may be refreshing to me and to you.

Their NAME is peculiar: Not named after Paul,
Nor Luther, nor Calvin, nor Wesley—et al,
Belonging to Christ they will bear but his name,
And "brothers" and "sisters" all titles they claim.

Their TALK is peculiar for others to hear,
To them but one subject is precious and dear:
"The Plan of the Ages," "A Ransom for ALL,"
"Times of Restitution" for all from the fall.

Their FOOD is peculiar: The good Word of God,
Which "rightly divided" becomes understood:
What "meat in due season" it then does contain!
The "deep things of God" become easy and plain.

Their DRESS is peculiar: It is not their own,
But one which they have as a generous loan;
The white, spotless robe of Christ's righteousness
Which covers all their unwilling blemishes.

Their WORK is peculiar: They're reaping the field,
The harvest is here and the sickle they wield;
They gather the wheat, while the enemy's snares
Are binding together the bundles of tares.

Their REST is peculiar: They've entered God's rest,
Like Mary of old they have chosen the best;
No longer they worry about the success
Of Christ's future work all earth's families to bless.

Their CREED is peculiar: The shortest you've heard
It is all comprehended in one single word.
Not man-made, indeed, but received from above,
And that comprehensive and grand word is LOVE.

Their FAITH is peculiar: They really believe
God's Word to be true, while man's theories deceive.
Infallible guidance they find in that Word,
And all things they prove by a "Thus saith the Lord."

Their HOPE is peculiar: They hope to attain
Joint-heirship with Jesus, and to share in his reign;
To be "the elect," and make known God's "free grace,"
Abundant provisions of life for the race.

Their LOVE is peculiar: They love God supreme,
His will is their will, nor their life they esteem,
But lay it down joyfully, spending and spent,
And every power to sacrifice bent.

Their JOY is peculiar: A deep constant joy,
Whatever the troubles or things that annoy;
Rejoicing to suffer for Christ and his name,
To bear his reproach, ignominy and shame.

Their HOME is peculiar: A heavenly home,
And heavenly citizens have they become.
Forsaking earth's blessings, homes, houses and land,
To dwell with the Lord in His mansions so grand.

—Selected.

Believers in the Atonement-Sacrifice of Christ "A Ransom for all"

IT seems to be the Lord's will that a combined report of these Conventions should be prepared, therefore in conjunction with our dear Brother Geo. M. Huntsinger, this report has been prepared.

While this is not an official report of the Conventions of 1906, held under the auspicies of the *Watch Tower Bible and Tract Society*, at Asbury Park, N. J., and St. Paul, Minn., but merely notes on the sermons and incidents connected therewith, we trust, however, that it may be a fitting memento of the "best conventions" ever held.

The two Conventions covered a period of over two weeks, and there being usually two discourses each day, it is found impossible to put each discourse in the report verbatim, because of lack of space, time, cost to print, etc. It is therefore necessary to give only a synopsis of part of the discourses. We regret we cannot print them all in full. They were all good, and each one, no doubt, specially appealed to certain ones present; but it is our endeavor to select those subjects that would possibly be most interesting to the greatest number of the friends—in our judgment.

There are also many features of Conventions of this magnitude that it is impossible to reproduce in any report; they cannot be described, but only appreciated by those present.

We trust that those who were privileged to attend the Conventions will, in the possession of this report, have a tangible reminder of the precious seasons of fellowship there enjoyed, and of the many helpful suggestions and special assistances which were there presented, which otherwise might possibly have been lost in the abundance of blessings provided in that "feast of fat things," but which will thus be permanently preserved.

We also trust that those who were not privileged to personally attend the Conventions may, by means of this report, receive a large share of the blessings which were the portion of those who more fortunately were able to be in attendance, and that the report may cause such to feel that they had a personal part in the Conventions, which they could not have had in any other way.

Special credit is due a number of the friends whose assistance has helped to make this "souvenir" what it is. They consider their service as a service of love unto the Lord,—He knows who they are.

We pray the Lord's richest blessing upon the report as it goes on its mission to His household, giving out His truth, which is "meat in due season to the household of faith," and that His spirit and His strength may refresh one and all, and be especially manifest in the trials necessary in endeavoring to "press down upon the mark of the prize of our high calling of God in Christ Jesus."

May grace and peace be multiplied unto you through the knowledge of our Lord and Savior Jesus Christ.

Yours in the fellowship and the royal service of the *King of Kings* and *Lord of Lords.*

DR. L. W. JONES,
2024 Washington Boulevard, Chicago.

Asbury Park, New Jersey



The Ever Restless Ocean, Asbury Park

THIS year only two General conventions were held, the first one being at Asbury Park, which is a beautiful little city of 10,000 inhabitants, situated on the Ocean front, about 40 miles south of New York City, and is widely known and patronized as a Summer resort of the higher class. The daily average of visitors during the Summer season is 100,000. There is a beautiful sandy beach the entire length of the city, well adapted to bathing. The bathing facilities are excellent. There are numerous bath houses where suits and rooms are furnished for 25 cents. One of the interesting features of this place is a wide board walk along the entire distance, which serves as a promenade and gives a beautiful view of the ocean; this is usually crowded with people.

Part of our meetings were held in the Casino, which has a seating capacity of about 2,500, and is located directly on the beach, the waves rolling underneath the outer end, and part were held in the Auditorium, which is located only a half block from the beach, and has a seating capacity of about 1,500.

The Yorkshire hotel was the headquarters of the convention, and accommodated about 50 of the friends, including Bro. Russell. It is located one block west of the Auditorium.

Some Features of the Convention

BY the time of the first meeting on Sunday morning, most of the friends had already arrived; so probably about 700 attended the first meeting. The average attendance was about 1,000, some coming and going all the while.

A change in program was made from that announced in the Tower, and there were held morning sessions, usually from 9 o'clock to 12; and, with exception of Sundays and Thursday, when the baptism service was held, no regular meetings were held in the afternoon, so as to enable the friends to rest, bathe, and be sociable. However, two informal meetings of colporteurs took place during the week, as well as two song services conducted by Bro. McPhail.

Quite a large number of the friends, both brothers and sisters, availed themselves of the fine surf bathing each afternoon save Sundays.

The friends were not slow, from the very beginning, in drawing spiritual lessons from the beautiful natural surroundings. References to the ocean in symbol were frequently made; such as, for instance (in testimony meetings principally), it was pointed out that some of the most beautiful lessons taught by our Savior were on the sea shore. Again, the ocean was compared to the restless masses of humanity, etc. Again, the mighty stretch of ocean to the boundlessness of God's love. Again, that some are carried about by every wind of doctrine, as the friends were in the surf, they having to hold on to the ropes provided for that purpose, or they would have been carried clear out to sea, etc.

It is hard to give the key-note or the key-notes to this convention; there evidently is more than one. Prominent among the thoughts were these, however: That as Bro. Williamson said in the first discourse, we are **a joyful people**; we do not go around with a "sour visage" even tho we do groan. Specal stress was laid on this point all thro the convention. Bro. Russell called attention to the fact that although we do groan, as well as the world, there is this difference: we groan **within ourselves**, as the Apostle says, and not outwardly as the world does.

Bro. Herr's discourse "Transformed," made a deep impression. Again, this impressive thought was brought out prominently, how that we are dead to earthly things, etc.

Next, and probably the most impressive, the Time features of the plan, so powerfully and beautifully brought out in Dr. Edgar's discourses on Time Features, and the Great Pyramid. His discourses were listened to with enrapt attention, and created a profound interest, even reaching out to the newspapers of

the city, and they gave a garbled account, which was published in the New York papers, saying that Dr. Edgar predicted an American revolution in 1912, etc.

It is the general sentiment that the week conventions are better than the three day conventions, as it gives the friends a chance to rest from their travels, and the confinement of attending the meetings, and offers opportunities for getting acquainted, and promotes sociability; so that the friends go home rested physically as well as refreshed spiritually.

It was also frequently mentioned that each convention gets better—and will doubtless continue so until we all meet in the one grand General Convention beyond the vail.

Pilgrims of the Morning

Pilgrims of the Morning, blessed pilgrims of the Light,
Go ye forth to banish the "gross darkness" of the night;
Every heart enkindled with "a flame of sacred love."
Every face illumined with "a radiance from above."

Blow "the silver trumpets" over land and over the sea,
Publish on the mountains the great "Year of Jubilee;"
Sing it through the Valleys, shout aloud upon the plains,
Tell the whole creation that the Lord Jehovah reigns:

Angel hosts surround you, strength is promised from on high,
Lift your heads rejoicing, "your redemption draweth nigh;"
Courage yet a little while, and then the battle won,
Sweet will be the sure reward in your dear Lord's "Well done."

First Day, Sunday, July 22, 1906

10 A. M., Casino

MEETING opened by Bro. Whyte, by use of hymn No. 1 on Slip "All Hail," etc. Prayer by Bro. Frank Draper.

Opening address of welcome by Bro. Whyte, who lives at Asbury Park, in substance as follows:



Bro. Ira E. Whyte

"Dear Brethren and Sisters in the Lord: I feel this morning that God has placed upon the speaker great honor in permitting him to open the convention in Asbury Park; but it is felt in an humble spirit, and in the spirit of one who wishes to serve you. In the name of the friends in the truth in Asbury Park, and those who are seeking the truth, and in the name of this beautiful city by the sea, I extend to you a most hearty and sincere welcome. The mayor and city council are interested in this meeting—not as friends, but as officials of Asbury Park they are glad to have you meet here, and our aim is to make you feel so much at home that this may be the place of each annual general convention.

"I wish to assure you that every part of Asbury Park is yours—if you pay for it. However, we are not going to charge you a very high price, and we hope to give you a real good, enjoyable time, and you will have that if you do nothing else than attend the meetings.

"Asbury Park is different from any other seaside resort in the world; it is the best governed city; we have the finest police force—although I am sure the friends will not need the services of the police force very much, unless you get lost and cannot find your lodging place.

"I am sure we will have the best convention we have ever had, and I pray that we will all receive something from this meeting that will make us better and stronger in the Truth."

Response by Bro. A. E. Williamson, Temporary Chairman:

"The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee,
And give thee peace."

In using those words of the High Priestly blessing, dear friends, you will recall that I am repeating those delightful words which it was our privilege to share together at the closing session of the Niagara Falls convention one year ago this month. I trust that as we have been separated for the past twelve months we have felt the High Priestly blessing refreshing our hearts—not merely that typical blessing which was suggested by the words given to the Mosaic priesthood, but the blessing which has come to all of the Lord's people who are members of the priestly house, of which Jesus Christ is the head. I trust that by the experiences we have had during the year we recognize there is a greater appreciation in our hearts today of the favor of God, of the loving-kindness of Jesus Christ, of the fellowship of the brethren, of the comfort there is in the possession of the holy spirit, and of the blessed privilege of sharing in the sufferings of the body of Christ, in order that we may likewise share in the glory that shall be fulfilled to those who are faithful to their covenant to the end of the journey of life.

There are some who were at the Niagara Falls convention who are not with us to-day in their bodies of flesh, because they have gone to be with the Lord; and there are probably some amongst us to-day who will have the privilege of going home to the Lord, if they are faithful to their covenant of consecration, before the next Convention, and the experiences of this convention will have something to do with the development of each one of us in preparation for that glorious condition. The experiences of this convention will add to the responsibility of each one of us, as to whether we shall be faithful and counted worthy to share with the Lord in the glories of His Kingdom, or whether in some cases we shall not be found unto praise and honor and glory at the appearing of our Lord and Saviour. Let us all resolve in our hearts that as the Lord, the High Priest, has promised to be gracious unto us, and to bless us, that we will use all these wonderful privileges so that we may grow in grace and spiritual knowledge and put on those precious fruits of the Holy Spirit which shall make us perfect New Creatures in Christ Jesus.

Now, dear friends, on behalf of the Watch Tower Bible & Tract Society, I welcome you all to this convention, and trust that all your arrangements will be satisfactory—temporal as well as spiritual, but particularly spiritual—and may the Lord continue to grant his favor and blessing upon us all.

It is intended that the meeting this morning shall be what the program calls it, a "general rally, praise and testimony" meeting. The word "rally" suggests in connection with various experiences of the world a gathering together in force for the purpose of en-



Bro. Ira E. Whyte

couraging one another. You doubtless remember the expression is frequently used in connection with warfare. When the battle seems to be almost gone, and the enemy seems to nearly overwhelm those who are fighting and striving to gain an advantage, there are some who are still strong and vigorous that sound the rally cry, and gather around the banner of the regiment, which is almost being cut in pieces; and their renewed vigor, energy and activity, inspired by the rallying, turns the battle to the gates, and those who were almost overwhelmed are privileged to overcome the enemy and to experience a glorious victory. Now that is our position, dear friends: we are not on the other side of the veil, but we are in the thick of the fight, and every one of us should realize that there is arrayed against us all the force the adversary can gather together to keep us from gaining the victory. Are we rallying together? Are we holding each other up before the throne of grace? Are we inspiring one another by the Truth as we have it? Do we rejoice in the privilege of fellowship together in order to encourage one another to go forward and fight the battle with all the vigor and earnestness we possess? Or are we leaning upon our arms? Are we hanging back from the battle, allowing others to take places of faithfulness, earnestness and energy? It is our privilege this morning to encourage one another, to build one another up, and to stimulate each other for the battle every one of us is sure to have."

(After singing 1 and 3 stanzas of hymn No. 15, the meeting was thrown open for testimonies, which were interesting and told of the pleasure the friends had in being permitted to attend the convention).

One brother said that he had attended several conventions, and each time his joy was so greatly increased that he did not know whether in the future he would have the capacity to receive the joy or not. Bro. Williamson, who was leader, assured him that his capacity would grow along with his joyful experiences.

Sunday Afternoon, 3 P. M., Casino

Discourse of Bro. A. E. Williamson, "The Saints Shall Judge the World."



Bro. A. E. Williamson

MEETING opened by use of hymn No. 3 (on slip) "His Loving Kindness."

Bro. Williamson spoke as follows:

"Our text is found in the 6th chapter of the first Epistle to the Corinthians, 2nd verse. 'Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?'

"The Apostle is addressing the Lord's people; he is calling attention to the obligation which is upon the Lord's people in a judgment work. Those who belong to the Lord must recognize that to-day there is a certain kind of judgment which they are to exercise, and they are to realize that if they perform that judgment inaccurately, if they fail to recognize the responsibility that pertains to such a judgment, the time is going to come when they will be unable to fulfill the obligations which are upon them and which it will be necessary for some persons fulfilling the duties of a certain class to carry out in connection with the administration of the Kingdom of God.

"We want to look at this matter from a practical standpoint. What is it that devolves upon us as the Lord's people for the fulfillment of judgment work from these two standpoints, judging to-day and judging in the future? First we want to clearly discern what it is to be a saint, because Paul here describes the class of judges as being particularly saintly. In olden times, you remember, the usual idea was that a saint was an individual who had been remembered as in former ages, perhaps three or four hundred years previously, having done some extraordinarily good works according to the standard that was then understood to be correct. Several hundred years after that individual had died, finished his course, and carried out whatever he thought was the right thing to do, some people remembered that he had done those good things, and having remembered they investigated and secured what they wanted as evidence, then took it before a council, or a holy father, and asked him to pass on those good works and state whether they were sufficiently good or not and if he said they were, as he always did, then that individual was passed into what they called canonization, and he became a saint, and ever afterwards all those who were supposed to be Christians had the privilege of folding their hands and closing their eyes before the figure of such an individual and praying to him as one who would be supposed to give them relief from various troubles and afflictions. Now that is the idea of saintship among a large class of persons who called themselves Christians. You will recognize that I am speaking about the institution of the Roman Catholic Church. If that was what the Lord ordained to be considered as saintship, then very few of us would have any particular interest in the matter; we would not be especially looking for sometime in the future when persons with weaknesses and depravities would be looking at our images and remembering that in some hundreds of years in the past we had done good, and therefore, we had in some manner reached a condition where we could give them blessing and service.

"The point which the Lord's people are to have particularly in their minds is that there is a possibility of saintship to-day, and if it is not fulfilled to-day it never will be; that we will never be counted as saints three or four hundred years after we are dead, if the Lord cannot count us saints in the experience of our present lives. Then the question arises what is a saint? And the answer is very clear according to the tenor of the scriptures, that a saint is a sanctified one; one who has been sanctified by the Lord. We know what a great many people think about sanctification. We know how the general picture is represented of a person going around with a long face and a very sour visage and the determination that he would never smile or present to others a condition of cheerfulness, satisfaction or pleasure, but rather the tendency to show to others how much he could make of misery and dissatisfaction. Now that is not sanctification. That is not the spirit the Lord's Word inculcates. The Lord prays on behalf of his people, 'Sanctify them through thy truth; thy word is truth.' And, thank God, the Word of Truth never makes a sour visage; it never makes a person miserable; it never distresses his mind and disappoints his heart; but the Christian rejoices in the realization that God is love, and God's loving him is drawing out from his heart that same demonstration of love towards God, and more and more as he strives to recognize the character of God he is becoming a joyful Christian and is fulfilling the exhortations of the Holy Word, 'Make a joyful noise to the Lord, the God of our Salvation,'



Bro. A. E. Williamson

That is something along the line of saintship.

"The word sanctification has in it the special element of separation, a setting apart. The Lord wished it to be particularly typified or pictured before our minds in the institution of the Aaronic priesthood. You remember Moses was instructed that he should anoint Aaron as priest of that particular arrangement by the pouring upon him of a certain anointing oil, an oil which God declared was so precious in his eyes that if any one else but those who were authorized should have any in their possession, or if any of an unauthorized kind should be found to be manufactured, those persons should immediately be put to death. God wished that particular anointment to be considered so sacred in the minds of the people that they would recognize that it represented something extremely important in the sight of God.

"In this present time, from the time that the Jewish institution ceased to be, God has been selecting a holy priesthood, of which that former institution under Aaron was merely a picture, a type. This holy priesthood, or special class, that the Lord is selecting as the antitypes of the original typical priesthood, receives its separating mark, its distinguishing features, by a peculiar, sacred anointing antitypical of that which was poured on the original typical priests—similar in certain characteristics, and so precious, and so particular in its arrangement, that God would declare that any individuals who were unlawfully claiming its possession, or who were unlawfully administering it, or supposing that they were administering it, would be worthy of the condemnation of God.

"Now that particular anointing that the Lord has thus set apart so as to distinguish, to separate, to sanctify his holy priesthood, in the present time, is the anointing of the holy spirit of God. It is not an anointing, it is not a spirit, which can be communicated to unbelievers, and it is not therefore for any one in any position, whether claiming to be a servant of God in the pulpit, or administering the Lord's truth under any other circumstances, to say to unbelievers, 'You can come to the Lord and as soon as you believe and confess your sins, the Lord will give you the holy spirit of his sanctifying power and separation.' The individual must have been a believer, he must have been separated from the world first before he can be separated into this special priestly service, because God does not separate and does not accept as priests any who have not first come under that condition of cleansing, which is the essential quality to begin the Christian course.

"So we have two steps presented to us in the Lord's Word, both of which must be taken by the individual before he can be called a priest of God, before he can be spoken of as having the possession of the holy spirit which constitutes him a son in God's sight; the first step being that of justification, belief on the Lord Jesus Christ, receiving thereby of the cleansing power of the blood of our dear Redeemer, who gave his life on our behalf to save us from the wicked conditions of the world. That belief on the Redeemer makes us, under the Lord's favor, children of God. The Apostle says, in writing to the Galatians, 'Ye are all children of God by faith in Jesus Christ.' Faith in Jesus Christ constitutes one justified, clean, just, counted as righteous in the sight of God because of his faith. But such a one is not an anointed son; that is not the individual who can be recognized of God as entitled to the denomination, 'sanctified in Christ Jesus.' He must be more than that, he must not only be a believer but he must be an anointed believer. And the Apostle tells us in the 8th chapter of Romans that that anointing comes to us in this way: 'For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.'

"We recognize God in a special and particular sense as related to us as our Father; not in that first sense whereby we become justified, and the Apostle's words were proper to us 'Ye are all children of God by faith in Christ Jesus.' That merely puts the individual in the condition reckonedly in which Adam was actually before he committed sin. Adam was an actual human son of God. By faith in the Lord Jesus Christ we who were sinners are reckoned as the sons of God on the same plane that Adam was as a human son. By virtue of the sacrifice of Jesus Christ, whose sacrifice took our place, and made up for our deficiencies and imperfections, God was at liberty from the standpoint of justice to consider that we were right and acceptable in the Father's sight, covered with the robe of the righteousness of Christ, thereby sustaining a general family relationship. But Paul is talking about another relation of sonship—not human sonship but spiritual sonship—a sonship to which the individual is begotten by the possession of the holy spirit of God in his heart, and the possession of that holy spirit of God really represents the anointing of the Lord, which makes the individual not only a special kind of son, but a priest according to the Lord's order, after Jesus Christ his head. This special kind of sonship is spiritual sonship, represented by the possession of the holy spirit in the heart, which holy spirit is operating upon the individual, directing his mind, forming his thoughts, arranging his purposes and aspirations, so that while that holy spirit is working upon the individual and taking full possession of his heart and his life, it is carrying out what the Apostle suggests to us in the 8th chapter of Romans as the ultimate conclusion of the experience of the Christian, 'Whom God did fore know, he also did predestinate to be conformed to the image of his Son.' That is the work of the holy spirit of God in the individual's heart. That is what the Lord proposes when he gives us the spirit, to so change the mind of the individual, to so develop and transform that mind that after the full experience the Christian has had under the possession of this holy spirit of God, his mind will eventually become conformed to the mind of Jesus Christ, just as the pattern set before his spiritual vision continuously will draw out in him these peculiar characteristics which the scriptures call the fruits of the holy spirit; the development in him from day to day of conditions that will make him not merely a duplicate in mind and in character of Jesus Christ, but will also make him worthy of a share in the glorious kingdom of the Lord, which has been set apart as the peculiar privilege and the holy inheritance of the saints in light. Those who have this spirit, this disposition, this will, this power of God operating upon them, in them, and through them, are being transformed day by day to be ready for a share in the heavenly kingdom.

"We are not suggesting something that is mystical, something that is so supernatural that one would expect to have peculiar emotions strike him when he received the holy spirit of God. We are referring to the possession of the mind of Christ, the mind of God, which is first presented to us in the holy Word; the mind of truth and righteousness which is here depicted as the standard of character, and which God himself possesses. We also refer to the spirit of righteousness and truth which is found in every consecrated Christian, every individual who has fulfilled the exhortation of the scriptures, and carried out what the Apostle says, 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

"When the individual has taken that position, he has received in himself the spirit of righteousness, (1) from the holy Word, (2) from the divine providential leading in connection with his various experiences, and (3) from his contact with others of the Lord's people. When the individual has made such a covenant with the Lord, has laid down all he possesses as a living sacrifice to our dear Redeemer's service, then he has declared before God that he is willing to fulfill God's will in his daily life to the extent of his ability, and from that moment he has the guarantee of God that he will have the strength, grace, encourage-

ment and blessing which God is able to provide so as to uphold and sustain him, to keep him, in all the interests of his life to the very end of his experience, until he has finished his course with joy and the Lord counts him worthy to share in the glories that belong to the kingdom of heaven.

"In a general way this is the way the Lord makes saints; and he can make saints of you and me. Every one of us has the precious privilege of being in this saintly class if this holy spirit of God has been communicated to our hearts. We quoted awhile ago part of what the Apostle said in the 8th chapter of Romans about the spirit that is given to us, the spirit of adoption as sons, whereby we cry Abba, Father. Then the Apostle goes on a little further and says, 'The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.' Let it sink deeply into our minds what a wonderful proposition those words express to us, to be heirs of God and joint-heirs with Jesus Christ. It is not a little flimsy matter that we can pick up to-day and examine for the temporary, transient attraction it may have, then cast it away on another day. That which is represented in those holy words is the most wonderful, the most stupendous blessing that is within the power of our Lord to bring within our reach. And if we realize the full extent of being joint-heirs with Jesus Christ, and associated with him in the work of his kingdom, we will realize also the need of the exhortation of the Apostle, 'Seeing that we are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith,' recognizing him as the one who went before us to point out the way in which we ought to go, the one who endured great trials and afflictions, so that he might indicate the fact that he is able to sympathize with us in our difficulties and trials, and who has such an abundant store of grace and comfort that every one who is trusting in him, every one who is leaning upon him for comfort and guidance, need never be without the sustenance of the Lord's favor, and may always realize that he is kept by God's power to the very end.

"Now, dear friends, let us look at some of the practical applications of this matter to our daily lives. The Apostle asks us here, 'Know ye not that the saints shall judge the world?' If we are going to learn to judge the world, going to learn how to administer the judgment that the Lord proposes to carry out in connection with the world's interests, then it behooves every one of us to-day to know how to judge ourselves. How foolish it would be if we were to imagine that God proposes to set apart, sanctify a class, and that he is going to make them judges of the world, going to set them on high in the kingdom of heaven, and when he has gotten them there, they do not know the first principle about judgment, because they never learned to judge themselves! The Apostle Paul emphasizes particularly the necessity of learning how to judge ourselves when he calls our attention in another place to the application we are to make of our present experiences. 'For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' Now think of that, dear friends, and if we have been forgetful of the obligation that is upon us in connection with the application of truth to ourselves, let us consider for a moment how the Lord expects us to deal with ourselves. If we would judge ourselves in this present time, we would not be judged. Judged by whom? By the Lord. When? Now. What does that mean? The Apostle is bringing to our attention the fact that if we have made a consecration of ourselves to the Lord, if we come before the Lord and say voluntarily, of our own free will, 'O Lord I give myself away, it is all I can do,' if we have thus committed all our cares and interests into the Lord's hands, the Lord undertakes to see that we are taken care of in all the affairs and interests of life, and that particular development of character, which saints must manifest before they are ready for the kingdom, shall be produced.

Suppose that we are somewhat negligent, that while we intend to do the best we know, various interests of different kinds swerve our minds and thoughts—you remember how the scriptures suggest to us that sometimes some of the Lord's people have been interfered with by the cares of this life and the deceitfulness of riches of various kinds—if we have been swerved from devotion to the Lord and faithfulness to the consecration we have made, the Lord does not propose to leave us in that swerved condition if we really want to do the best we know how, if we want to fulfill his will to the complete extent of our ability; so the Lord proposes that he will judge us. What does he mean by that? Condemn us, overwhelm us with his manifestations of reproof and lack of appreciation of the attitude we have taken? Oh no, indeed. If the Lord were to take that attitude toward us how very hard it would be for those who are trying to do his will; how very difficult it would be for us to overcome the frown of the one whom we love and desire to cherish more than any other being in the universe. How discouraged we would be from time to time as we would find ourselves striving in certain ways to do his will and at the same time getting our garments spotted with various fleshly interests because we had been neglectful on different occasions. No, the Lord does not condemn. The Lord does not cast us down. The Lord does not reprove us in such a manner as to hinder us absolutely from going on in the way; but the Lord criticises, the Lord discerns, the Lord examines into the characteristics we have been manifesting, the degree of character we have developed, and he sees to it that we are chastened. When we are judged by the Lord we are chastened of the Lord; we are experiencing that criticism from the Lord which will be beneficial to us if it is received in the proper manner, if it produces in us such a humility, such a willingness to fulfill the Lord's will that we will get out from that experience and go forward with greater determination to do His will day by day.

"So if we have trials in our lives, dear friends, it is not because the Lord is angry with us and wants to show us how little he appreciates our efforts to do him service, but it is because he wants us to make the very most of the experiences that come to us; he wants to develop in us that condition of quickness of appreciation as to what is right as would be a fulfillment of those lines in the hymn which we sometimes sing concerning our conscience.

"Quick as the apple of an eye,
O God, my conscience make."

"The experience which the Lord's people are expected to develop from time to time is quickness to discern the fact that they are in a difficult position, that they are likely to be swerved aside from the doing of the Lord's will faithfully, and quickly bring themselves back into harmony with the divine arrangement, if they can recognize the wrong course quickly enough to save themselves from the judgments, the criticism, the chastening, which the Lord frequently finds it necessary to administer. There is not one of the Lord's people who during the course of his life would be able to judge himself with such accuracy, such particularity, that he would not need at any time the careful consideration and criticism of the divine mind over his actions and course; and so it is a blessed privilege that the Apostle is explaining when he tells us that when we are not quick enough, when we are not accurate enough, the Lord takes it into his own hand and sees that we get such experiences as will save us from condemnation with the world. If we are outside of the Lord's favor, if we are not receiving this discriminative judgment which the Lord administers, then we will be with the world and condemned under the general conditions of

death which is the experience of the world. There is not one of us who would not rather choose all the administration of the divine judgment than to be cast in with the world's lot and realize that we would then be without God and without hope in the world. Whatever there might be in the future for the world, under the Lord's arrangement, our present experiences would represent the fact that we had no claim upon the divine favor.

"If we are thus being careful as far as possible, and if we are under the Lord's care and direction in every sense, and if we are thus striving to take hold of the things we have heard, lest at any time we should let them slip, we are on the way to a full and glorious realization in due time of what the saints shall accomplish when they shall judge others. Let us see to it that we are learning the lessons with such zeal, such humility, such earnestness of mind, that it will be our portion in God's due time to be accounted worthy, not to selfishly sit down on others and rejoice in the fact that we are saved, even though millions of others have been eternally lost, but to rejoice in the wonderful privilege of helping humanity. It is declared that it shall be the portion of those who are faithful to be kings and priests unto God and to reign upon the earth —kings to govern the interests of humanity, to exercise care over them from a legislative and administrative standpoint, and priests to teach the people, to give them the instructions which will be necessary to lead them into the ways of righteousness and peace, that they might do the will of God from time to time as they are able to appreciate it, and as it is brought to their attenton by the instructions of that period.

But now to get to that condition, to reach to that full glorious administration of divine favors how shall we do in our daily lives, what course shall be adopted by us that we may be recognized most fully in harmony with our covenant of consecration? In looking into the Word of God we can find four different lines along which the Lord instructs his people to develop in connection with certain experiences so that they might fulfill the Apostolic exhortation and grow in grace and in knowledge of our Lord and Savior Jesus Christ. The first of these lines of instruction is in connection with our thoughts; the second is in connection with our words; the third is in connection with our general demeanor, our appearance before others as we come in contact with them; and the fourth in connection with our actions, how we deal directly with those we may be associated with, both of the world and the Lord's people.

"Naturally, the thoughts are to be the very first consideration with those who are striving to be saints. You remember that the Apostle emphasized the matter in his letter to the Philippians where he calls their special attention to the necessity for **thinking** along such lines as will develop that accurate line of thought that will show forth more and more how we are determined, as far as the Lord will give us wisdom, to put in practice in our daily lives the things that are righteous and true: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things.**' You remember how the Lord puts it: 'Out of the abundance of the heart the mouth speaketh.' If there is anything of good, pure, noble, honest, lovely thought and purpose in the heart, there will not be any speaking of good, pure, noble, honest, lovely things. We must get at the very root and foundation of the matter; we must recognize the fulfillment in ourselves of the exhortation, "Keep thy heart with all diligence, for out of it are the issues of life."

"Now I want you to notice the peculiarity of the construction of this exhortation—that the Apostle presents it from a **positive** standpoint. He does not say, 'If there be anything untrue, if there be anything dishonest, if there be anything impure, if there be anything unjust, if there be anything unlovely or of bad report, if there be anything that is not virtuous, and if there be anything that is not praiseworthy, **do not think** on these things.' Dear friends, that is only half the proposition that the Christian is to consider. He might have in his mind all the time that he will not think of those things that are bad, that are unlovely, that are dishonest, but if his mind is not positively made up, if he has not got the positive determination that he will think upon some things that are opposite to those wrong things, he is not going to make much progress; the things must be positively true, positively honest, positively just, and positively of good report, and positively praiseworthy in the sight of God.

You remember that the Lord Jesus gave us an illustration of a negative attitude of a man's heart. He told us of a man who was possessed of a devil, and having been dispossessed of this devil his heart was swept, cleansed and garnished, but he did not fill that heart with anything of the opposite quality, he did not receive the spirit of righteousness in his heart, he did not henceforth make up his mind that he would do the will of God; it was merely a negative position; and the devil from going up and down the face of the earth, and being unable to find any rest came back to the man's heart and found that it was empty, swept and garnished, ready for his occupancy—a negative heart; and the devil took seven other spirits worse than himself and entered into that man's heart. The last state of that man was worse than the first. Now, that is the position in which it is possible for us to get into unless we have positive convictions, unless we have determinations that are along positive lines of truth and righteousness. I do not mean merely the intellectual appreciation of truth, I do not mean merely to consider the glorious effects of the wisdom of God in Jesus Christ, not merely to see how grandly Christ's government would be established in the earth and how that in due time the world shall bow to his glorious reign. I mean the practical application of truth in the heart which will develop the kind of **character** that makes saints; and that character development that makes saints begins with the thoughts, with the positively righteous thoughts which the Apostle here presents to us so forcibly and clearly. If we by the Lord's grace are thinking of the things that are just and honest, and true, and pure, and lovely, and holy, and of good report, and that are praiseworthy in the sight of God, then we will be thinking about the fruitful as well as the doctrinal features of the divine plan, and the Lord's great blessing will be with us day by day.

"But it is not merely essential that we shall keep our hearts right; not merely necessary that our thoughts should be constantly fixed upon the principles that are true and in harmony with the Lord's requirements. Our thoughts having been decided and become positive before the Lord, we must see to it that our words are in harmony therewith; in our daily speech it is important for us to make our communication with those who are without as well as those who are the Lord's people fulfill the exhortation of the Apostle, "Let your speech be with grace seasoned with salt." The speech of the Lord's people must necessarily be of such character that their words will carry home to the hearts of the individuals with whom they converse conviction of the fact that we are thinking about the things that are righteous, that the words we utter are not deformed in manifesting those imperfections of expression which would suggest that our thoughts have been wandering and straying from the things that are righteous and true; but speaking the word of truth in love, speaking the things which would show our appreciation for righteousness above everything else; that there would be a preservative influence by reason of the words that we shall say.

"By using the figure of salt, as the Apostle does here, he evidently intends that our words of grace, the gracious truths which it is posisble for us to speak, must be that kind which will be tempered with wisdom,

with judgment, with the spirit of a sound mind. Now it is very possible to speak words of grace in a very untempered fashion. It is very possible to try to serve the truth in such a manner that we really drive people away. I had an illustration of that very point since coming to this convention. Arriving here two days before the other friends, and calling upon one of the parties with whom we had made arrangements for accommodations, I got into conversation concerning what this convention meant, what it was all about and what these people believed. The lady was interested and curious to know something more than she had been able to ascertain. In my conversation with her it developed that she had a conversation with some other lady along the same line, and that lady had made certain remarks to the lady with whom I was conversing, telling her about some truths which the scriptures represented, and yet stating the matter in such form that it immediately produced a bad impression upon that lady's mind. It was a doctrinal truth which is clearly taught in the scriptures and yet such a strong portion of meat that it would be improper to discuss it except with one who having developed along certain lines, and having received the sincere milk of the Word, would be able to enjoy strong meat. Now this dear lady doubtless in the earnestness of her heart to help the one with whom she was talking, out of a wrong understanding of the teaching of the scriptures stated point blank that the thing which the other lady had cherished in her mind for all the years of her life as a truth, was a falsehood, and the dear lady said to me, "As soon as I heard that lady make that remark, I came to the conclusion that the good impression I had of her before was wrong, because I could not feel that she would entertain such a view if she were a Christian." She had a certain idea in her mind and it was necessary to be diplomatic, to be careful, not to interfere with such an amount of truth as the lady might receive by telling her more truth than she was was then in a position to receive. She did not season the word of grace with the preserving salt of discretion and the manifestation of the spirit of a sound mind.

"Now that is what we want to do; we want to control our expressions and endeavor as far as possible to see that what we say shall be to the edification of those who are about us, and if they are babes in Christ, or if they are merely on the outside, striving to learn how to be babes in Christ, we should not give them all the strong meat which the Word of the Lord says would be more than they could endure. You remember the Apostle gives us an exhortation along that line again where he tells us to be instant in season and out of season in proclaiming the truth; yet there are many of the Lord's people who so fail to appreciate the meaning of the Apostle's words that they suppose they must on every occasion, no matter where they may be or what the circumstances are, tell the word of truth, and must interfere with other people's comfort in order to fulfill what they mistakenly believe an obligation on them as the Lord's people. The Apostle is not talking along any such line at all. He is emphasizing the necessity for the Christian to recognize that his time does not belong to himself. He is not talking about other people's time and he is not giving license to any one to steal another person's time. If we find some one engaged in connection with a matter which he considers extremely important, it would be most impolite, even from the standpoint of the world, and would be a thing most unpleasing to the Lord, to interrupt in order that he might preach the truth. We must preach the truth in love, preach the truth with grace, seasoned with salt. We must preach it with discrimination as to times and seasons, using only such times as are seasonable to the persons with whom we are talking, no matter how unseasonable it may be to us. If we are thus doing we are helping along as far as our words are concerned the message which the Lord expects us to declare to those who have an ear to hear.

Then what about our actions? What about our general demeanor? How should we appear before other people in the conduct of our lives? How are we appearing to those with whom we come in contact, those who may be entirely disinterested persons as far as we know, but who may be observing the actions we are performing, and the endeavors we are supposed to be making to show forth the love of the Lord in our lives, and our carefulness to be worthy ambassadors of Christ? It is impossible for us to so walk and to so act from the absolute standpoint of complete perfection that no person could take any exception to the course of conduct we are manifesting, or could see that there was the slightest deflection from the thing that was good; and yet we can recognize that in the course of the Lord's people there are degrees of the demonstration of the best things, there are degrees of showing forth the things that are right and good; and sometimes we are aware of the fact that we have neglected the exhortation of the Lord's Word, and are not showing forth the best demonstration in our demeanor of what would be acceptable in the Lord's sight.

Now we were speaking awhile ago of what a saint should be, and suggesting that a saint is not an individual who goes around with a sour visage, an individual who manifests sullenness or moroseness, or anything which would suggest that he was unhappy, low-spirited, and discouraged in connection with his experience. One of the things which every one of the Lord's people must have particularly in mind is that we are to love the Lord with such earnestness and faithfulness and zeal that we will be dignified and careful of the sobriety of our conduct, that we will try as far as lieth in us not to bring reproach upon the truth by such a demonstration of frivolity as would show to others that we are out of harmony with things which are considered properly decent. It is not proper for the Christian, after he has been in the way a sufficient length of time to learn these lessons, to be sour and disagreeable and to show forth something else than that spirit of kindness, gentleness, courtesy and dignity which all the Lord's people ought to manifest in their general conduct and contact with others. The scripture seemingly presents a paradox in the course the Lord's people should take. On the one hand we find the scriptures very carefully laying down the line of conduct from the standpoint of solemnity and sobriety. The Apostle Peter specially speaks about soberness, "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And the Apostle Paul specially brought this matter to our attention in a very peculiar and solemn way. In writing his letter to the Hebrews he tells us that it is our privilege to share in the reproaches of Christ and "go to him without the camp bearing his reproach with him." One who is bearing reproaches does not naturally feel very jolly; he does not feel light-hearted, as though there was a spontaneousness of joy in his heart, that lifts him up above the course of trial. He feels there is an obligation of responsibility that rests on him which is essential for him to consider all the time, and to so consider that it will regulate and modify the various actions he may adopt. The Apostle, you remember, is drawing to our attention the picture that is arranged in the typical tabernacle service, where on the day of atonement, the priest, having slain the bullock, certain parts of it which were not proper for the sacrifice within the tabernacle were to be taken outside of the court and burned "without the camp." The things which were disagreeable there represented the disagreeable experiences, the trials, the difficulties and the disappointments which all the Lord's people must necessarily have in their various interests in daily life. We recognize the afflictions of Christ which we bear in our bodies as being borne on behalf of the body of Christ, as the Apostle suggests in his letter to the Colossians, and if we thought that was the only obligation of the Christian, if we thought that represented the only atti-

tude of the consecrated saints, then we would only be recognizing half of the presentation of the scriptures and would be allowing ourselves to be guided into one narrow groove to such an extent that we would lose some of the pleasures of the Lord's service, which are intended to modify the Christian's experiences and to help him appreciate that while the trials are many, the joys, rejoicings, comforts and stimulations are just as complete by the Lord's grace. So the Lord gives us another picture, one that seems to be so entirely different that if we did not have the Lord's Word for it we would imagine it was intended to apply to another class.

The scriptures tell us God proposes that his anointed, if they are faithful, if they are true to the administration of the holy spirit, living up to the obligations that belong to this covenant they have made, shall become in due time members of the body of Christ, the bride of Christ. You remember how Paul puts it, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Now just imagine a bride espoused to a husband, one who was to be so beautiful and so glorious, so courageous and so faithful to that bride's interests that she knew when she would be joined with her Lord and husband, all the cares and trials and difficulties which might have been her portion while she was waiting for the marriage day would be dissipated like the mist before the morning sun, and in that glorious culmination every blessing she had hoped to receive would be far more than fulfilled to her—imagine that bride entertaining such thoughts as would lead her to feelings of discouragement or a demonstration of sourness of spirit, or moroseness of conduct and of general demeanor which would reflect on the character of her future Lord and husband, as she would come in contact with her neighbors and friends during her betrothal. It would be impossible to associate the idea of a real and proper bride with any such conception as that; impossible for us to imagine a bride who had a proper understanding of what her future experience would be, and realizing that it would be a good, happy and blessed one, to demonstrate before her friends that she was not appreciative of the full glory of the blessings that would be hers, and that she would thus allow certain conditions to enter in which would interfere with her happiness and joy.

The scriptures represent that the Christian is the only one who is entitled to joy, the only one who is really in a position where he can show forth a joy which belongs not merely to the outward, trivial circumstances of daily life, but a joy which belongs to the very depths of the heart, in such full and complete degree that when he has entered into an acknowledgement of his covenant relationship with the Lord the joys are supposed to begin from that very moment, and to increase more and more as the individual enlarges his capacity and reaches out to the full perfection of character which the Lord requires shall be manifested by the saints before they are accounted worthy for the kingdom. The joys will increase, they will not diminish, by our recognizing the responsibility, and the experiences that are coming to us as consecrated Christians; and although we have to bear the reproaches of the world, let us see to it while we do it with dignity and sobriety, that we also do it with a joyful manifestation of the fact that the truth in our hearts upholds us in our lives and keeps us through all the dark hours of trial, trouble and distress, and will do so until we have reached the door of the kingdom, where we will lay aside every experience that pertains to imperfection, and nothing shall be left but the pure, complete comfort and satisfaction of awakening in the likeness of Jesus Christ our Lord.

The last feature we propose to discuss in connection with this development of saintliness on the part of the Lord's people refers to the actions of the Christian. We would like to spend considerable time in discussing this subject, but we have taken so much time in considering other features of the matter that it would be improper for us to take it up at considerable length. But there are two classes of persons with whom all of the Lord's people must necessarily come in contact, and with whom they must have some kind of dealings, —the world and the brethren of the Lord. As regards the world, perhaps the matter is quite simple; it is a matter of business in a large degree. It is incumbent upon the Lord's people that they should demonstrate the principles of righteousness, justice and equity with their fellows. It is essential that a brother in the truth should live up to all that is considered honorable, and what the world calls "a square deal." That general principle is presumably recognized clearly by everyone. We might also go a little further and say that connection with those interests which pertain to the world, and our mixing up with them as is necessarily the case to some extent where the world deprives us of our just rights, there are certain obligations on the Lord's people that they should not disregard. I know the Lord's people sometimes consider that it is their obligation, because they are Christians, to let a man cheat them. Now, dear friends, I disagree with that proposition. It is not proper for a person who is the Lord's child to let a man cheat him. If it is an insignificant matter he may out of generosity permit it to go by default, and not take any special notice of it, aside from reminding the individual who has done the wrong that he has transgressed a legitimate and proper law of society as it exists to-day; but if it is something serious, something that involves perhaps many dollars, or influence, in some arrangement which would seriously cripple the individual, he is not, because a Christian, under obligation to permit the one who is dishonest to cheat him; and to consider that because the wronged brother is a Christian therefore he must not take into account anything that the other person has done. The individual who belongs to the Lord must recognize that the things which are under his control likewise belong to the Lord, he is a steward of divine grace, and a steward of all his temporary possessions as a representative of the Lord, and all the interests that pertain to him from that standpoint must be considered as being cared for on the part of the Lord, and must be accounted for to the Lord; and so if a man cheats him of his possessions he must see to it that that man, according to the laws of the land, which are the only laws that the worldly recognize, shall be brought to justice, and an accounting be made, so that the Lord's stewardship shall be preserved intact. That is sufficient to say along the general lines of our dealings with the world.

But amongst all of the Lord's people it is essential to remind one another as to what are the obligations of those who are the Lord's. The scriptural exhortations are clear; there is no question as to the application of the words, and yet how frequently we find ourselves in a certain measure of difficulty, a certain experience of misunderstanding, some way in which those who are the Lord's people have found themselves at odds, because they have allowed the interests of the flesh to interfere with that pure, spiritual communion which they ought to be manifesting as the Lord's children. The Apostle recognizes in these conditions an occasion, when talking about how the Lord's people are to be the judges of the world, to say that it is absolutely essential that they should learn how to deal with matters between themselves, if they would in due time fulfill the required obligations belonging to the judgment of the world in the future; and so he says here, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Those matters and interests which pertain to your conduct with one another in the present time, are insignificant in comparison to the great eternal interests that pertain to the work which occupies the attention of the judges who shall be established in the kingdom of heaven. Now if, by the Lord's favor, we are striving to

make our calling and election sure to the kingdom, and to sit upon thrones and administer the kingdom of the Lord which shall in due time bless all the families of the earth, how are we learning in connection with our judgment of one another, as well as our judgment of ourselves? Are we paying sufficiently careful attention to the exhortations the Lord himself laid down? Every one of us should know just what the Lord tells us we ought to do, so when the time comes we will be able to carry it out without any questions in our mind as to the proper course to pursue. Here is the way the Lord lays it down (Matt. 18:15-17): "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." That is what a saint should do. If a person does not do that, he has forgotten: I do not say that he is wilfully responsible for the oversight; I do not say that the Lord is going to hold it up against him and prevent him from becoming a saint because he is forgetting to fulfill this obligation, but the obligation is upon him, and if the individual has forgotten and neglected to carry out this obligation, then that individual is worthy of some of the experiences referred to by the Apostle in the text we quoted awhile ago where he said, "for if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." We do not want to be chastened of the Lord unless we have to be, but we are going to be chastened of the Lord if we forget.

"Here is one of the things which we all, I think, in a large degree forget. I trust that as we recognize the importance of this proposition of the scriptures that the saints shall judge the world, that there shall be a glorious exaltation in the kingdom, to be associated with Jesus Christ in the administration of that grand work, that we shall learn how to deal with one another from this standpoint of judging between ourselves. If you have a trespass which you recognize as something sufficiently serious to be discussed, then go and tell your brother alone; do not go and tell a lot of other people; do not talk about it to other people, or intimate that you have a grievance against somebody; do not intimate it to anybody; it belongs to that brother; and as long as he is a brother you are not entitled to discuss the matter with anybody until you have fulfilled all obligations here laid down, 'If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.' What a blessed thing it is when the Lord's people have little difficulties together, when they find that the flesh has interfered and made a certain amount of trouble, to recognize the exhortation of the word of the Lord, the exhortation which is harmonious with the spirit which is in our hearts, that we go and talk to the brother about it, in a loving, kind, gentle, considerate manner, and say to that brother that while we recognize a fault has been committed, we are desirous of also recognizing that the flesh was the thing which had been allowed to overcome for an instant and accomplish the wrong, and we would like to have it settled so completely that it will be buried and forever forgotten. And when that loving attitude and disposition is manifested, when the brother responds with the opening up of his heart and acknowledges that it is the flesh, and that he is desirous of doing the right thing, and there is an earnest desire on the part of both of them to love one another and to come into the fullest heart-harmony possible under fleshly conditions, what a precious triumph it is in the sight of the Lord and what a blessed experience is brought home to the hearts of those who carry out such arrangements in harmony with the requirements of God!

Suppose the individual is not in that responsive attitude, but feels that he did right; then the brother who has a claim against him is not entitled to talk about his trouble; the one who proposes to become a saint, the one who is going to be a sharer in the kingdom of God is the one who, by the instructions of the Lord's Word, must see to it that he has conversed with that individual under such circumstances as will keep those troubles as closely as possible between themselves; that the actions which shall govern the saints shall be carried out along the lines that the Lord here suggests: "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Notice that it is not to tell one or two more that you have a complaint against so and so; to say 'I will tell you all about it, and you can see how very badly he acted towards me, and I want you to tell him that he has got to apologize to me.' No, that is not one who is going to become a saint, that is not one who is making his calling and election sure; that is one who is letting the flesh govern him. But let him take two or three more without their knowing anything about the trouble, and let the brother who is wronged talk himself with the brother who did the wrong in the presence of those witnesses, that they as impartial judges may recognize what course to pursue, and what kind of advice to give to both. That is fulfilling the desires the Lord has laid down as instructions for those who shall become saints; and that is the only course of action which will be thoroughly approved in the Lord's sight. If that course is still unavailing, if you fulfill those requirements, and the judges, after an impartial hearing of the case, cannot bring about a reconciliation and acknowledgment of wrong, then the matter is to be told to the whole company of the Lord's people in that particular place. If he neglects to hear the witnesses, after they have impartially heard and given their advice, then the brother shall "go and tell it unto the church," the Lord's people, those who are consecrated believers in that particular community.

First, there is the private talk; then there is the talk privately but before the witnesses, and then there is the communication of the matter before the whole company of believers in the same form,—not telling a whole lot of people privately but going before the company and explaining the situation just as it occurred, asking the church to pass on the merits after hearing both sides and the explanation of the parties as to what course should be pursued, and then if the accused individual is found by the church to have been guilty of the wrong complained of, the Church is the only one that can take any course of action which is absolutely decisive. "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Let him be separated as far as fellowship in the interests and spiritual arrangements belonging to the church are concerned. Do not treat him as an enemy, as if it were somebody of the world; do not consider him as being absolutely separated so that there is no possibility of reunion, but treat him as one who belongs on the outside, entitled to courtesy, entitled to the ordinary arrangements acknowledgments, etc., that belong to the world, but allowing him to experience disfellowship as far as enjoying the intimate communion which belongs to those who are fully consecrated, and manifesting the fact that they desire to live up to the obligations that are upon them. Such a course of action, dear friends, is in harmony with the Lord's will, and those actions will produce the spirit of Christian development which shall make the Lord's people ready for the kingdom of heaven, and prepare them for all the glorious work which shall devolve upon the faithful in Christ Jesus when they shall have finished their course, when they shall have fulfilled the will of God in their hearts to the extent of their ability, when they have made their calling and election sure, and the Lord is able to say to them, recognizing the faithfulness they have demonstrated, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"Dear friends, the Lord will never say that to you and to me unless the intermediate part of that approval can be said clearly and properly,—"faithful over a few things" is the obligation which rests upon us. If

we are endeavorng to carry out that feature, then we need never worry as to what shall be the grand, glorious culmination of the experiences we are having in the present time. Let us commit our way unto God, knowing that he shall direct our paths, and walking in the light as he is in the light, let us grow in grace, knowledge and strength according to the Lord's provision for our various needs, so that in due time we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.



Bro. McPhail

Sunday Evening, 7:39 P. M., Casino

SERVICE begun by singing hymn No. 8. Bro. McPhail sang "A Thousand Years."

Bro. McPhail gave his discourse on "Elect and non-Elect." There were present about 1,500; Bro. McPhail was at his best, and was listened to with great interest. From remarks overheard by the friends, some of the strangers were apparently interested, some were amused, some disgusted, etc. A large number of the strangers present were there to hear Dr. Madison Peters, a noted D.D. of New York City, who had been by mistake advertised to preach in the Casino that evening.

At the close of his discourse Bro. McPhail sang "Gladness Will Come."

Gladness Will Come

Some glowing morn when heaven bends caressing
Earth's darkest vale to cheer,
Waking to know and love our Father's blessing,
Life will be grandly dear.

Chorus.

Gladness will come, hallelujah, it is coming;
Gladness is on the way;
God will unveil the fullness of his mercy,
Gladness will come to stay.

Some holy hour when broken hearts are crying;
Turning from sin away,
Mercy will bring a solace from their sighing,
Gladness will come to stay.

Fullness of joy will shine away our sorrow
Sighing will flee away.
Tears will not mar life's beautiful tomorrow,
Gladness will come to stay.

Second Day, Monday Morning, July 23, 1906
Auditorium

MEETING opened at 9 A. M. by singing hymn No. 1 in Zion's Glad Songs. Praise meeting until 10:30, led by Bro. Thorne of Boston. Lesson read was Psalms 103: vs. 1 to 13. After a short comment by Bro. Thorne, the meeting was thrown open for testimony.

A brother said when you get religion right your horse knows about it.

A brother referred to our Lord teaching by the sea, and what an illustration we have of that here (referring to the ocean).

A brother said, while walking down the board walk on yesterday, he overheard some one ask, "Who are those people down there in the Casino?" Another said, "Oh, they are a bunch of freaks."

An example of zeal: A brother from Virginia said that he goes 30 miles nearly every Sunday to meet with the Lord's people.

A brother said his name was Thompson, but that he hoped to get a New Name by and by. The brother said the conventions were blessings to the towns in which they were held, and said there were some present who came into the truth as a result of a convention held in Washington, D. C.

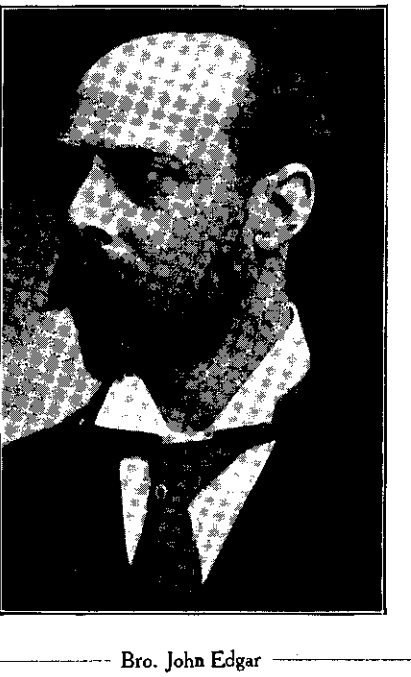
Praise meeting closed by singing No. 54.

Regular service was opened by singing No. 11, at 10:45 A. M.

Time Features

Discourse by Bro. John Edgar, of Scotland, who was introduced by Bro. Williamson, as follows:

BRO. JOHN EDGAR, of Scotland, is with us to-day and will present some features of the Lord's truth along the lines of time and its relation to the Divine Plan. In the Lord's providence Scotland has made an exchange with America on this occasion, and while we have sent our dear Bro. Barton to Scotland, and he is to-day no doubt preaching to the dear friends there, we have with us a representative of Great Britain to take his place. I believe I am safe in saying that if Bro. Barton was not there, and if the Lord's providence permitted him to be in this country, and in health, he would be here; so we are glad to have such a substitute for him as our beloved Brother Doctor Edgar."

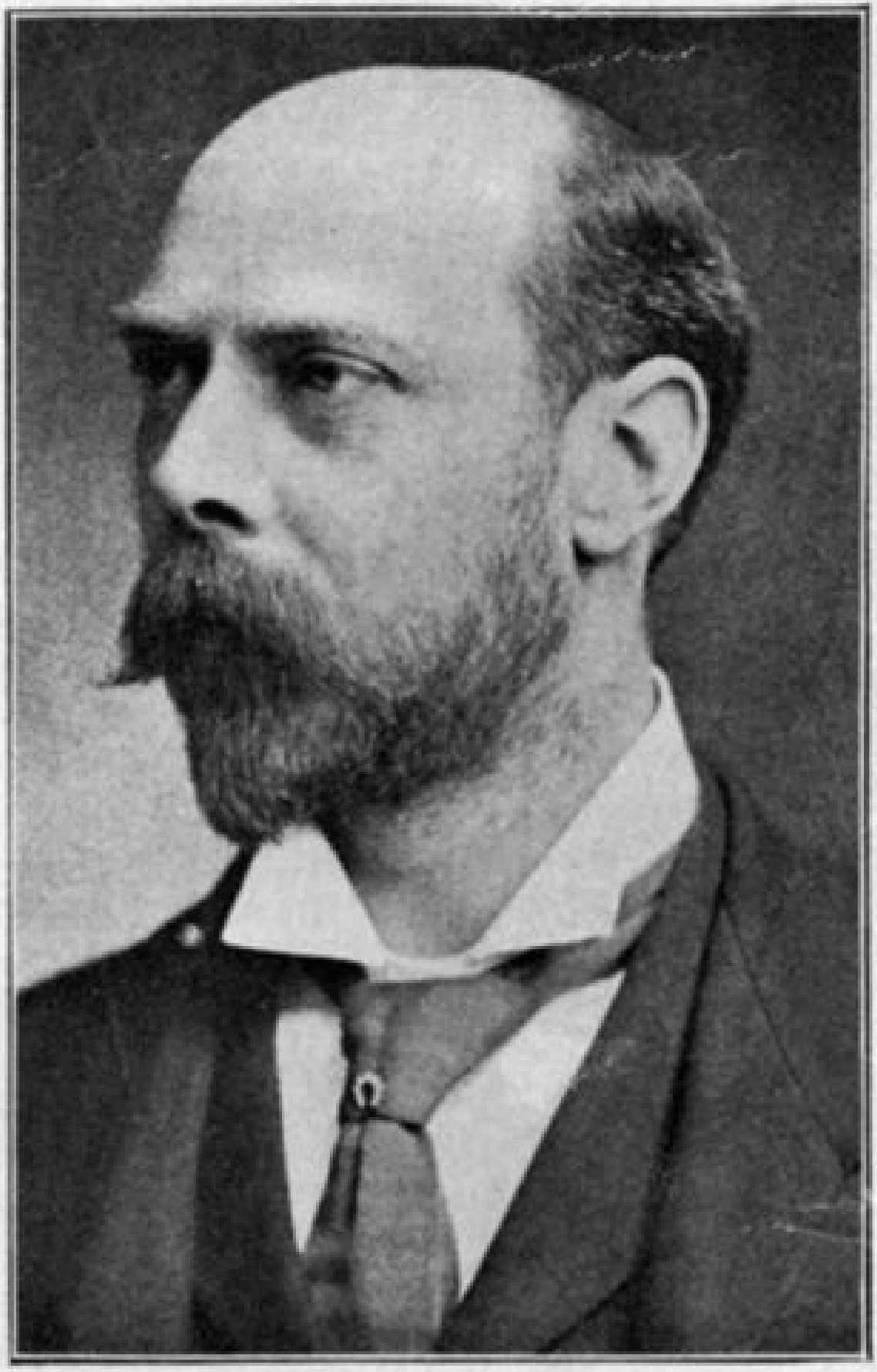


Bro. John Edgar

Bro. Edgar's discourse was in substance as follows:

DEAR Brethren and Sisters in the Lord:

It gives me great pleasure indeed to meet you in the flesh. I trust we shall be able by the Lord's grace to impart rich blessings to each other, which shall be not only for ourselves but also for the



Bro. John Edgar



Bro. McPhail

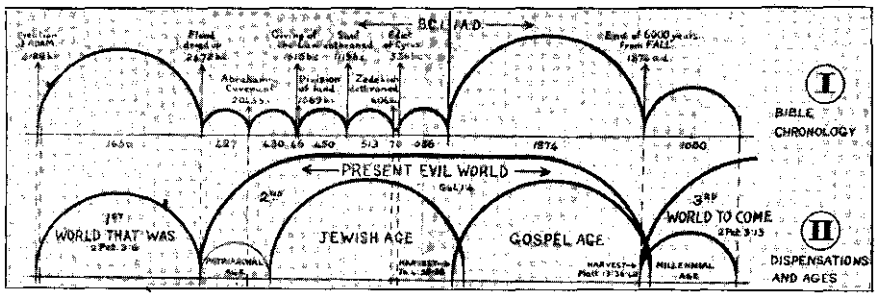


Chart No. 1.

dear ones we have left in our respective homes.

Our subject this morning is "Time and Its Relation to the Plan of God." I suppose you are all aware that our motto for this year is "In Due Time." There are none who can appreciate the significance of these words so much as we can. When we begin to study the plan of God in this matter of the relation of its time features, we find such a mass of details interwoven that it requires careful and reverential study of these details and their relationship to each other in order to perceive the harmony which exists. It is just as if we were to take one horizontal line representing 7,042 years and then arrange upon it all of the curves you see in these charts. The result would be complex and very confusing. If, on the other hand, we were to isolate the details, as has been done in these charts, the harmony, and, as we study it, the simplicity of the plan of God, will be seen.

Now, dear friends, I have not time to discuss each of these charts in detail. I shall refer to a few of them, and then describe one or two more particularly.

This chart (No. 1) represents the bible chronology as a chain. The different links of this chain will stand the closest investigation, although at first some of them might appear to be rather weak. Take for example—the period of 430 years from the Abrahamic Covenant to the giving of the Law. The latter half of this link is generally regarded as a very weak period; that is to say, most authorities think that a period of 215 years is far too short for the great multiplication of the Israelites during their residence in Egypt. It is for that reason that on the Revised Version the translators have adopted the Septuagint version of Exodus 12:40. They say there very emphatically: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years." If this were correct, it would completely nullify Bro. Russell's explanation of that verse which we find in the second Vol. of Millennial Dawn; but it is not correct. It is an example of the mistakes into which men, however wise and good they may be, will be sure to fall whenever they think they are wiser than the Word of God. The Old Testament gives its own refutation of that statement, as we shall see in the chart which represents the period from Jacob's entrance into the land of Egypt until the exodus. According to the Revised Version and many other authorities, this was a period of 430 years, but according to the Old Testament it was only half of that period, viz., 215 years.

This chart (No. 10) shows the genealogy of Moses. His mother, Jochebed, was the daughter of Levi. As Joseph had entered upon his fortieth year when Jacob came into Egypt, and Levi was older than Joseph, it follows that if the period of residence of the Israelites in Egypt were 430 years, Jochebed must have been at the very least 253 years old when Moses was born. Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of the 70 who entered Egypt. Now Kohath lived 133 years, and Amram lived 137 years. Therefore, if we were to imagine that Kohath was just a new born babe when he entered the land of Egypt, and Amram was not born until the year after his father's death, there would still remain, if the whole period were 430 years, a gap of 80 years

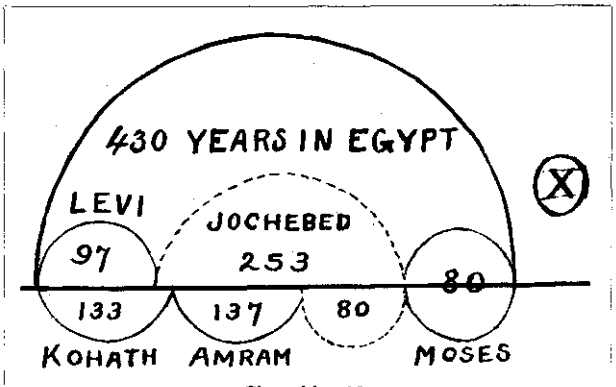


Chart No. 10.

between the death of Amram and the birth of Moses. In other words, it would mean that Moses was born 80 years after his father's death.

The next chart I wish to draw your attention to is No. 9: This large arch represents God's Sabbath day, the Rest Day, or the 7,000 years. Before that there were six similar days of 7,000 years, so that altogether the seven days of God have lasted seven times seven or 49,000 years. This represents the forty-ninth thousand year, and the next one the fiftieth thousand year. We know that each day had an evening and a morning, and here we find the evening and the morning represented in this way, the junction being just here at the last typical jubilee year. This day of seven thousand years is also compared in the scriptures to a week, each day of which represents one thousand years. The first day of one thousand years is the First Adam's day, and the seventh or last day of one thousand years is the Last Adam's day, the Sabbath Day for man. It is during this Sabbath Day that the Times of Restitution of all things will take place.

Now, God arranging all of this beforehand and desiring to show us his purpose, arranged that the Israelites, his typical people, would mark time in weeks of years, and that after a cycle of seven of these weeks—forty-nine years in all—the next year, the fiftieth year, would be a jubilee year, a year of great rejoicing and a time of restitution. It was a great time of rejoicing for the poor and oppressed This means that at the end of each cycle there were two rest years together; the forty-ninth year was a Sabbath year, and the next, the fiftieth, or jubilee

year, was also a rest year, and a period of much more rejoicing. In this way God showed beforehand this great rest year, the forty-ninth from the beginning of creation, a time of rest for the world, followed by the fiftieth or grand jubilee of jubilees. In addition God so arranged his plan that there would be nineteen jubilees observed, then the last jubilee would just give time for the great antitypical cycle, 50x50, which would terminate in the antitypical jubilee, or time of restitution, which began in 1874 A. D.

We will not take up much time with this chart because the majority have studied the second and third volumes of Millennial Dawn, but I want to direct your attention particularly to this: That God so arranged his plan that the last typical jubilee year, with its preceding Sabbath year, the forty-ninth year, would fall just exactly in the center of the seven thousand year period, as shown on the chart. He so restrained evil in this typical kingdom that that was the result. In the same way we have two rest years at the beginning; these are the two rest years from the creation of Adam till the fall. Thus are these two rest years in the beginning and two rest years in the middle, both point forward to the two great rest years at the end. In the first of the two rest years at the beginning Adam was created and began to learn the

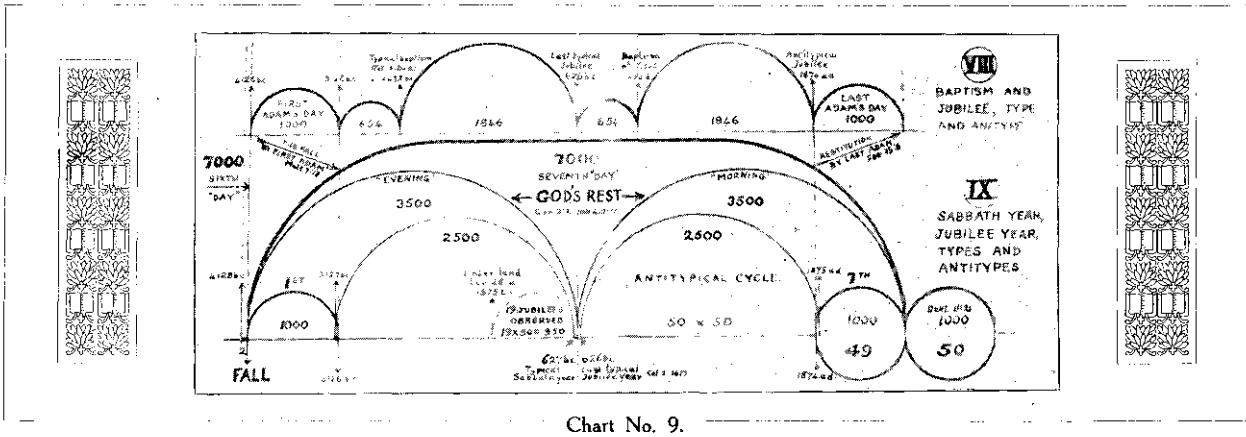


Chart No. 9.

with whom to enter into his various schemes, some one who would be a help-mate unto him, and God in his love gave him this help-mate. He sent him into a deep sleep and after a short period of trouble Eve was presented to him, and so we can understand that the second year was a much more joyous year than the first one, although we cannot appreciate the degree of joy that the perfect man and woman would have in their companionship with each other.

It is evident that God must have so restrained matters that the fall did not take place until two years had elapsed, in order that these two years might prefigure the two great last years at the end.

Exactly in the center of the seven thousand year period there are again two rest years, the years 627 and 626 B. C., the former a Sabbath year and therefore a time for rest and refreshment, and the second a jubilee year, or times of restitution, a great time of rejoicing for the poor and oppressed, and especially for the humble and the pure hearted, but eventually for every one. At the beginning of the jubilee year there must have been a considerable amount of trouble. In the same way, at the end we have two great rest years. The former, the time of Christ's reign upon the earth, is the time of which Christ spoke when he said he was the Lord of the Sabbath, a time of rest for the world.

use of his faculties; he began also to learn his environment, the animals and plants, etc., and to take possession of all things.

This matter of learning the use of our faculties is a thing we do not appreciate very well, because we learned to use our faculties in childhood and cannot remember, but I will give you an example which will enable you to appreciate it. In Glasgow last year there was a man who was blind from birth, owing to a cataract in each eye. He was a young man of between twenty and thirty years of age. Last year an operation was performed on his eyes and he saw for the first time. He was unable to use his eyes at first; he could only distinguish light and darkness and some objects vaguely before him. He had to learn to appreciate the size and shape of objects and the measurement of distance. It was very curious to see him when he was walking toward an obstacle how he would notice it and stop when it was still some distance from him, because he had yet to learn the measurement of distance. Now we can understand that it would be just the same with Adam at the beginning; that he would require to learn the use of the faculties God had given him, and to learn the appearance and use of all the different things around him, and to take possession of all things. We can understand that as he was a perfect man he would learn quickly. Soon he began to appreciate what many of us have learned to appreciate—the need of companionship; the need of some one with whom to share his joys, some one

In it man will begin to learn the use of his new-found faculties. The faculties we possess are insignificant compared to the faculties a perfect man will possess, and the perfect man will require to learn the use of these faculties just as Adam did at the beginning. He will also require to learn his environment, the perfect earth, and he will require to take possession of all things in that great millennial day. Then will follow the second great rest year, at the beginning of which there will be a short time of trouble, when Satan is let loose to test the perfect man, and then the dominion will be handed over to all the obedient under the sovereignty of God. That will be the grand jubilee of jubilees, the time of unalloyed rejoicing, because of the knowledge that there will never be an end to the happiness of that time,—no more death, sorrow or sighing.

Just as God has shown that he has devoted a period of seven thousand years for man to learn first the lesson of evil, then the lesson of righteousness, and to bring about the restoration of the earth and of human perfection lost by Adam, so he has also shown forth the fact that the dominion would be handed over to man after a certain time.

Chart No. 9 is the Rest and Restitution Chart, but this other chart (No. 3) is the Dominion or Kingdom chart. It may be regarded as probable that God has set apart a period of 7040 years from the fall to the time when man will get complete dominion over the earth under the sovereignty of God. This period of 7040 years God marked exactly in the center in the

year 606 B. C. by causing the typical dominion of the typical people of God to cease in that year, just as he marked the center of the 700 years period by the last typical jubilee or year of restitution.

At the beginning Adam had dominion over the earth under the sovereignty of God, but at the end of two years, owing to his disobedience, he lost the dominion. The period of 1,000 years which followed is the first Adam's day towards the end of which he died. Next follows a period of 2,520 years called "Seven Times," in the latter part of which Israel held her typical dominion under God, and "Seven times more," the "Times of the Gentile," and lastly the last Adam's day which, like the first is to be a period of 1,000 years.

In passing I would like you to notice the fact that the number 2520 is a very peculiar number. It is the least common multiple of the figures from one to ten. That is to say, it is the smallest number which can be evenly divided by each and all of the numbers from one to ten.

After the Kingdom of Israel was overthrown in 606 B. C. the land "enjoyed her sabbaths" for 70 years. We are to understand that when God promised the Holy Land to Abraham and his seed for an everlasting possession, he meant not only the literal land of Canaan, but over and above that the whole world of which the promised land was a type (Rom. 4:13).

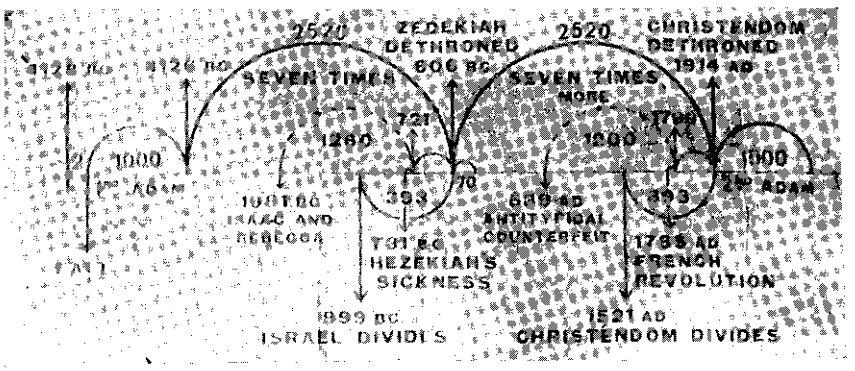


Chart No. 3.

Just as the typical land of Canaan was the kingdom of the typical children of God, so will the whole earth be the kingdom of Abraham and his seed in the Millennial Age, and thereafter the kingdom of all men when they have been delivered from the bondage of corruption into the glorious liberty of God. The 70 years' rest which the land enjoyed after the transfer of the dominion from Israel to Nebuchadnezzar, the head of gold, I understand to be typical of both these periods of rest. It is made up of two numbers, seven and ten. Seven represents perfection, particularly the perfection of time, as shown in the week, and ten represents numerical completeness. When we measure by numbers, after we reach ten then we must begin at the beginning and use the multiples of ten. Moreover, the number ten seems to be usually associated with the idea of government, as the 10 toes of the image, the 10 horns, etc. So with the number seventy: 7x10 represents a complete period of government, during which in the type we are considering, the land, the world, will enjoy her rest.

With the overthrow of the dominion of Israel in the year 606 B. C. the Seven Times of the Gentiles began. These seven times last 2520 years, from the year 606 B. C. until October A. D. 1914, when we expect that Christ will take his great power and reign. During this period of the Gentiles there have been four universal empires, holding dominion over Israel (1) Babylon for 70 years, (2) Medo-Persia, from 536 B. C. till the time Alexander the Great; (3) the Grecian period from Alexander the Great till the beginning of the Roman empire; (4) after that the Roman empire till the end. Springing from the Roman Empire is Christendom, the great church-state system which professes to be, as its name indicates, the kingdom of Christ on earth, but which is really the last phase and a very important phase of the Gentile Kingdoms. This is indicated by the name "Babylon the Great," given by God (Rev. 17:5), and by the fact that it is symbolized by the feet of the great image (Dan. 2:41-43), and by the little horn which grew from the head of the fourth beast and whose "look was eventually more stout than his fellows" (Dan. 7:20-27).

The First Babylon A Type of Christendom

THIS is shown by the name "Babylon the Great," given to it by God in Rev. 17:5.

One of the most prominent features of all forms of insanity is an exaggeration of egotism, either in the form of self-exaltation or of self-depression. Egotism implies a want of judgment. Every one in this world has more or less of this form of insanity; and it is one of the great objects of the children of God to endeavor by the grace of God to subdue self, to develop the spirit of a sound mind and realize our dependence on God. Nebuchadnezzar had the insane idea that he could rule the world, and God knowing that he could not do so in his fallen condition, nevertheless allowed him to attempt it. The result was confusion, misery and death. Just in the same way the apostate church, tired of waiting for the coming of the great King, had the insane idea that she could rule the world, and God knowing that she could not do it nevertheless allowed her to attempt it. The result in her case also has been confusion, misery and death. God has allowed all of the phases of the gentile powers to attempt to rule the world in order that man may learn a valuable and lasting lesson, namely, his dependence on God. Just as Nebuchadnezzar, after seven years of insanity, was able to appreciate the almighty power and loving beneficence of God, so man after the Seven Times of the Gentiles have passed, will learn under the rule of Christ their own weakness and dependence upon God and will have their reason restored to them.

Babylon Also Represents the Whole Times of the Gentiles

There are several proofs for the statement: (1) that Babylon was the head of gold, and the head represents the whole in the same way that Jesus, the Head, represents the whole Christ; (2) the duration of her universal empire was 70 years. It seems strange at first why this great power should have such a short period of dominion over Israel, so much shorter than the others;

but the reason is plain when we understand the symbolic significance of the number 70. The 70 years' government of Babylon typified the whole period of Gentile government. (3) In Dan. 4:16, 25 we read that by God's command "seven times" of insanity passed over Nebuchadnezzar and then his reason returned to him. (4) During the whole Babylonian reign the Israelites were in captivity in Babylon, and the holy land of promise was left desolate; so prefiguring that during the whole times of the gentiles the Israelites, the people of God, will be in captivity under the Gentile powers and during all that time the world, Christ's inheritance, will be lying desolate. With the establishment of the millennium things will be different and Christ will reign and set the captives free. (5) The events at the end of the Babylonian empire foreshadow closely the events at the end of the Times of the Gentiles, and so prove that Babylon represents the whole "Seven Times" and also typifies the closing phase of the Gentile Kingdoms, Babylon the Great.

In the 44th and 45th chapters of Isaiah we find it recorded that Babylon would be overthrown and the captive Israelites would be set free by a certain one Cyrus who was called by his name before he was born. I suppose everyone here understands that while this prophecy referred to that heathen King of Persia who in 536 B. C. overthrew the first Babylon, it referred through him to a greater Cyrus, our Lord Jesus Christ, who in due time, in the year 1915 A. D., will overthrow Babylon the Great. The parallelism is remarkable. The name Cyrus means sun. Cyrus, King of Persia, was a "sun" to the captives in Babylon, shedding light and warmth on them, allowing them to go free from captivity and return to their land, but the greater Cyrus is the great Sun of Righteousness, who will arise with healing in his wings, shedding light (truth) and the warmth of love on the whole race, giving life to all, and sustaining life in all.

Just as Cyrus liberated the Israelites from Babylon, but did not compel them to come out, so when the time comes the greater Cyrus will liberate his people, Israel, from their captivity in Babylon, but it will not be compulsory—it will be voluntary.

When the Israelites left Babylon and returned to the land, they built the temple and the walls of Jerusalem. So, in October, 1914, the spiritual Israelites will return to the promised land and will build the great antitypical temple and the walls of the heavenly Jerusalem.

When Cyrus overthrew Babylon he became King over the whole world—king of kings, lord of lords—with the dominion over Israel included, and so the greater Cyrus will become King of Kings and Lord of Lords over the whole world, Israel included. Lastly, just as the kingdom of the first Cyrus was a dual kingdom, formed of two parts, which were not divided but united, so the Kingdom of Christ will be a dual kingdom composed of two phases, the heavenly and the earthly. As shown by the fact that in the vision of the bear, representing the Medo-Persian kingdom, the bear was raised on the one side, and in the vision of the ram with two horns, which also represented the Medo-Persian empire, the one horn was higher than the other, the one power, the Persian power, to which Cyrus belonged, was a far greater power than the other, the Kingdom of the Medes. In this way was prefigured the fact that in the dual kingdom of our Lord Jesus Christ, the one power, the spiritual phase of that kingdom, to which Christ belongs, will be so much higher than the earthly phase as the heavens are higher than the earth. In the Old Testament we read and it has passed into a common proverb, that the laws of the Medes and Persians were unchangeable. However true this may have been of the original Medo-Persian Kingdom, it will be certainly true of that time when "out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2:3.)

Thus, dear friends, we see that the short period of the Babylonian Empire represents the whole period of the times of the gentiles; that the heathen king Cyrus represents the true King; and that the Medo-Persian Empire represents the Kingdom of Christ. When this is appreciated we are able to understand the significance of the three ribs in mouth of the bear which represents the Medo-Persian Kingdom (Dan. 7:5). The mouth represents speech. This bear was speaking forth concerning three ribs. A rib undoubtedly represents a woman (Gen. 2:2-23). This power, then, the Medo-Persian Empire, under Cyrus the Great, was speaking forth concerning three women. Who were they? Our dear Bro. McPhail was telling us last night how in Eastern countries marriages were arranged by the parents who selected the bride for their son, and so we understand that God has been selecting a bride for his Son, Jesus Christ. The first one he selected was the first Jerusalem, the old Jerusalem. We know how these people were selected to be the bride of Christ, how they fell into idolatry and were chastised by God, and how in this year 536 B. C. they were released from Babylon and returned with rejoicing to their land, and a great period of reformation took place. God was long suffering with these people. We know how during the seventy weeks of special favor, they fell away gradually, with the result that when the king, the bridegroom, came unto his own, his own received him not (John 1:11). They saw no beauty they could desire in him; he was not their ideal, and so they despised and rejected him. They were in consequence cast off from being the bride of Christ. And shortly after, in the year 70 A. D., this city or government, the old Jerusalem, was destroyed. After Israel was cast off God "did visit the gentiles to take out them a people for his name," i. e., to be the bride of Christ (Acts 15:14). These people became the Church. But the Church likewise fell away and God was long suffering with them; he tried means time and again to reform them, but matters got worse. In the year 539 A. D. the apostate church took to herself a new head, a new husband, the pope; but still God was longsuffering with her and in due time the reformation came, but, like Israel, she fell away gradually with the result that when the King, the Bridegroom, came in 1874, she despised and rejected him and in consequence was cast off. The third rib is the true church, the despised remnant of both the Houses of Israel. She has been chaste and faithful to the Lord all down the age and will become "the holy city, the new Jerusalem," "the bride, the Lamb's wife" (Rev. 21:2, 9). As the last Eve, she will become the mother of all living. The reason why God selected the two houses of Israel to be espoused to the Lord and then cast them off was to demonstrate the fact that God's ways and thoughts are as much higher than man's as the heavens are hihger than the earth.

Now, dear friends, we have shown how Babylon, in its limited aspect, is the head of and so represents the whole period of the Times of the Gentiles. In the same way "Babylon the Great" in its limited aspect from the beginning of its power in 539 A. D. till its partial overthrow in 1309 A. D. is the head of and represents the whole period of Christendom.

The Various Phases of Gentile Powers Typical of the Various Phases of Christendom

Just as the Gentile Powers went through various phases during the Jewish Age from 606 B. C. till the end in the year A. D. 70, so Christendom, Babylon the Great, has also gone through various phases, and these phases are chronologically parallel.

This is spoken of in the 13th chapter of Revelation. There we read that a peculiar beast rose up out of the sea, and it was like a leopard with four heads; it had the feet of a bear, and spoke with the voice of a lion. Now we know that in Daniel, Babylon is represented as a lion. The lion is the king of animals, as the eagle is the king of birds. This Babylon had the voice of a lion which represents the spirit of kingly power, and which was really the spirit of Satan, the Old Dragon—the spirit of pride and arrogance. Now that

is the spirit which dominated the first Babylon, and that is the same spirit which dominates Babylon the Great. Then the second animal was like a bear, and the third animal like a leopard with four heads, and the fourth animal was like an animal which could not be named, it was so ferocious, and so peculiar in many respects. Here we have the four empires shown.

The animal that was like a leopard with the feet of a bear and the mouth of a lion represents a certain phase in Christendom. The first period I have already mentioned where Babylon represented Babylon the Great. The second is the Medo-Persian period.

I have already mentioned that the downfall of Babylon and the setting up of the Medo-Persian Empire typified the downfall of Babylon the Great and the setting up of the Kingdom of Christ. That will be the complete fulfillment of this type. But you all know that in the scriptures there is often a complete fulfillment, and a partial fulfillment also. To give you one good example of that, you know that Elijah typifies the Church in the flesh during the Gospel Age; and that is the complete fulfillment; but there was also a partial fulfillment in John the Baptist. And so this Babylonian empire was completely fulfilled in the whole period of Christendom, and partially fulfilled in the time of the power of papacy. The papacy began to assume the temporal power in 539 A. D., in 799 A. D. the papal millennium began, and after 840 A. D. the pope became king of kings and lord of lords. Then in 1309, the year in the Gospel Age which corresponds with the year 536 B. C., the power of the Papacy began to be broken, and the events of this time form the partial fulfilment of the events connected with the overthrow of Babylon in 536 B. C.

How do we find out the corresponding dates? How do we find the date in the Gospel age which will correspond with a certain date in the Jewish age? The way to do it is to remember that each period, the Jewish and the Gospel, lasted exactly 1845 years; therefore if we take any date in the Jewish period and add on 1845 years to that date, we shall get the corresponding date of the Gospel period. For instance, if we take the first year of this Jewish age and add on 1845 years, we get the first year of the Gospel age. And if we start ten years after the beginning of the Jewish age, and add 1845 years, we get ten years after the beginning of the Gospel age. 1845 years after 536 B. C. give you the year 1309 A. D., because 536 and 1309 added together equal 1845.

This is one way to find corresponding dates. It is a very simple matter, and you can find any number of them. To have chronological parallels the events must correspond as well as the dates.

The year 1309 is just in the middle of the papal millennium; five centuries of papal supremacy had passed by this time; and so we understand that the popes were at the height of their power. In that time there was a certain pope, Boniface the Eighth, who was extremely arrogant, although a very clever man. He claimed to be king of kings and lord of lords; to be over not only the spiritual affairs of this world, but also over the temporal affairs of the world, over kings as well as people. This man published a famous bull called "Unam Sancti," in which he claimed it was not possible for anyone in this world to gain eternal salvation except by his permission. This was towards the end of the Dark Ages when men were beginning to get enlightened. The king of France, Philip the Fair, repudiated the bull and was excommunicated. Philip then did something which had never been done before: During the period of papal supremacy he made the pope a prisoner, just as Napoleon did five hundred years later. Yet the result was that the pope, being an aged man, died from the indignities and injuries received. Then a new pope was appointed who died within a year, and finally another pope who had sold himself to the king of France was appointed. This man, Clement V, was afraid to set up his seat of empire in Rome, because the people would have risen up against him on account of the fact that he was under the king of France, so he had to retreat to Avignon, which was under the dominion of France; and there the power of the papacy was broken, not completely, as the Pope still had temporal power, but he was not now king of kings and lord of lords as he had been before, because the people of Britain, Germany and other countries would no longer refer to the pope as their umpire or arbitrator. Before that whenever they had any quarrels among themselves they brought them before the pope and he settled them, but now they knew that if they did that, they would be knuckling to the king of France, because the pope was under the king of France. This meant that affairs were just the opposite from what they had been before. Till then the spiritual head, the pope, had been over all, but now the civil power was in the ascendency. It means then that Babylon was overthrown, and that there was an opportunity given to the spiritual Israelites indeed to escape from Babylon and build the temple of the reformation, and it means that from that time onward until the time of Martin Luther, Christendom was a dual empire—double but not divided; there was a spiritual and a civil power there, just as there will be a heavenly and an earthly phase in the millennial kingdom. But here the temporal or civil power was the higher and the spiritual the lower, just the reverse of what it will be during the millennial kingdom of Christ. Why? Because this is the period of the times of the Gentiles. Cyrus in this partial fulfillment of the type was the king of France. He was the great deliverer who freed the captive spiritual Israelites. During this time we know that the power of the people was small. The laws of the civil and spiritual (papal) power of the time were unchangeable, the people could not interfere. It was different after the time of Martin Luther. The people were only beginning to emerge from the dark ages at that time. In the parallel of the 70 weeks we see that course of this second period, the Medo-Persian, or bear period, in the two ages, the Jewish and Gospel, there was a period of Reformation in both the Houses of Israel beginning with the freedom from Babylon and the laying the foundation of the temple in the corresponding years 536 B. C. and 1309; then the building of the temple in the years 521-517 B. C. and 1324-28 A. D.; next the bringing of the golden vessels back to the temple from Babylon in 467 B. C. and 1378 A. D., and finally the commission to build the walls of Jerusalem in 454 B. C. and 1391 A. D.

The dual kingdom, the Medo-Persian Empire, which had permitted the Reformation of the fleshly House of Israel, was brought to an end by Alexander the Great, who originated the Grecian Empire, the leopard with the four heads. The corresponding dates in the Gospel Age bring us to the time of Martin Luther, who overthrew the preceding dual kingdom corresponding to the Medo-Persian empire, which had permitted the Reformation of the Spiritual House of Israel, and was brought to an end by Martin Luther, who originated the third phase of Christendom corresponding to the Grecian period, the leopard with the four heads. Alexander the Great was crowned in the year 336 B. C. He was only 20 years of age at the time. Immediately he began his series of conquests and in 12 years he had the world at his feet. In the year 324, when he was at Babylon, he received embassies from all parts of the world. Then early in the next year, 323, while projecting an expedition into Arabia, he sickened of a fever and died. His four generals at once began to strive against each other, and the result was that in a year or two the great Medo-Persian Empire of Alexander the Great was divided into four main parts and many smaller parts, as predicted in the book of Daniel.

Here was the leopard with four heads as we read in Daniel. Now that prefigures exactly what occurs in the Gospel age. The years 336 to 324, the 12 years of conquest of Alexander the Great, have their corresponding period in the Gospel Age from 1509 to 1521 A. D., as you can easily reckon for yourselves. It was in 1509 A. D. that Martin Luther received his commis-

sion as a reformer. It was in 1521 that he brought his conquest to an end. Shortly before the year 1509 Luther, at that time a monk, had been appointed as professor of philosophy in the University of Wittenberg. Being required to teach philosophy day after day, he had no time to study his bible, in much distress wrote to a friend that he was longing for some appointment by which he would be able to study the Word of God for himself. It was in 1509 that he received the degree of B. D. with an appointment as professor of biblical theology, with the stipulation that he was to teach the bible. Like many of us, he began with one of the difficult books of the bible—the Psalms, but very soon found he could not make much headway with them—they were too strong meat for him. Accordingly, in the same year, 1509, he took up the Epistle to the Romans and gave his lectures on this Epistle day by day. All of the rest of his time he studied in his cell. In this year in the very first chapter and the 17th verse, he was struck with the phrase, "the just shall live by faith." These words burned into his mind, and became the keynote of the Reformation. He there received his commission as reformer. From that period his conquests went on, and it was in October, 1517, that he nailed his 95 theses to the church door at Wittenberg; but the conquests were not yet at an end. In the year 1520 he was excommunicated by the pope, but that was only the first bull. A second was required, and was promised to be sent in two months if he did not recant. Two months elapsed and still another and still another, and the second bull did not come. Why? Because it was not God's due time. In December, 1520, Martin Luther took the matter into his hands and built a great fire in the public square and cast into it the bull of excommunication and the book of canon law. This was an act of defiance, an open throwing off of allegiance to Rome. The result was that on the 3rd of January, 1521, the pope sent him the second bull of excommunication and he was there formally put under the ban of the church. Then in April, 1521, just exactly three and a half years after the 95 theses had been nailed up on the church door at Wittenberg, Martin Luther was summoned before the Diet of Worms, and there refused to recant, with the result that he was now not only under the ban of the church but also under the ban of the Emperor. But the result was not as Rome had anticipated. Rome had anticipated now that this Reformation was overcome, but it was not so. The people of Germany, Switzerland and England were looking to this great leader and were following him. The result was very great, a new empire had been established. the old dual (Medo-Persian) empire had come to its end, and then the next year, 1522, Martin Luther died as a reformer—not actually, as he lived for several years after that, but he died as a reformer, he ceased to be any longer a reformer. He began to strive with other reformers who had been hitherto in the background. As a result, in a very short time Christendom was divided into four great parts (the leopard with the four heads), Roman Catholicism, Lutherianism, Presbyterianism and Anglicanism. These we understand were not merely church systems, but church-states; they were four Gentile powers. Here we have the leopard with the four heads. Martin Luther's work had been work which is detailed in the 13th chapter of Revelations as a fatal wound to one of the heads of the beast, but owing to this division and strife among the reformers, the wound had healed; a marvellous recovery took place. This was just the opportunity for papacy to regain its power, and all the world wondered after the beast.

You will notice that Martin Luther remained a Roman Catholic up till the time of his excommunication. He was not one of those spiritual Israelites who had been previously freed from Babylon the Great and had been building the temple walls of the spiritual Jerusalem. His work, however, would not have been possible but for the preceding work of Marsiglio, Wycliffe and Huss, That is why the leopard in the 13th chapter of Revelations stands on the feet of a bear, meaning by that that this period from Martin Luther onward was resting on the foundation of the previous period, the dawn of the Reformation, but still through it all the voice was the same; it was the voice of the old Babylon, the voice of pride and arrogance. Like the original Babylon the Great the four great Church-State systems of the time stated that they were Christendom, etc., that Christ's kingdom was set up on the earth, though this is quite contrary to the Word of God, which asserts that the church should be under the powers that be, and that the time when Christ shall reign is at the end of the times of the Gentiles, the end of the "seven times."

You remember that Alexander the Great, when visiting Jerusalem, was received by the High Priest and others, and you remember the vision he had and how it was fulfilled. It was just the same with Luther. When he appeared before the Spiritual Israelites as a Reformer he was received by them. The four parts of Christendom claimed to be Reformed Churches, the spiritual Jerusalem, although God recognized them still as Babylon the Great.

Now during the time of Babylon we know that Rome, the fourth empire, was in existence, but was a very feeble power. In the time of Medo-Persia it was growing in strength; in the time of Greece it was still stronger, and then the due time came when Greece was overthrown by Rome in 197 B. C.; at first peace was established between them, but shortly afterwards Greece was absorbed by Rome, and the conquests went on little by little. In the time of Julius Caesar great conquests were made, and the world was practically at the feet of Rome. Then, in the time of Caesar Augustus, the zenith of her power was reached. After that she began to diminish. It was during the time of the Roman Empire that our Lord Jesus Christ came, suffered and died and then was resurrected. It was at that time that Israel was cast off, and it was in the year 70 A. D. that Israel was destroyed because the Israelites had fallen away from the faith.

I understand, dear friends, that Rome, this ferocious animal with ten horns and iron teeth, represents the power of the people. In the time of Babylon the Great the people had very little power. During the time of this period from Avignon up to the time of Martin Luther their power was stronger; then after the time of Martin Luther their power increased much more because of the work Martin Luther had done. And in this leopard period the four great church-state systems were quarreling among each other and not only allowing papacy to get stronger, but also allowing the power of the people to get stronger; eventually the Protestants and the Papists got into conflict with each other and war broke out between them. This was called the "Thirty Years' War," because it lasted for the long period of thirty years—from 1618 to 1648 A. D.—with the result that the people were completely sickened of all religious differences, and the outcome of that was that the war was brought to an end by the peace of Westphalia in the year 1648. From that time onward religion ceased to be the dominant factor in politics in the Gentile powers, quite different from the preceding times, and the power of the people has increased more and more—the power of Rome, this ferocious animal.

In the original Rome the power of the people was very much greater than in any of the other preceding kingdoms. "Vox populi" (the voice of the people) was the watchword of ancient Rome, but after the Papacy gained its power it ceased to be true till the 17th century A. D. There is no doubt that the power of the people began to be manifest at that time. One of the first manifestations was in the year 1620, when a band of pilgrims sailed from England to this land, which is called the land of the free, the land of the people. By the middle of the 17th century, immigration to this country had become steady; the power of the people was showing itself; they were sick of the restriction of their liberty in Europe, and they wanted to assert themselves. A century later there arose the great War

of Independence, by which they threw off the fetters of Europe. Following their example, the people of France rose up in the year 1789 and overthrew the church-state system of France. There was the power of the people asserting itself. The period of the French Revolution, the end of the power of the papacy, corresponds to the time of Julius Caesar. Julius Caesar made many conquests and added greatly to the power of Rome, just as the people at the end of the eighteenth century made many conquests and added to their power.

In Revelations 9 a period of five months (150 years) is referred to during which men would be tormented but God would not suffer them to be killed. It is suggestive that the period from 1648 to 1798, during which Babylon was tormented by the increasing power of the people, due to their growing intelligence, was exactly 150 years. In the following year, 1799 A. D., the lease of power of the Papacy came to an end. This may or may not be the true explanation. No doubt we shall find out later on.

We shall now consider the end of the Jewish Age and compare it with the end of the Gospel Age. Natural Israel was under the dominion of the Gentile kingdoms, just as in the Gospel Age spiritual Israel has been under the dominion of the Gentile kingdoms. In 29 A. D. Christ came to his own, but his own received him not, and they were cast off. In A. D. 70 Jerusalem was destroyed. So in the corresponding year 1874 A. D., Christ came to his own—Christendom —this church-system which claimed to be his bride, but his own received him not and they were cast off. In 1915 Babylon, that Great City, which pretends to be spiritual Jerusalem, will be overthrown.

Now I would like to mention a few points with regard to the history of these later years to show the possible correspondency. There can be no doubt whatever, dear friends, that this year 70, with the events that happened in it, corresponds to the year 1915 with the events which shall happen in it. It is shown not only by this parallel but also wonderfully by this other parallel which I have not time to enter into. Just as the papal millennium began in 799 A. D., so the true millennium began in 1874; and just as at the end of the 40 year period, in 840 A. D., the pope became king of kings and lord of lords, with the complete dismemberment of the great Western empire of Charles the Great, so in the corresponding year, 1915, there will be a dismemberment of Christendom when Christ shall become the king of kings and lord of lords.

We are told that this day of the Lord will come as travail upon a woman with child. That is to say, it will come in spasms with intervening periods of peace, and each spasm will be worse than the preceding one. Now we find in studying this parallel that in the year 830 A. D., and again in the year 833, the sons of Louis the son of Charles the Great and Emperor of the whole of Western Europe rose up against their father and imprisoned him. The trouble of 833 was greater than that of 830. The corresponding dates now are 1905 and 1908. Now we know that 1905 was a year of great trouble in Christendom. For instance, we know that in France the church and the state became separted; that in Russia the people rose up in revolt against the power of the Government; that in Norway the people refused any longer to be under the King of Sweden and asserted their own rights; that in Austria-Hungary the same thing was demanded; that in Germany and Britain the power of the socialists became very great, much greater than ever before; and in the United States the people began to protest against corruption and graft. This year is a period of comparative peace, but we may expect in the year 1908 that there will be a time of greater trouble, which will be followed again by a period of comparative peace.

Let us come back to events at the end of the Jewish Age. In December of the year 66 A. D., which corresponds to December of the year 1911 A. D., Cestius Gallus came with a Roman army and besieged insurgent Jerusalem. The city seemed as if it were within his grasp, when for some mysterious reason, no one can understand why, the Roman army retreated. The Jews could scarcely believe their eyes at first, but when they realized the position of affairs they rushed from the city after the Romans and converted the retreat into a rout. Six miles west in the Pass of Bethhoron six thousand of the Romans were slain. It was the most disgraceful defeat ever experienced by Roman arms in the East. In the next two years, 67 and 68, the Roman general Vespasian, came with his army and invaded Palestine, but did not attack Jerusalem directly. He captured many of the smaller towns. In the year 69 he was made emperor, Nero having died the previous year, and in that year Vespasian said "Let the wild beasts tear each other to pieces in their dens, there will be less work for the Romans." There were three factions in Jerusalem at the time. These united against the common enemy, Rome, but in the intervening periods they were warring against each other. The three factions were: one in the temple, one on Mount Zion, and the third in the lower city. Then the next year, 70, Titus, son of Vespasian, came with his army and in the course of six months besieged and utterly destroyed Jerusalem, with the result that the Israelites were scattered among all nations. As the Jewish Age was a type of this age, it is possible that these events may have corresponding events in the close of this age. What I am about to say is given more in the nature of a suggestion than as a positive statement.

Just as Rome was the master, and the City of Jerusalem was the servant of Rome, so now the people are the real masters, and the governments are the servants of the people. The Jews, in their boldness and arrogance, constantly asserted "we have no lord nor master but God," and would not acknowledge the power of Rome over them; just so we find the governments of this day saying that the people have not any rule over them, that they have no lord nor master but God. It was in consequence of this rebellious spirit of the Jews that Castius Gallus besieged Jerusalem in December, 66.

So it is possible that, for the same reason, in December, 1911, the corresponding date now the people may rise up against the governments, under their leaders, and when the governments (represented by the city of Jerusalem) are within their grasps, they may retreat, perhaps because they are still partially under the power of the old superstitious dread of the divine right of governments.

The governments not believing their eyes at first when they come to realize the situation will come down upon the people and restrict their liberties. In the next two years, 1912 and 1913, the leaders of the people will see that they have made a partial mistake, and will not attack the governments so directly. Then in the following year, 1914, they will leave the different parts of the government alone, saying "let the wild beasts tear each other to pieces in their dens, there will be the less work for the people."

What do the three factions, one in the temple, one in Mount Zion, and one in the lower city, represent? We know that a city represents a government and that Jerusalem represents the millennial government of Christ. The temple represents the church glorified as priests unto God. Mount Zion, where David's palace was built, represents the church glorified askings unto God. These two parts were joined by bridges, so representing the fact that these two in the millennial kingdom will be one. The church glorified will be the Royal Priesthood, Kings and Priests unto God. The lower city will represent the lower phase of the government, the earthly phase, because the law is to go out of Zion and the word from Jerusalem. This lower phase will be composed of the Old Testament worthies and those associated with them. They will not enact the laws, but carry them into effect.

Now in Christendom we have a counterfeit of this. The temple is represented by the ecclesiastical powers, Mount Zion is represented by the kingly powers,

the kings and parliaments or senators who enact the laws, and the lower city represents the lower parts of the governments, from the judges down to the common policemen and soldiers—those who carry out the law passed by the kings and parliaments and presidents and congresses. These three parts are even now striving against each other, although united against the people. We saw in France last year the church and the state separated. But in the year 1914 we may expect that these three parts of the government will be at great enmity with each other, destroying one another, and so there will be less work for the people to do in 1915. In that year we know that the people under their leaders will rise up in their might and demolish all governments. This will be a time of anarchy and trouble such as never was since there was a nation.

In the 9th chapter of Revelation we read that "four angels were loosed which were prepared for an hour and a day and a month and a year, for to slay the third part of men." A prophetic year represents 360 days or years and a prophetic month 30 days or years. Accordingly a day, a month and a year equal 391 years.

It is possible that this period of years represents the period from the time of Martin Luther to this time. If so, let us see what it means. In October, 1517, Martin Luther nailed up his 95 theses. Three hundred and ninety-one years after that brings us to October, 1908. That corresponds with what we have seen, that in the year 1908, the people will protest against the government. Martin Luther represented the voice of the people in his time. He was one of the people, protesting against the government of the time, the Medo-Persian empire; I would understand, then, that in the year 1908, possibly October of that year, the people will enter a protest against the government very forcibly. From there to Oct., 1915, is exactly seven years, and the middle point of that time is April, 1912, three and a half years after Oct., 1908, the date when Martin Luther appeared at the Diet of Worms. Here we have Martin Luther from Oct., 1517, to April, 1521, three and a half years. What happened during those three and a half years? Possibly what happened there during those three and a half years may correspond with what will happen during the three and a half years from Oct., 1908, to April, 1912. The protest was nailed up in Oct., 1517, corresponding to Oct., 1908; then followed a short period during which a growing work was going on, but no open manifestation. The next act was in June, 1520, when the first bull of excommunication was sent to Martin Luther. This corresponds to June, 1911, when we might understand that the ecclesiastical systems will warn the leaders of the people to desist. In Dec., 1520, Martin Luther publicly burned the bull of excommunication, the book of Canon Laws, and the Forged Decretals. This was an open act of defiance against the government. The corresponding date to this is Dec., 1911, which, as I have said, corresponds to the year when Cestius Gallus brought his army against Rome. These two events exactly correspond. Then we may expect in Dec., 1911, the people will rise up and openly defy the governments, with the result that the governments will come down upon the leaders of the people, just as the governments came down upon Martin Luther. First of all the church in January, 1521, excommunicated Martin Luther, so possibly the ecclesiastical systems will pass their ban upon the leaders of the people in January, 1912; then in April, 1912, corresponding to the Diet of Worms, there will be an open rupture between the two, the governments and the people, and just as the emperor put his ban upon Martin Luther at that time, so I would understand that all liberties will be restricted in April, 1912, and there possibly the dark night wherein no man can labor will begin. Now you will understand that I am only giving this as a suggestion and not as a positive statement; it seems probable that something like this will be the course of events. Doubtless all who advocate the present truth will be included by church and state as leaders of the people.

I trust that what I have said to-day will help to establish our faith in the power and the wisdom and the love of God. I do not want you to be troubled about remembering figures or to worry about them; the point is to see that God knew all these things beforehand and that he brought them about or permitted them to happen for our instruction.

Then, dear friends, when we realize the loving favor of our Father, our hearts go out to him in more faith and love, as it is evident that he so overruled past events that they should correspond in the wonderful way we have seen, we can look forward with confidence to 1915, and see that his plans will just as surely come to pass then. The time is very short; there remain only eight years at the most before us. Thirty-two years of this harvest are already gone and possibly there will be only five or six years of reaping work. So it means that there remains very little time for us to make our calling and election sure, and very little time for us to gather the Lord's saints together unto him, those who have made a covenant with him by sacrifice. We are not to be over anxious, however, but in quietness and confidence, relying not on ourselves, but on the Lord, who is our strength. The time till the marriage is now very short. Whatever comes during the interval of waiting, we can lift up our hearts and rejoice, knowing that the time of our deliverance is very nigh. I would like in closing to quote the 46th Psalm:

PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8. Come, behold the works of the Lord, what desolations he hath made in the earth.

9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

On Monday afternoon there was no regular meeting, about 300 friends gathered in the Auditorium and had a song service led by Bro. McPhail. Quite a number of the friends enjoyed the surf, also.

Monday Evening Session, 7:30 P. M.

Meeting opened by singing hymn No. 16 (slip).

Discourse by Pilgrim Bro. Streeter, of Providence, R. I.

THE subject of Brother Streeter's discourse was, "The Hope and Its Present Effects." He took for his text, and as suggestive of his theme, Heb. 6:11 to 20, inclusive, and 1st John 3:1-3.

The subject was treated from both a doctrinal and a practical standpoint. The speaker said it was impossible to separate doctrinal teaching from practical living; that a faith structure which commends itself to

God, and which will stand the tests that will be applied to it, must of necessity be founded upon the doctrine of God. Therefore, it becomes important that the Christian understand the relation sustained between practical teaching and doctrine. It is absolutely essential that we believe right, that we get hold of the truth,



Bro. R. E. Streeter

but at the same time we must let that truth take hold of us, and affect us in all the relations of life. The Apostle does not say, "Every one that hath this hope in him ought to purify himself," but he says, "Every man that hath this hope in him purifieth himself."

The speaker then pointed out the erroneous view generally held concerning the Christian's hope, and contrasted it with the correct view according to present truth, and outlined the different marks of spiritual development. The various marks noticed were:

First. That peace of reconciliation is more fully assured. By peace of reconciliation is meant that, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Second. Another mark of spiritual development is, that the peace of perfect submission grows deeper and more constant. The Apostle speaks of perfect submission as the peace of God which passeth all understanding (Phil. 4:6-7).

Third. The conscience becomes more tender as we go along in the narrow way. Some have a tender conscience to begin with, and some the very opposite; but as we progress along the narrow way conscience will become more and more tender. It is necessary for us to preserve a tender conscience and to give heed to it. We should never seek to get a believer to go against his conscience, even though that conscience is leading him wrong. The thing to do is to enlighten the conscience.

Fourth. A greater exercise of the Christ-like benevolent spirit. Some are of a naturally benevolent turn of mind, while others have the opposite characteristic. As we progress along the narrow way, if we are naturally penurious, we will realize the mind of the Apostle when he said, "Remember the words of the Lord Jesus how he said it is more blessed to give than to receive." We remember that all the acts of our Lord Jesus were of this kind: That he was always giving out and teaching by his example that it was more blessed to give than to receive.

Fifth. Another mark of spiritual development is greater self-control. The hardest thing we have to control is self, and as we go along in the narrow way, we get self more under control. As the spirit of Christ is developed in us, self is kept in the place of death more and more, where it belongs.

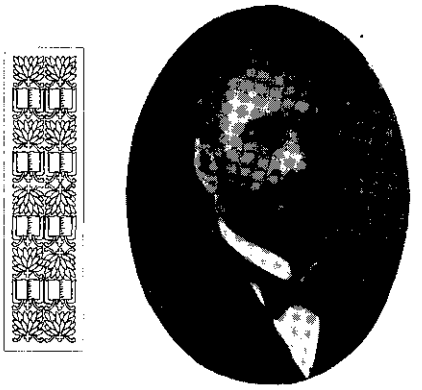
Sixth. Another mark is, we become more patient, more prayerful, more forgiving. This is a pretty hard thing for some of us, and there is only one who can help us to be an overcomer along this line, and that is our blessed Lord.

Seventh. We are able to bear opposition and contradiction. One of the things which will enable us to bear opposition and contradiction is the knowledge of God's wonderful plan.

While it is impossible for us to reach a state of perfection in the flesh, the Lord is not judging us according to the flesh, but according to the newly begotten spirit being. But there is a mark to be reached, and we are to press forward toward that mark, in order that we might obtain the prize of the high calling of God in Christ Jesus. What is that mark? It is the mark of perfect love.

Tuesday July 24, Morning Session, 9:30 A. M.

Praise and testimony meeting, led by Bro. A. H. MacMillan. Opened with hymn No. 116, Hymns of Dawn.



Bro. Frank Draper

Regular service opened by singing hymn No. 12.

"SOME FEATURES OF THE TABERNACLE"—illustrated by a Chart of the Tabernacle—was the subject of Bro. Draper's discourse at Asbury Park convention. Following is a synopsis of the discourse:

The Scriptures seem to intimate that, practically, all the features of the Mosaic Law, and many of the Lord's dealings with the Jews, while under said law, were also typical; foreshadowing much better things for the Church of Christ, in the present age, and for the world of mankind in the coming age. In Heb. 10:1 it is plainly stated that the law illustrated "Good things to come." In 1 Cor. 10:11 the fact is plainly set forth that some of Jehovah's special dealings with the Jewish nation were for the benefit of the Church of the present time. We learn from Heb. 3:5, 6 that the Jewish people constituted a house of servants, of which Moses was the head; and that Christians constitute the house of Sons, of which Jesus is the head.

Thus we see that Jehovah made object lessons in his dealings with the house of servants, for the special benefit of the house of Sons.

Paul shows in Heb. 9:6-14 that the Tabernacle, and its services, furnished beautiful lessons along this line; explaining that it (the Tabernacle) was only a "figure" (type) of something far more grand and glorious. We will briefly describe the "Court" and the "Tabernacle," giving their dimensions. However, we do not consider this feature of the subject of nearly as much importance as some other features appear to be.

The Court was enclosed by a fence of fine white linen about 7½ feet high, and was about 150 feet long, and about 75 feet wide.

The Tabernacle was about 45 feet long, and about 15 feet wide, divided into two apartments; the "Holy," and the "Most Holy." The first apartment was about 30 feet long, 15 feet wide, and 15 feet high; and the second apartment was 15 feet every way—a perfect



Bro. Frank Draper

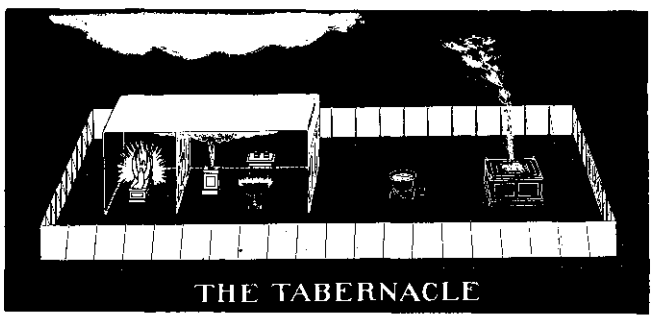


Bro. R. E. Streeter

cube, or square.

All persons, and things, in the Court, as well as in the Tabernacle, were regarded as holy by Jehovah.

These three places represent three **conditions** to be entered by all who will be made joint-heirs with Jesus in the Heavenly kingdom—two of them on this side of the "veil"—death—and the third when they will have gone beyond the veil.



THE TABERNACLE

First. They must believe in and accept Jesus as their Saviour, and thus find "peace with God," and become members of the "household of faith." Second. They must then "present their bodies a living sacrifice to God," and be immersed into Christ's death; fully surrendering their human wills into the Lord's will. We understand this to be the entrance into the first apartment of the Tabernacle—the "Holy," represented by the white linen curtain (called the door), which hung over the entrance to the "Holy."

Those in this condition are regarded by the Lord as "New Creatures." 2 Cor. 5:17. Not that they are such in the complete sense, however, but because they are "in Christ Jesus," and have His Spirit or mind. Rom. 8:9. 1 Cor. 2:16. They hope to be made fully like Him in their resurrection change (1 John 3:2); when they will have gone beyond the veil; having been made exactly like Jesus—their glorious Lord and head. Then they will be in the sublime condition represented by the "Most Holy." They will be Divine, and will sit with Jesus on His Throne. The Divine Nature they will then possess (2 Pet. 1:4), and the Divine conditions they will be in, may have been prefigured by the fact that the "Most Holy" was a perfect cube. Now, the "New Creature" is sitting with Jesus in the first of the two Heavenly conditions represented by the two apartments of the Tabernacle. He is now in the Spirit begotten condition, and, therefore, is Spiritually-minded; and is "laying up treasure in Heaven." With the "eye of faith" he looks through the veil, into the "Most Holy," and anticipates, with great joy, the rapture awaiting him there. His "hope is cast as an anchor within the veil." Mark! he hasn't passed the veil yet; but has full confidence that he will do so, if faithful until death." Heb. 10:19. We understand, then, that the Priests going through the door, into the "Holy," represented the entrance of those who become members of Christ's Body, into the Spirit-begotten condition, by the full surrender of their human wills to the Divine will; and that their going under the veil, into the "Most Holy" represented the birth of the members of the "New Creation" to the Divine Nature when their human bodies will have gone into death forever; thus finishing the sacrifice which began when their wills were immersed in the Lord's will.

In two particular texts we find propositions which seem to correspond to the "Court," the "Holy," and the "Most Holy," and to persons who enter the conditions represented by those apartments. We will consider these briefly. The first is Rom. 5:1, 2. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." All who, in the Scriptural sense, believe in Jesus as their Saviour, enter through the "Gate," into the Court, and are at peace with God. He is no longer angry with them. But to enter this desirable condition a person must hate sin, and love righteousness, as well as believe that Jesus died for him. Indeed, he must consecrate himself to righteous living, and begin to pursue a righteous course. Otherwise, the Lord would not regard him as a Levite in the Court.

The second proposition of the text is "By whom, also we have access, by faith, into this grace wherein we stand." Other texts show that this Second Grace (favor) is that of Sanctification: a setting apart for special service to the Lord—the work of the priestly office. All the truly Justified are consecrated to holy living, etc.; but those who present their bodies in Sacrifice to the Lord are consecrated to death—immersed into Jesus' death.

The holy angels are consecrated to God, and to holy living, but not to death. Jesus was consecrated to His Father's service before becoming a man, and while he was a perfect man, before his immersion at Jordan. But when he was immersed a new thing took place: He was immersed into death. His sacrificial death beginning there, and ending at Calvary.

Thus we see that it is one thing to be consecrated to righteousness, and quite another thing to be consecrated to death. And we see, additionally, that before anyone can be consecrated to death, he must accept Jesus as his Saviour, and consecrate himself to holy living; because the types, and plain statements of the Scriptures, also, show that the Lord would not accept any blemished thing as a sacrifice. The third proposition of the text is "and rejoice in the hope of the glory of God"—the hope of sharing the glory of God, when going beyond the veil. This same glory Paul wrote of in Rom. 8:18 and 2 Cor. 4:17.

Our second text is found in 1 Cor. 1:20: where the words righteousness, sanctification, and redemption, are used to represent the three conditions of the first text. When a person sincerely hates sin and loves righteousness, and believes in Jesus as his Saviour from sin, he is regarded as righteous by Jehovah. Then, presenting himself in consecration, he enters the Sanctified state, through result of Christ's atoning work. He is now set apart for a very special service—the work of the Priestly office. While performing this work, by keeping his will fully surrendered to the Divine will, thus keeping his body on the altar of sacrifice, he can rejoice in the glorious hope of obtaining full redemption (deliverance), in the Resurrection change; of which Paul wrote in Rom. 8:23. But he never forgets that all these favors are his through Jesus' merit.

The principal feature of the subject, thus far considered, we designate "the Steps to Glory." Now we will briefly consider what we term the Sacrificial feature of the subject. The typical atonement day was, probably, only twelve hours long, while its antitype, we understand, is more than nineteen centuries long—the Gospel Age. Of this day Paul wrote in 2 Cor. 6:2:

Jesus, himself, is the great sin offering, and is represented by the figure of a lamb. This illustrates how his death was sufficient to make full satisfaction to Divine Justice for the sin of the world as well as the sins of the church (see 1 John 2:2). But the typical day of atonement sacrifices seem to illustrate how God has arranged this feature of His Plan, so that the imperfect sacrifices (but counted perfect on account of Jesus' righteousness imputed to them) offered by the Lord's footstep followers, might be counted in with His perfect sacrifice. Since they are to be Priests, as well as Kings, in the Millennial Age, it is necessary that they shall offer something. It appears that Jehovah has so arranged the matter that they can offer themselves in sacrifice to Him. By virtue of the great sacrifice Jesus offered, He is the Church's "High Priest," while its members are being developed; and by virtue of the sacrifices these members are now offering, they will be counted worthy to be associate Priests with their Lord, in the next Age; when they will be prepared to sympathize with the poor, sin-stricken, human race. Now, while in the sacrificing state, the consecrated are a "holy priesthood," offering up themselves—their hu-

manity—in glory, they will be a "royal priesthood" (Jesus and they, together, constituting the great King, and Priests, on the Throne). See First Peter 2:5, 9.

The bullock, sacrificed by the "High Priest," on the typical atonement day, represented our Lord's great sacrifice—his human nature; and the Lord's goat, sacrificed by the same Priest, the share those immersed into Christ's death, have in His Sacrifice. The blood of the Bullock and the blood of the Goat was sprinkled on the mercy seat, in the Most Holy, and the Priest returned to the court, and sent the "Scape Goat" into the wilderness, and robed himself in his garments of glory and beauty before he, and Moses, pronounced blessings upon the Jewish people.

With respect to the antitype, we understand that what the sprinkling of the blood of the Bullock on the Mercy Seat typified, was fulfilled when Jesus "ascended up on high." Then the Holy Spirit baptized the Church. We understand further, that when the last member of the Church will have finished his earthly course, the antitype of the sacrifice of the Lord's goat will be completed. Then the glorious work of the great antitypical atonement day will have been consummated; the blood of the Bullock, and of the Goat, having been sprinkled on the Propitiatory. Then the great "High Priest," Jesus the Head, and the Church, His Body, will reign over, teach, and bless, the people, by virtue of their great sacrificial work, accomplished during the antitypical atonement day.

By reading Lev. 16:6-15 we see that the Bullock was offered for Aaron, and his household, and the goat for the people. If Aaron represented Jesus, and his footstep followers, who together constitute the great antitypical High Priest, why was it necessary that he should offer a sacrifice for himself? Because the Body of this High Priest, while in the flesh, is imperfect. We understand that this is taught in Heb. 5:2, 3 and 7:27.

Surely Jesus didn't possess "infirmities." But the members of His Body do, while in the flesh; and for this reason will be able to sympathize with humanity, in the next age. Surely Jesus didn't offer sacrifice for himself. He was sinless—absolutely perfect. But he did offer the Bullock [Himself] for the members of His Body—members of the Christ [anointed] class, as Jesus, and these, together, constitute the Christ, so they, together, constitute the great High Priest of the Millennial Age.

Another Bible proposition may enable us to more easily comprehend this feature of God's Plan; viz., that while Jesus was, at His Resurrection, fully empowered to bless all the families of the earth; receiving from Jehovah the Sceptre; (authority to rule from the River to the ends of the earth), he didn't begin to exercise his authority then. Indeed, the Scriptures plainly show that He will not do so until all of his joint heirs will have been selected. Can we not see, therefore, that, notwithstanding that Jesus was given authority to rule of earth, it would be a violation of God's Justice for him to do so, before receiving his Bride—his Joint-heir?

So, likewise, notwithstanding that Jesus' death was entirely sufficient to satisfy Divine Justice for the sin of the world, it appears that God has so arranged this feature of His Plan that the efficacy of Jesus' death will not be fully applied to the world, until the sacrifice of all the members of His Body will have been finished. To do otherwise would violate God's own Justice, because it would be a violation of His Justice to fail to carry out any feature of His Plan.

There was no service in the afternoon, but quite a number of the friends met at the Auditorium informally and were led in song service by Bro. McPhail.

Tuesday Evening Session

MEETING opened by use of hymn No. 4 on slip. Discourse by Bro. M. L. Herr, who spoke on the subject "Transformed," in substance as follows: Our text to-night, dear friends, is found in the 18th verse of the third chapter of Second Corinthians: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." However, in harmony with the context, and also with the Revised version, we would express it in this way, as



Bro. M. L. Herr

more directly giving the thought of the original:. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the spirit of the Lord." And in addition to this the second verse of the 13th chapter of Romans: "And be not conformed to this world: but be ye transformed by the renewing of your mind."

The thought for our theme to-night is contained in the one word, "transformed." We observe that the Apostle in the illustration, or picture, which he is giving us as the setting of this thought, uses the same method of instruction we observe our Lord so commonly used; it is the method of taking some ordinary thing, something with which we are familiar, as the basis of the thought, and proceeding to give that which corresponds thereto, and yet conveys to us a further thought. This was the blessed Master's method of teaching; and it is very probable that when on the mountain he called attention to the lilies of the field, they were right before him. Very properly do we consider these things, and learn from them the lessons that the Lord designed.

There is quite a suggestion to us in the text just quoted: "Consider the lilies of the field,"—as though the Master would say to us, that right in the small things of our life—in what we call the ordinary circumstances of our life—are the lessons he would have us consider. The experiences that come to us are not accidents. It did not merely occur that he placed us in the various environments of our life. If it is true that God hath set the members in the body, every one of them as it pleased him, it is also true that the various experiences that come into our lives are also set by him; for, "the steps of a good man are ordered of the Lord."

We observe that not only in this one instance, but in the various instances in which we have the record of the Master's instruction, He spoke to them in parables; and we are further told that, as far as the people were concerned, "without a parable spake he not unto them." We see that the Apostle uses the same method, as, for instance, when he would tell us concerning the difference of natures he took that with which we were familiar; he called attention to the fact that the fish would live in one realm, and the bird in another; that we would never see the one develop from the lower realm into the higher; and thus he illustrated that there is indeed a natural body, and there is a spiritual body; there are bodies terrestrial, and there are bodies celestial. This is the method the Apostle uses to bring to us an important truth in the text we have quoted to-night.

In the 3rd chapter of 2nd Corinthians, which we have



Bro. M. L. Herr

read tonight, we observe where the Apostle took his thought from; it was the picture of Moses as he came down from the mountain. Moses had spent considerable time in conference with the Most High, and he was carrying in his hand the tables of stone with the words that were written by Almighty God. However, Paul does not call this the ministration of glory; it was the ministration of death, he says, because mankind did not receive from that law the life which they had anticipated would come therefrom. But Moses, as he appeared in the presence of the children of Israel, found that his face was dazzling with light; that they could not endure his presence; and Paul, in beautiful figurative language, calls our attention to the fact that if the ministration of death was glorious, much more the ministration of life; and from this he suggests to us that we who have now the ministration of life through the precious Word of Truth, have that which we may look unto, and in the words of our text he says, "We all, with unveiled face beholding as in a mirror the glory of the Lord." Who, then, is this class here spoken of as "we all"? We recognize that the words of this epistle were addressed to those who were justified by faith, to the holy brethren, to those who were holy by the imputed righteousness of Christ. We remember that in his teaching he distinctly points out that none were righteous and just naturally, no not one, and therefore it was necessary that those who were unrighteous, who were unjust, be justified; and, "being justified by faith, we have peace with God, through our Lord Jesus Christ." Therefore, the holy ones are those who are holy and justified by the imputed righteousness of Christ. Thus being holy, they have access to the Father, and are thus heirs of God and joint-heirs with Jesus Christ. But how? Not in the condition in which they are found, which is simply a reckoned justification. No, this simply gives them a standing with the Father. In order that they may be prepared for this presence they need to be transformed; they are pure in heart, pure in purpose, pure in intent, but not yet transformed into the image of God's dear son; not yet conformed unto his likeness; and thus we realize a work must be accomplished before this is possible; and so we will observe what the Scriptures tell us concerning the method, and the glorious results that are to be accomplished by this transforming work.

We read in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service. And be not conformed to this world; but be yet transformed by the renewing of your minds,"—a very important change to take place; reckoned holy by the imputed righteousness of Christ, but not yet being constituted holy, transformed. How, then, is this accomplished? What is to be expected at the beginning of this transforming work? How shall it progress, and to what end will it progress?

We observe that those who are holy have a standing, because of their justification, where father Adam stood. Father Adam had a standing of harmony with the Father; he was in the image and likeness of God. So the New Creatures are in the same position of harmony with God so far as their standing is concerned; but yet these are to be transformed by the renewing of their minds.

We feel to-night that we are talking to those who have reached this standing of harmony with the Lord, and it is not our thought tonight to speak of this subject as something we merely grasp with our minds. Among these who have come to the Lord through faith in the atoning merit of Christ, and who have been justified by faith in Him, "we all" are included; we are the "holy brethren." And let us notice the significance of the words "unveiled face." We had beautifully brought before our minds this morning by Brother Draper what the veil was. It is the same thought that is here brought to our attention through the Apostle—the same Apostle and the same thought. When the Israelite stood outside of the Tabernacle and looked toward that structure he saw a white veil, but he saw nothing that was within, no more than we can see what is in the depths of the ocean before us. What did it represent? It represented that those who had not entered in did not possess the faith. But we are of those who are accounted holy, because of our faith, and therefore our standing is not on the outside of the Tabernacle, not outside the court, but within; and we have a standing, not on common ground, but on holy ground. As we look toward the Tabernacle as it appeared to those who were simply justified, there appeared an interposing veil. We have this represented by the curtain behind me just now: none can see behind this curtain, which very well represents the veil. Why? It is because the rays of light cannot penetrate through this opaque substance, and therefore the veil represents that which stands in the way.

Our brother very beautifully showed us this morning that the veil was the human mind. It stands between those who are fully in harmony with God, and spiritual things. The word of God very forcibly expresses it in these words: "What man knoweth the mind of man, save the spirit of man which is in him." Therefore, those who are simply justified have yet the human mind; but how then may they see spiritual things? Only as they are willing to lay aside the human mind and partake of the divine mind. So the Apostle tells us we are of those who, with unveiled face, **behold.** The veil is represented as torn asunder, so we may see that which is beyond the veil. We behold as in a mirror. Let us get the picture before us. We will suppose that before us stands a large mirror; in that mirror is the image of that which is spoken of in the Word. We all with unveiled face—not with the veil of human-mindedness, not with the veil that prevents us from seeing, but with the veil removed, broken, separated—we see in the mirror the glory of the Lord.

Have we any difficulty in understanding what the Apostle referred to as the "mirror?" We know that the Word of God tells us of his glorious character. The glory of the Lord is undoubtedly the glory of his character. What character? His divine character. His character, not as it appears in the perfection of father Adam but as represented in the perfection of the divine nature. So the glory we behold in this mirror is not the glory of a perfect man; not the glory of father Adam; not the glory which mankind lost, and which after awhile, through the power of the Redeemer, is to be restored; but it is the glory of the divine character. That is what we perceive through the Word of God. But in another sense that mirror is the blessed Lord Jesus Christ. He is spoken of as the Word. And how is he the Word? He was the expression of the Father's purpose and character. He revealed unto us the character of the Lord. When Philip said to him, "Show us the Father," our Lord's reply was: "Have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father," So in our blessed Lord we have the mirror by which we, with open, or unveiled, face, behold the glory of the Lord.

What did we learn this glory was? The glory of the divine character, mirrored in the life of our blessed Lord; mirrored and reflected to us from the sacred record, which makes every word precious to us, and which makes everything we may learn concerning that beautiful example as something that we earnestly desire to pattern and copy. As we look into that beautiful character, what is the thought that comes into our minds? The more we observe, the more we know, the more we see of that matchless character, the more we are ready to conclude, "I am not as ye." We begin to see the imperfections of the character we now possess, and as we look into that character there comes into our hearts the desire to partake of the same character.

And then, can a mirror cause one who gazes before it to partake of the same character? The figure undoubtedly is one that is not intended in each detail to represent the thought; it goes beyond the details of our knowledge of optics; but, however, it is still in harmony with the figure that is used. As we have seen,

the reason we cannot see beyond this veil or curtain, is because the rays of light cannot penetrate it. If this was a large mirror, the rays of light as they come down upon that surface would be reflected, and turned back; and so in a mirror the rays of light are turned, reflected, and sent to the one who stands before the mirror. In our imperfect bodies we are not sensitive to such reflections, but we are sensitive to light and heat; and we know that as we stand in the sunlight the heat of the sun is absorbed and taken up by us; and we also know that if we take certain metals and put them into a furnace, they absorb the heat. For instance, if you take a piece of wrot iron and put into the furnace, it is not long until the iron is changed to the same degree of heat; it partakes of the heat that is in the furnace; and in some sense those who come in contact with the living rays partake of the same light. We are not material objects merely, but living beings. The figure that is here used is the figure of light, and very frequently in the scriptures light is used as a symbol of life. In him was life; and the life was the light of men." We know that the sun is the source of life; we know this from the fact that when the sun's rays are withdrawn, life becomes extinct. We know in the same way the sun is associated with our existence; therefore we can say that the sun is the source of life. And this is the figure used in the Word of God, that when the time shall have come in the Father's plan when the world is to receive life, the life-giver is represented as the Sun of Righteousness that shall then arise with healing in his beams. Not only is it a symbol of enlightenment that will bring knowledge to every corner of the earth, so that the knowledge of the Lord will cover the earth as the waters cover the sea, but it will be the source of life, it will be the source of healing, it will be the source from which will come back into existence those who have gone into the grave. And therefore the figure of light is carried out by the Apostle in our illustration; and as the mirror reflects these rays of light, so those standing before the "mirror" will receive the effects of these rays. When we come to look at the matter we realize that there is a marvelous power in a ray of light. The smallest child in this room, by the direction of a few rays of light could destroy this building in a very short time. Were he to take a common reading glass and focus the rays of light on a small piece of paper, he could soon create the element of combustion, which would very soon destroy the entire building. Thus we see the power of light. And as we trace the power of light, which is the life-giving power in the growth of plants, we can see a marvelous force operating.

We know in the same way the power that is contained in a little seed is associated with light, because light is necessary to the life; and thus the growing plant very well represents the marvelous power of God. We read in the Scriptures concerning the faith that could remove mountains, and we know sometimes how that can be. The illustration is made that if we have faith as a mustard seed we could remove mountains. A brother told me a few days ago about an immense rock, a boulder weighing tons and tons, and said that many times the desire was expressed that that rock be removed. It stood at the side of the hill as an obstruction, but it was supposed to require far more expenditure of power than was desired for its removal. Beneath the rock a little acorn found its place, and, following the laws of nature, following the law which is in the life of the seed, that little acorn grew, and the growing of the oak lifted the rock and sent it down the mountain side. The same thing is frequently illustrated in nature. It was the power of life, and if we would understand the matter we could see from the analogies found in the Word of God that it is the power of light. Therefore there is a transforming power in light. And that is the thought that the Word would bring to us: "If we have faith like a grain of mustard seed;" if we have in us the working out of the divine purpose as we see it worked out in the little seed, there is accomplished a transforming power.

And as we are speaking of these illustrations of nature, let us take a very ordinary and simple one: Let us take the egg that is so familiar as an article of food. We notice that the egg is composed of certain elements of nutrition, which as they stand will remain the same; but under certain conditions of moisture and heat, principally heat, will be transformed into a bird. What is the power that accomplishes it? Is it the power of heat? No. We may take a certain kind of egg, and we see no transformation, but let the element of life in, and that is the creating force that accomplishes the transformation. What then is the force that accomplishes such transformation as is spoken of in our text, a transformation by which with reflected light, not by direct rays, we, with unveiled face, having reflected light, may be transformed? It is because of the transforming power of life that is in the Word of God. The scriptures tell us that the Word is a seed, that in that Word is life; therefore the Word of God, as it was reflected to us in the living example of the blessed Master, comes into our lives and transforms us. Let us see that we grasp this subject from a practical standpoint, applying every word. It is not our thought to-night to consider a matter that we can keep in our minds, and carry home with us as a proper and true thing to think about, but let us apply every one of these truths to our lives. As we believe, nearly all present are the ones of whom Paul speaks, therefore these words are not for some one else, but for every one of us. Let us proceed to apply practically to our lives this transforming power.

Suppose the image of that mirror is reflected on sensitive paper, as a photograph very beautifully represents: What happens to that paper when the reflected light is mirrowed thereon? Being sensitive to the light, the power of the light acts on the paper and there forms an image, the same image we see on the mirror. And thus as we come in contact with the power of the Word of God, earnestly desiring to have the same image in ourselves, we become sensitive to those influences, and becoming sensitive thereto, and in harmony therewith, we become transformed by its power. But we realize that we cannot do this as long as we have a will of our own. The character of our heavenly Father represents the divine will, and as long as we have a will of our own we have a resisting force that will absolutely resist this transforming power, which indeed is the veil; and as we learned a little while ago a veil is an opaque substance through which the light cannot penetrate; therefore if we stand with veiled face and attempt to look into the mirror, there will not be anything accomplished in our hearts. What is the veil? The human mind. Therefore when we approach unto the Word of God, desiring to learn the divine character with the human mind, we will just as utterly fail as we would if we attempted the taking of a photograph when the shutter of the camera is closed. As long as the veil is there, not taken away, as the Apostle says, so long will nothing be accomplished towards the transforming of that character in our hearts. But with unveiled face, with the subjection of our will, or with the absolute death of the human will, represented in the figure of rending the veil, destroying it,—the work can proceed. The death, destruction, of the human will is absolutely necessary before the rays can penetrate into our hearts.

What then is the power by which we are transformed? Do we transform ourselves? Does the sensitive material upon which the photograph is made, or the image that is photographed, accomplish the transformation? We have no difficulty in determining. And yet sometimes the Lord's people speak as though they thought they were accomplishing the transformation. It is the power of the spirit of the Lord. We simply present ourselves to the Lord and he transforms us. By what? Even by the spirit of the Lord. Therefore, we realize that the power which accomplishes this result is of God and not of us. Then when the marvellous accomplishment shall be attained, when those who were once human and shared in the degradation of mankind, are lifted to the glorious divine likeness, are

brought to the perfection which is in the divine purpose, it will be found that it was not of them, but of God.

There is a lesson to us in this. We desire to be transformed by the renewing of our minds. How shall this desirable thing be accomplished? By submitting ourselves to the power and influence which He has ordained to accomplish it. And this influence is His Word, is His truth, is His spirit; and as we come in contact with the influence of His spirit, we come in contact with the power which is to accomplish this result. We realize there are various things that transmit the light. The diamond and various other stones transmit the light, and thus they appear to be like the sun itself, but they are not; it is reflected light. Even the mirror is a reflected light, and even the Son of God is a reflected light. The Son said that all he possessed was received from the Father, and when he was about to go away he said, "For I have given unto them the words which thou gavest me." Therefore the light, the character, the glory, possessed by the Son of God was first received from the Father; but of Him have all we received, and grace for grace. Therefore realizing that all we will ever have of character must come from Him, we submit ourselves to Him. But how do we submit ourselves to Him? Through the channels He has appointed. Has not the glorious gospel come to us through the printed Word? And has He not in all ages established channels through which His Word has come to us? He chose twelve apostles and spent the time of the sojourning mainly in instructing those twelve apostles, and after His death and resurrection they became the nucleus and the representatives of the Church, and from them has come down the instruction to our day which we have here in the New Testament of our Lord and Savior Jesus Christ. And then He established various methods by which we should assemble ourselves together, and thus by fellowship and prayer and by His Word, we come in contact with that glorious light which represents the divine character.

Here is a very important suggestion to us: As the Lord Jesus is represented in a mirror, so are those who have received that reflected light in turn become mirrors. It is a very important thing to us to determine to what extent this glorious light has entered our characters. When we fellowship together, do we fellowship in the spirit of the Lord? In proportion as we reflect that character to one another, in that proportion do we manifest that we have been transformed. This is an important thing in our lesson. All we have said so far has been to prepare our minds for this thought: That we are actually to be transformed into the same likeness of the divine character. Now the important thing for us to determine, as we measure ourselves by the divine standard, is, have we been transformed? are we in any sense reflecting the image and likeness of our Lord? has the divine character in any sense been reflected in us?

We realize in our illustration of the photograph that it takes time for the sensitive substance to receive the image. Time is an important element. You go to the photographer and he will tell you that he can get ready for an important picture in a very few minutes. He may have a certain process that is ready, but any picture requires time, and it requires a process. It begins in us, however, with the divine image. There is nothing in our text to show that we are transformed from evil conditions to better conditions. We very carefully guarded that point in our opening remarks, that only such are transformed into this image who are prepared; and the whole image was placed there in the beginning, but it had not been wholly received; the whole image was there but there were different degrees of glory. If we took the photograph away from the light, which is the transforming power, we would see that it has not yet been developed, and that is the thought. There are degrees of development. Every one of the Lord's people whom He has accepted into His family as His child has to have this glorious image, but it is not wholly developed; it must be transformed by a process from glory to glory. Therefore, if we find in our hearts some degree of this divine likeness, we can rejoice that the transforming work has begun. Now then, what is the suggestion by which we may continue until perfection is reached? Not by that which we can do, but by that which can keep away anything that would hinder the rays of light reaching us from the Word of God. There is nothing that we can do but submit; but if we interpose that which becomes a veil, then the transforming work is hindered. We know from our illustrations that it is possible to interpose a veil and stop the transforming work after it has once been begun, and that is the great danger surrounding the child of God;—not that the transforming work has not begun, but that some interposing hindrances might stop it at this important point of progress. What is it that may be interposed? The same veil that we considered in the beginning, the veil of human mindedness. If after we have been begotten of the spirit, we walk after the flesh we shall die. Therefore how important that we, with unveiled face, continue to behold as in a mirror this glory of the Lord. We observe that it requires time for the full accomplishment of all the glory, the fulness of glory, and if the good work in us is hindered from its accomplishment, it never will be completed. Then the important thing to us is, are we submitting ourselves to these influences? And perhaps a more important question is, that after receiving some elements of this glory, are the influences emanating from us, glorious influences, reflections of that character? If our fellowship with each other is not the fellowship of the spirit, but if we are fellowshipping in the flesh, and if we are merely mingling together, as the world mingles, then that veil of human mindedness is preventing us from reflecting the glory of the Lord to our fellows. The Lord undoubtedly designs that His people should fellowship with each other, that they might thus reflect the Master's image one to the other, and be representatives of Him in the world. The Apostle said, "Because as he is, so are we in this world," so the Lord undoubtedly intends that we should represent him in this matter of reflecting his image. Now if in our conduct with each other we are reflecting the human mind, do we assist each other? May we not interpose between our brother and ourselves the veil of human mindedness that will prevent the rays of light from reaching Him? It is a subject for every one of us to think about. If there is anything that the Lord's people are fixed upon, it is an earnest desire that nothing shall hinder the full accomplishment of that to which they have consecrated their lives. As our Brother Edgar showed us yesterday we have a very short time remaining in which to make our calling and election sure, and it behooves us to be earnest and sober, and to see that we are laying aside every weight and the sins which so easily beset us and run the race with patience.

Now we will notice the other text we have quoted, "Be ye transformed by the renewing of your mind." And what is the mind? The mind, or truth, or thought, that we get from the Word of God. We are to fellowship in Christ. We are to assist one another; we are to build one another up, we are to comfort one another with these words: "Let this mind be in you which was also in Christ Jesus." Do we catch the force of those words? Do we have the mind of the world most of the time, and the mind which is in Christ Jesus occasionally? And can we see the thought we found in the other text? He did not say, "make this mind in you, create in you the mind of Christ." But "let this mind be in you." Do not interpose anything that would prevent it from coming in, but "let this mind be in you, which was also in Christ Jesus."

As we realize the importance of an attainment to the divine character, as we realize that if we are to be of those through whom this glorious work of blessing is to come to all the families of the earth, we realize the importance of our being transformed into the image of God's dear Son. What is this image, this

mental likeness? Why, it is the likeness of the character of love, unselfishness, the desire to bless. And what was the mind in Christ Jesus? We remember the beautiful thought expressed by the Apostle, and perhaps it gives us just as clear an expression as we can find in his writings: The Apostle for three years served in the Church at Ephesus, and on his return to Jerusalem he desired to communicate to them a message of love; his heart went out to them. He had been amongst them as a Father; he had with his own hands labored for his support and for the support of those who labored with him, giving his life in the service, and very properly he expressed to them that they ought to lay down their lives for the brethren. And then he said to them, "Remember the words of the Lord Jesus, how He said it is more blessed to give than to receive." The spirit which we see in the world today is the very opposite of this. Therefore this is just as good an expression of the Word of God as we can find anywhere, "the words of the Lord Jesus, how He said, it is more blessed to give than to receive." When we were in the world we were looking for what we might receive, we were continually trying to better ourselves, and when the glorious gospel came to us, it was not strange if we thought, "Why this will open up to me more than I could have ever attained on an earthly plane." But here is a danger, we may not see the spirit of the gospel. It was not the prize that was set before the Lord Jesus, it was not that He would receive a high honor, but it was for the joy set before Him. What, joy? The joy of giving. Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." We do not overlook the fact that our Lord Jesus received all He ever had, but all He ever received was used in the blessed service of others. Therefore if we desire that that mind be in us, which also was in Christ Jesus, we desire to have our whole purpose swallowed up in the thought of service,—not in the thought of what we will receive but in the thought of what we can give. As the Lord gives us more of His grace and transforms us more and more into His likeness, we have all the more to put into the service, all the more opportunity to give to others. Therefore, we submit ourselves to the glorious influences that come from the Word of God, and that come from our knowledge of the example of the blessed Master, and thus we, "with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

Now as we have seen, the veil was something which prevented the light, and there is a certain direction in which we need the veil. We have said nothing tonight so far about the opposite qualities; that is another subject on which the Lord gives us instructions. We realize that it is important for us to be transformed by the spirit of the Lord, but we see that which would hinder the mind's effort would be the veil. Now we wish to see that there is a use for the veil. There are the opposite influences about us. We observed that the transforming power came from the Word of God, came from the truth, and came because we let this mind, this spirit, this disposition, be in us, which was also in Christ Jesus. Now we see it is important that we do not permit the veil to be opened to those opposite influences which are not of the spirit of the Lord. What other spirit is there than the spirit of the Lord? Why, there is the spirit of the god of this world. What is that spirit? Let us observe another Scripture: "The god of this world hath blinded the minds of them that believe not." He is that old serpent, the devil and satan that deceiveth the whole world. And when we see the force of that Scripture we can realize that almost all the influences that are about us are on that side. Therefore the transforming influences are not all about us. The Master said that the world hates us. We do not expect that our environments, as far as outside influences are concerned, will help us toward this transforming work. Contraiwise, they hinder us; and toward all of these influences it is important that we have our veil; that toward them we are veiled; that we are dead to the world, and alive to Christ.

Now let us observe that just what is true concerning the spirit of the Lord, is true concerning these influences: that we do not create them in ourselves, but that we are simply receptive if they have any effect upon us. Now how shall we prevent the intrusion of these influences? We prevent them in the same manner. We present them by being veiled. Sometimes the Lord's people think it comes from resisting. Well, that is true and Scriptural, but do we resist? How do we resist the sunlight? If I wished not to have this light shine on my face, I would interpose something that shuts out the light. I do not strive against the light; I do not turn my eyes to strong light and say, "I resist you," but I interpose the shade, I interpose the veil. Sometimes the Lord's people think the important thing is the resisting, and so the important thing is the resisting, but we must resist according to divinely ordained methods, and what are they? Why, if we receive the light by unveiling, so we shut out the darkness by veiling, and therefore we shut ourselves from those earthly influences.

We are told that we are transformed by the renewing of our mind. Then undoubtedly we are deorganized in the same way,—that is, by wrong thoughts we find the transforming work hindered. But some one says, "I cannot hinder wrong thoughts from coming into my mind. Do not the Scriptures say, 'Be not conformed to this world?' Are not wrong thoughts conforming to this world?" Certainly. "Well, why is it I cannot hinder wrong thoughts? I have them continually, and I cannot remove them. Is that according to the Scripture?" Thoughts are very much like living beings. So much so that some of our students of this subject are thinking they find one marvelous proof of the immortality of the soul in human thoughts, simply because they do not distinguish between similarities and identities. We will take a familiar illustration: Suppose that there comes to your home a tramp; he comes to the back door and opens it; you do not like the looks of the man and you do not care to have him come in. Suppose you take the method you are very unlikely to take and say to him, "Sir, I do not wish you in my house; I will resist you." If you take that method the probabilities are that you give him a bid to come in. He says, "I am stronger than you," and he will prove it. Now what is the proper method? Why the one you would be likely to follow is you would close the door. By this method, the closing down of the veil, we may shut from our hearts any number of evil thoughts or wrong thoughts or earthly thoughts, whatever we might name them, that now we are battling against. When we have determined that we are closed against such influences, we have taken a very large step towards their removal; but as long as we give way, or tamper, or in any degree parley, with the human mind, we are increasing the power of wrong thoughts over us. There is far more importance than we can possibly see at first examination in this thought: "I am dead to the world; I am crucified with Christ; henceforth for me to live is Christ." And the more positively we take that stand, the more thoroughly do we shut out the world,—dead to the world, dead to earthly influences, dead to the human mind, forever past the veil, which is closed to earthly things, and open to the spirit of the Lord. So then it is not only important that the veil between us and the Lord be taken away, but it is important that the veil between us and the world be closed; and therefore while we have an unveiled face towards the Lord, we are to be veiled toward earthly things.

Standing as we do in such an important time in the world's history, with but a few years remaining until every member of the body of Christ must be perfected in the divine likeness, if there is anything important to us, it is that we understand how we may be transformed into the divine likeness. I realize as I stand before the Lord's people, whether it be a little company, as it is sometimes my privilege, or a larger com-

pany, that I am standing before those who have the largest and most important experiences of any persons on the face of the earth. Seemingly the Master has a way of working in the lives of every one of His children something that is not being accomplished in the world. We may look like the worldly, we may have the same features and the same form, but inside, in the heart, those deep struggles that take place in every one of the Lord's people are things of which the world knows nothing. There is wrought out the struggle against the world, the struggle against those undesirable things; there is wrought out the conditions by which that transforming work progresses; and oh how much the Master will rejoice as He looks into every human life and sees His image developing. Therefore, we feel that the subject is a very important one, a vital one to every one of us. Are we following the divinely indicated method? You remember what the Apostle said: it is all right to be a soldier; it is all right to strive; but a man would not be a successful soldier except he strive lawfully. While it was an important and honorable thing to run in the Olympic games, no one ever won the laurels unless he ran according to the rules of the game. And so it is important to us to know the Lord's rules and methods. May He lead us more and more to appreciate that glorious likeness, more and more may we contemplate that likeness, more and more may we behold as in a glass the image of the Lord, that that which is there mirrored may be developed in us. Let us bring up the text we quoted awhile ago: "Consider the lilies of the field." Why did our Master tell us to consider the lilies of the field? Why, the lily is a representation to us of purity? And why did He choose the lily as an illustration of purity? Because He is pure, because He tells us, "I am the lily." When we contemplate the glorious purity we have in the lily, we see in it the symbol of divine perfection. Sometimes we think if we had the Master with us, and could see an actual, tangible expression of the character of our Lord amongst us, in the conditions and environments in which we are placed, it would be such a blessing and help to us. And we realize that while we have the Master present with us in the various members of the body of Christ, yet the Lord is not represented in His perfection in any one of them; but in symbol He calls our attention to that which is tangibly present with us,—the pure lily of the field. Therefore, let us contemplate that perfect copy, and consider the lilies of the field which represent the absolute purity of Christ, and let that picture indelibly impress itself on our minds. When we were in school and attempted to write, as long as the ideal copy was before our minds we came pretty close to it, but the moment we lost sight of that copy, and got before our minds some imperfect one, then we began to write in different lines. Just so if we keep our eyes on the standard of perfection that standard reflected in us becomes a transforming influence; but the moment we begin to take some imperfect standard, as we might take each other, then we begin to make imperfect copies. And how prone we are to take each other as standards! We are to take the perfect Son as the standard; His is the image into which we are to be changed. Then, receiving some of that light of the Son, we are to give it out to the other. In relation to each other we are givers; in relation to the Lord Jesus, we are receivers. How much there is in this thought! If we would not receive from each other in the sense of receiving all the hurts, all the slights, all the differences, all the misunderstandings, how much would we save ourselves! That is where we need the veil. If our brother does that toward us which hurts us, what business is that of ours? Our business toward him is to bless him. We are to receive from the mirror the light, and we are to give him the light. And the more we found him of the disposition that might be influenced against us, that would show his imperfection, the more he needs of our service. Could we but put this into practice in every act of life, what transformation it would mean! Let us get right down to our dealings with each other. It may come up something like this: "Now, that brother did a thing I never thought a brother of Christ would do." Did it ever come that way to our minds? That is the time the veil was there. That is the time we were not properly considering. We are to look upon each other as those we should serve. If we find a brother does that which shows weakness, then he needs more of the reflection of character in us; we have a service toward him, but never, never any such thought as that. Notice it is the **thought.** Notice that we are transformed by the renewing of our minds; therefore we are injured by the wrong view. The moment we come to the decision where we say to ourselves "That brother hurt me," that moment we have failed to take the right attitude toward him. We have only one proper attitude towards our brother's weakness, and that is to help him. We are not to receive in any sense of the word the slightest misunderstanding from a brother, but we are to be givers to him; from that which is above we receive, from that which is below our standard we give; and thus we become in the likeness of the divine character; and thus we reveal that we have been transformed. But as long as the other spirit is in any sense present, it shows that we have not yet been transformed into a very great degree of glory, although we may have been transformed to some degree of glory, and there is a great deal of transforming yet to be done, and a good deal of conforming to His example to be accomplished before we are in His glorious likeness. Let us, then, who are of the day be sober and watch unto prayer, and see that nothing hinders the full accomplishment of His will in us.

In closing I feel like repeating that beautiful hymn, because in connection with the text it suggests to us so many thoughts on this subject:

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know this stained tablet must first be washed white,
And there thy bright features be drawn;
I know I must suffer the darkness of night
To welcome the coming of dawn.

And O! the blest morning already is here,
The shadows of earth soon shall fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

At the close of Bro. Herr's discourse Brother Williamson said that Brother McPhail had a song which fits in with the discourse very nicely, and asked him to sing it. Brother McPhail then sang:

"Oh, What A Change"

Soon will our Savior from Heaven appear,
Sweet is the hope and its power to cheer;
All will be changed by a glimpse of His face—
This is the goal at the end of the race.

Cho.

Oh, what a change! Oh, what a change!
When I shall see His wonderful face.
Oh, what a change, Oh, what a change,
When I shall see His face.

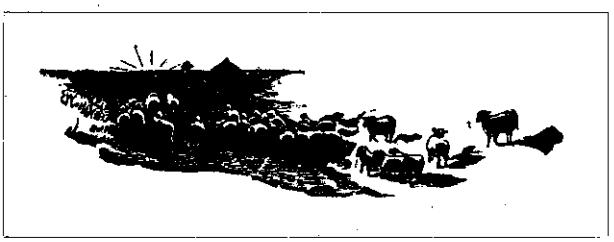
Loneliness changed to re-union complete,
Absence exchange for a place at His feet,
Sleeping ones raised in a moment of time,
Living ones changed to His image sublime.

Sunrise will chase all the darkness away,
Night will be changed to the brightness of day,
Tempests will change to ineffable calm,
Weeping will change to a jubilant psalm.

Cho.

Weakness will change to magnificent strength,
Failure will change to perfection at length,
Sorrow will change to unending delight,
Walking by faith change to walking by sight.

Cho.



Wednesday, July 25, 1906, Sunrise Meeting

THE program for Wednesday was somewhat different, and this was one of the most, if not the most, interesting day of the Asbury Convention.

Brother Williamson in announcing the Sunrise rally, praise and testimony meeting for Wednesday morning, said that the meeting would be begun promptly at 5 o'clock, if only he and Brother McPhail were present. At about two minutes before 5, when Brother Williamson arrived, there were at least 500 of the friends present, and were already singing; but Brother Williamson said that he was on time, and would now open the meeting with hymn No. 18.

Brother Williamson referred to the fact that the Sun of Righteousness was now shining into our hearts and enlightening our minds, and quoted 1 Thes. 5-9, and said further: We are experiencing in a physical sense this morning what we experienced in a symbolical sense when the glorious truths pertaining to this Millennial day came to our attention. We were all asleep,—either in the world without a knowledge of God altogether, or in some of the symbolic "beds." They were not comfortable beds; they were the kind the prophet speaks of that were shorter than a man could stretch himself in, and the cover was too narrow to wrap himself in. We had that trying experience of endeavoring to be satisfied with something very uncomfortable; but some of us managed to get a good deal of sleep notwithstanding. But the Lord's gracious favor aroused us out of sleep, saying the day is at hand, and we answered the call. But some when called turned over for another good nap. That represents these people still in the Babylon condition, satisfied with their short beds and narrow covers, and willing to stay there and sleep as long as they are permitted to do it. God is not going to let them sleep forever; he is going to burn up the house, so they will not have any more opportunity to sleep; they will have to get out then. So, thank God, we were willing to get up when His servant knocked at the door and aroused us to our privileges of the day. Some, after realizing the privileges belonging to this day, have gone back to bed. Just think of any one being willing to go to sleep again when the day is at hand, and the great privilege is his of enjoying the blessings of the day. Now, you know how the Lord speaks about those that turn back. He says concerning that class: "He having put his hand to the plow and looketh back is not fit for the Kingdom of God." How solemn are those words when we consider the immense responsibilities, as well as the glorious blessings, that belong to us at the beginning of the day—the glorious millennial day. If we have by the Lord's favor been aroused out of our sleep and come out of bed, and out of the whole building, and disassociated ourselves with those things which we recognize as sectarian, let us see to it that we remain and stand fast in the liberty wherewith Christ has made us free, that we may not again be entangled with the yoke of bondage, and interfere with our fulfilling our covenant of consecration.

Two mornings ago we had a discourse from Brother Edgar on the times and seasons, and he emphasized the fact that God does everything on time; he is not in haste, nor is he sluggish; He accomplishes His work exactly when He says He will; so we can have faith and confidence in Him. We are told by the almanac that the sun will appear on the horizon this morning at a particular time. There are those who are foolish enough to have arisen this morning and to have looked out on the broad expanse of the ocean and say, "I do not see any sun, your almanac is a foolish thing." But the sun is there, just the same. Although the clouds obscure it, and the mists on the ocean hinder us from actually recognizing the sun's disc, yet we know perfectly well from our previous experience that the sun must be there, or this earth would not be fulfilling its arranged course, and our human interests would materially suffer. Just so surely as we know in our minds the fact that the literal sun is behind that bank of clouds, because the light is present, just so surely we can realize the fact that the Son of Righteousness, and the glorious manifestations of His presence, are behind the black, thick clouds of darkness which envelop the world at the present time; and realizing that fact we can have such faith in the Lord as to be assured that the sun has arisen; that even though we can ascertain only a few streaks of the dawn at this time, yet that is evidence that the sun has arisen, and that the first blessings have come to those who have been awakened out of sleep. It is a special privilege to be awakened out of sleep and enjoy the advantage of the first stream of dawn. The world in general will receive general favors which shall come from the Son of Righteousness when all the clouds have been dissipated, but the fresh invigoration of being up at the dawn is the portion of those willing to be awakened out of sleep.

Now, dear friends, if we have in this symbolic sense been thoroughly awakened, if the sun is shining into our hearts, giving us grace and strength, and true refreshment, let us see that the sun illuminates our hearts, and that the light is reflected upon our associates from day to day."

This started the friends in giving their experiences to saying from what "sectarian" bed they came from. Five said they came from the Roman Catholic bed, and quite a number from the various protestant beds; a few came from sleep in the field (the world).

One sister said she had tried three different beds, and was once in the field also; but she finally got hold of Millennial Dawn, and has not wanted any bed or anything else since.

One brother said his name was Frank Draper, residence sometimes here and sometimes there—most generally there—and said he was reminded of the resurrection morning of our Lord; that he was resurrected early in the morning, while it was yet dark. Bro. Draper also spoke of the morning when the Son of Righteousness would arise, bringing warmth, blessing, happiness and peace to the groaning creation.

There were several allusions to various Scriptures referring to the morning, as in the Psalms, "In the morning I will lift my voice to thee," etc. All thanked God that they had been awakened out of sleep.

A brother said that when in the Methodist church he was very active, and could never understand why he could not stir up the others in the church; but when he got the Dawns he found out why it was,—that they were asleep. When he left the church he said some were sorry, and others were glad he left, so they could sleep on without being disturbed.

One brother said that he had come originally out of a very narrow bed, the Quaker bed; that it was a very silent bed, and he could sleep soundly; but that he got too near the edge and rolled out by accident; that it so happened that there was an Episcopalian bed near by, and he fell into that. It was a little noisy there, and there were some uncomfortable things in it, and he did not sleep very well. But about this time a brother came along with the Dawns, and he awoke, got up, and has never gone back to bed since.

At 6:30 the sunrise meeting was closed, and the friends retired to the east side of the Auditorium where Bro. Soper and Bro. Cole took their photographs in four groups.

Another praise meeting was held at 10:15 to 10:45, led by Brother E. G. Walters, which was followed by Brother Edwin Bundy, on "The chief corner stone."



Bro. Edwin Bundy

Bro. Bundy took for his text Eph. 2:20, "And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

We regret that we are unable to reproduce Bro. Bundy's excellent discourse, but it was thoroughly enjoyed by all present.

Following Brother Bundy's discourse there was a short song service, until Brother Russell's arrival. Brother Williamson had previously announced that Brother Russell would arrive about noon. A few minutes before 12 o'clock Brother Russell entered the hall, and the audience arose and sang "Blest be the tie," etc., waving their handkerchiefs. As Brother Russell stepped on the platform he waved his handkerchief in response, and said that it was a great pleasure for him to meet all the friends; that he saw by their faces they were all happy. That that was one of the peculiar features of our gatherings—there seemed to be the spirit of joy, which reminded him that this was exactly what the Lord says—the spirit of joy instead of the spirit of heaviness. And so as the Apostle expresses it, that while we sometimes groan, yet it is "within ourselves," and not outwardly as is the case with the groaning creation.

Brother Russell said he had been thinking about the cost of the convention, as he had an economical streak in him by nature, and had to count the cost, whether it be in spiritual things or in temporal things, and that it would be in round figures not less than $25,000; but while we could hardly count the money value of spiritual blessings, yet he hoped that the convention would be worth $25,000 to each one present, so that the cost would be comparatively cheap. He figured it would cost each person $25 to attend. That as it was going to cost some of the Lord's money, he hoped each would get his or her share of the blessings of the convention, as well as to carry the blessing to others as they separated and went to their homes.

After Brother Russell had finished his remarks, the entire congregation filed by and shook hands with him.

Wednesday Evening, 7:30 P. M.

Brother Williamson having returned to Allegheny on an afternoon train, Brother Van Amburg became permanent chairman of the evening. Meeting was opened by singing Hymn No. 54. Brother Russell then introduced Brother Van Amburg as permanent chairman, and also Secretary of the Watch Tower, Bible & Tract Society.

Bro. Van Amburg gave a discourse on "The Honor of the Cross."



THE following is a brief synopsis of the discourse:

Our text is found recorded in Luke 9:23, as the words of our Lord. "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

If we were to ask our denominational friends to interpret this text for us, many of them would doubtless summarize it as follows:

"Whoever will not take up his cross and deny himself of all the pleasures of this life and endure the hardships and difficulties of the narrow way shall not be counted worthy to enter heaven and as a result must be condemned to suffer throughout eternity with the lost, which would mean eternal torture." But let us note particularly to whom the Lord is speaking. He was speaking to Jews and to some of the most zealous of those Jews. His hearers had been instructed in the word of the Prophets and were looking for the fulfillment of those glorious promises respecting the establishment of God's Kingdom here upon this earth. They had been associated with our Lord for sometime and had become convinced by what they saw and heard that He was the promised Messiah, in whom those promises centered, and it was their desire to be associated with him in the glories of the Kingdom, which they expected would be soon established. They knew nothing of the doctrine which claimed that man was more alive after death than before, nor of the God dishonoring theory of eternal torture. Noting particularly the expression of our Lord—"If any man," they recognized that it would be dependent upon them to make the choice whether they desired to follow Him or not.

What is the meaning of the word "cross"? In a word it expressed the form of punishment meted out to the most notorious criminals, and only those who were considered too low to receive a burial and upon whom all the odium possible should be cast were sentenced to this humiliating form of death. Did our Lord mean that each follower must take up the literal cross of wood and bear it to the place of execution? From other Scriptures we can readily see that this would not be his thought. Few of the very disciples to whom he was speaking were crucified on a literal cross of wood, nevertheless we have the assurance of the Scriptures that they were counted worthy and shall share with Him the honors of the Kingdom. Are there other ways of being crucified than being nailed or tied to a cross of literal wood? The Scriptures answer, yes. That each one accepted as a member in "the Body" must crucify his own will, become dead to himself and be grafted into the will of another, the Vine, our Lord Jesus. Rom. 12:1, Jno. 15:2.

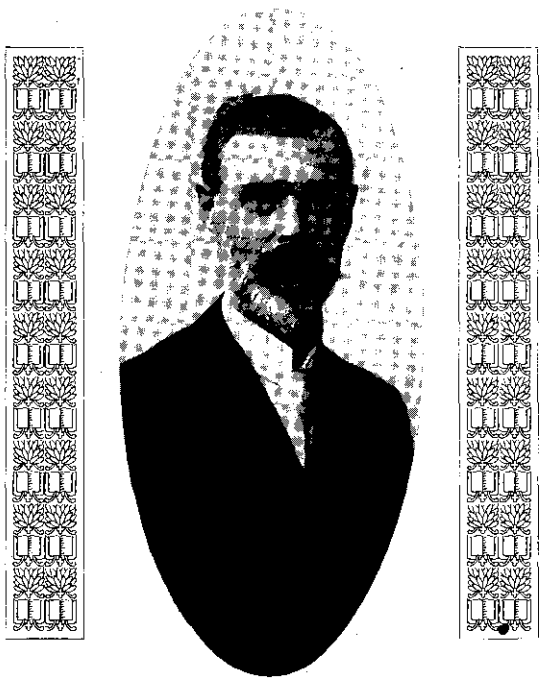
Evidently the Disciples did not understand the full meaning of our Lord's statement at that time, but rather associated it in their minds with the thought that there would evidently be some difficulties in their way of obtaining a position of honor and authority and power with Him in a temporal Kingdom here upon



Bro. Edwin Bundy

earth, which they expected He would soon establish. Later, however, when they had received the Holy Spirit, they understood it as we are privileged to understand it today.

For a moment let us follow our Lord and see whither he went. The Scriptures inform us that because of his perfect loyalty to his Father's will, the Father highly exalted him, declaring through the Apostle, "Wherefore God has highly exalted him, and given him a name



Bro. W. E. Van Amburgh

which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Eph. 2:9.

The Apostle in Hebrews, first chapter, contrasting the glory of our Lord with all others makes a statement in the 6th verse which corroborates the above statement. Properly rendered this verse should read: "And when he bringeth again his first begotten into the habitable (at his resurrection from the dead) he saith, and let all the angels of God worship him." See marginal rendering. From this we see the added dignity given to our Lord at his resurrection. Note also Rev. 5:9-13. It is beyond our present comprehension to realize in full the glory and honor and power and riches and wisdom which has been given to the Lamb. Col. 1-19:2, 3. Eph. 1, 20, 21. How did our Lord reach this height? By means of the cross. He humbled himself under the mighty hand of God and truly God has highly exalted him. The intimation in our text, any one desiring to be his follower must travel a similar way. There are various Scriptures which indicate that our Lord shall not be alone in this position of glory and honor, but associated with him shall be "the Queen," "the Bride," "the Queen," His "Brethren," all Members of the royal Household of God, but these Scriptures also indicate that whosoever attaineth such glory must attain it in the same way as our Lord. Rom 8:17, Rev. 3:21, 1 Pet 4:12, 13, Jas. 1:12, 1 Pet 1:7 and many others. Do we desire to be associated with our Lord in His glory? Then the words of our Lord apply to us. If we wish to follow Him to the throne, we must also follow Him down by the way of the cross. **The crown is not seen, except as it is reflected in the cross.** The Apostle tells us there are 144,000 crowns, and there is a cross for every crown and no more, 144,000 crosses. But what does it mean to bear a cross? What did it mean to our Lord; shame, ignominy, disgrace, disfavor, dishonor, condemned by man as even unworthy of burial; his name cast out and all manner of evil spoken against him falsely. But for a moment, let us notice the contrast between the world's estimation and God's estimation. By the world, disgrace, by the Father, His grace; by the world, disfavor, by the Judge of all, His favor; by the world, dishonor; by God himself, His honor.

And as the Apostle exultantly exclaims—"who shall lay anything to the charge of God's elect?" Rom. 8:33. So at variance with the true standard of right has the world become that it casts off and rejects that which God accepts and honors. Seeing then, as a result of God's wonderful favor in opening our eyes, the value of those things which he has promised, life, glory, honor, immortality, a position on the throne with our Lord himself, shall we consider the cross too heavy a burden for us to carry? Nay, verily, we expect to receive our salvation through one who was hung by the world. To be associated with him in all his glory shall we refuse to "go to him without the camp bearing his reproach," with him?

As the condemned criminal, with the cross on his back would be an object of ridicule, as he was on his way to the place of execution, and the rabble would be throwing sticks, stones or missles at him, to show their contempt, so those who bear the cross of Christ may expect that the missles of vituperation, all manner of evil abuse, may be hurled at them. But seeing as they see, and as none others can see, except by the light reflected by the cross which they bear, they consider it the greatest honor that could be granted to them, the privilege of bearing a cross with their Lord. Is there honor before the world, nay, verily. But in the sight of God, as in the picture of the sacrifices of the Tabernacle, the blood which was carried into the holy of holies, was an "odour of sweet savor unto the Lord."

The honor of this world, fleeting, with the rabble crying today, crowd Him, tomorrow, crying—crucify Him, but with God an honor which shall remain throughout eternity. Is there then an honor in bearing the Cross? Could a greater honor be offered to any? If our Lord considered it an honor, to bear His ignominious cross, how much more should we? Again our Lord's words:

"And whosoever doeth not bear His cross, and come after me, cannot be my disciple," indicate that none but those who bear the cross shall ever wear a crown. May the Lord grant to each of us a higher appreciation of the glorious privilege granted to us of an opportunity to bear a cross that we may also wear a crown and may we sing with the poet:

"In The Cross I Glory"

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hope deceive and fears annoy,
Never shall the cross forsake me;
Lo! It glows with peace and joy.

When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joy that through all time abide.



Bro. W. E. Van Amburgh

Thursday Morning, July 26

Song service from 9:30 to 10:30, led by Brother Graham of Boston.

The regular service opened with hymn No. 20, followed by a discourse on Baptism by Brother Russell. (Brother Russell said that he did not hope to give anything new, on this subject, or anything that had not heretofore been given or published in Dawns and Towers. Therefore we refer you to the 6th Vol. of Millennial Dawn, Chapter X. At the conclusion of his discourse those stood up who wished to be immersed, and after appropriate questions, were extended the right hand of fellowship.

As the immersion services were to be held in the afternoon at 3 p. m. in the First Congregational church, which only had a seating capacity of about 400, it was suggested that only the ones to be immersed, and others specially interested, should attend. At this service there were 57 immersed. On the next day 6 more were immersed, making a total of 63.

Thursday Evening, 7:30 P. M.

The meeting opened by Brother Van Amburg by use of hymn No. 15 on the slip, followed by a discourse by Brother Smith Walker on "MAKING OUR CALLING AND ELECTION SURE."



Bro. Smith Walker

Brother-Walker took for his text 2 Pet. 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." He said that the central thought of his discourse was contained in the one word **"Dilligence"** but also spoke of the importance of "Knowledge" and "Character."

Earnest application, or dilligence, said Bro. Walker, is one of the necessary elements of success in any calling and most assuredly in this great one of jointheirship to the Lord Jesus Christ, and an inheritance in the coming Kingdom. "Procrastination is the thief of time," and if satan cannot get us to dismiss these things altogether, it will answer his purpose almost as well if he can get us to postpone our efforts continuously until tomorrow. "And we desire that everyone of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 12.

We regret that we cannot give a full synopsis of Bro. Walker's interesting discourse.

Friday, July 27

Praise service at 9 o'clock, led by Brother Van Amburg, opened by singing hymn No. 18.

Regular service at 10:30. Discourse by Brother Dr. Edgar on "The Great Pyramid." As this discourse was also delivered at St. Paul, it will be found in another part of the report.

On Friday afternoon quite a number of the friends went on an excursion trip to New York City, conducted by Brother Whyte, of the Jersey Central, leaving Asbury Park at 12:30 p. m., and returning at 6:30, in time for the evening session.

Friday Evening, 7:30 P. M.

Question meeting, conducted by Brother Russell. A large number of questions were written out and placed in Brother Russell's hands, but he did not get to answer all of them on account of lack of time. Strange to say, most of the questions have been fully covered in the Dawns and Towers, and therefore we cannot give them space here.

Saturday Morning, July 28, Library Hall

Praise meeting led by Brother C. A. Wise, of Indianapolis. Opened by singing No. 25.

This was an interesting testimony meeting, in which it was frequently brought out how we are "dead" to the world. One sister said that she had the experience of attending her own funerals, and would be glad when she sees the sod placed on the last one.

A brother suggested that if we were attending our own funerals every day we should not forget to bring the flowers (referring to the fruits of the spirit, etc.)

Colporteur Meeting

At the close of the Praise and Testimony meeting, Brother Russell addressed the friends on the subject of the Colporteur work, and said that so far as he could understand the leadings of the Lord's providence, the Colporteur work was one of the principal means the Lord is using in this harvest time for the accomplishment of the work of the harvest.

Inasmuch as Brother Russell's address to colporteurs at the St. Paul's convention appears elsewhere in this report, it is not thought necessary to give his address at Asbury Park, as they are similar. However, at the close of Brother Russell's address an opportunity was given for questions to be asked, touching various features of the harvest work, and especially concerning the colporteur work, and such of these as seem to be specially interesting are here given.

Q. Please indicate the best method for giving out tracts?

A. We think there are two tracts, and only two that the colporteurs should give out. That is not saying anything against the other tracts. One is No. 54, "The Dark Cloud and the Silver Lining," and "Do You Know," is also a good one. We advise that the colporteurs do not take the other tracts! but let the volunteers give out the others.

Q. Do you advise that we give out these tracts when we colporteur?

A. I think I would only give them out where I miss taking an order. If I take the order, I would leave no tract.

Q. Do you think colporteurs should do volunteer work?

A. I don't know any reason why they should not, but my thought is this: that the colporteur would do better to avoid volunteer work and use his time in a little different way. For instance, those colporteuring the week, and supposedly using up about all the energy they have to spare, when Sunday comes, had better look over their book of names and see who are marked as interested, and use their time in visiting them.

Q. In case of one with a family dependent upon him, if arrangements could be made, would it be all right to go into the colporteur work?

A. I would not think it right for a wife, for instance, to leave her home and husband in any measure of neglect. She has a wifely duty towards her husband



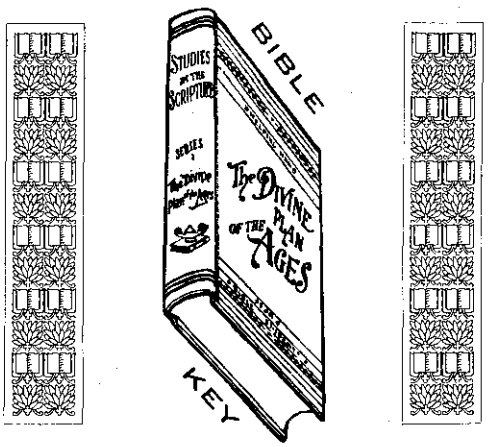
Bro. Smith Walker

and her home. But if this husband were in the truth, and agreeable to it, all right. If he were a worldly husband, he has a right to demand that his home should be cared for; that is part of the wife's contract, which I think she must not violate.

Q. If the husband is a worldly man, but willing for his wife to go out, what then?

A. All right, sister, if he is willing; but I would take heed never to run the matter to a limit. Always consider the companion, his interests, and what he might reasonably ask or expect.

Q. What is the proper way for volunteer workers to introduce a tract?



A. I do not think the tracts usually need introduction, particularly, unless the person happened to be on the porch, when I would just say something like this: "Will you have some free reading matter?" Put the word "free" in quite prominently so they will not think it is something for sale, and make sure they hear it.

Q. Haven't the colporteurs already done a volunteer work when they have distributed tracts over the city?

A. Well, if they have missed nearly all their sales.

Q. How should we deal with those who refuse to take the books after ordering them? How strong should we insist on their taking them?

A. I would say, never under any circumstances should we be rude or act in any unchristian manner; not for the price of a dozen sets should we think of doing anything that would bring discredit to the Great Master whom we represent. We are to remember that we are ambassadors for the King of Kings and Lord of Lords, and as such we must not think of doing anything that would be mean, or even going down to the plane of those we are talking to, if they are mean. How then must we do? I answer thus: We might very properly say, "Well now, lady (or sir) you certainly ordered these with full knowledge, and I really think that you are hardly considering my circumstances properly when you refuse to take them. You know it took considerable of my time to call here and talk to you on the subject, and I am not paid anything for this; it is a love for the truth and a desire to serve you. And then consider that it takes time for me to bring you the book, and the labor is worth something of course. Now all I have in this matter is an allowance by the Society that I get such a proportion of whatever comes in from those books, which are sold at cost price. Three books for one dollar don't amount to anything, and I should not think you would back out of this matter unless there was some misconception in your mind. It seems to me that somebody must have been saying something to you to prejudice you, and you have perhaps forgotten what I said to you about the books when I took your order. Now, my friend, let me tell you that there are enemies of this book, but as a rule you will find the enemies are those who have never read them. The enemies of these books are people who have never studied them. I take it that you are an intelligent man (or woman, as the case may be—and that can be said of nearly everybody that would order a book); you seem to have a great deal of intelligence, and I suppose you do some thinking for yourself. Now I will say this to you, that if you will take the books and keep them for a week or a month, I will tell you where I will be, and if you then tell me, after reading them, that they are not helpful to you, and not worth much more than a dollar, I will take them back and refund your money, and that will be all that will be said about it." So I would make a very dignified argument, and if after I had said everything that I could reasonably say, they concluded they would not take them, I would just say, "Well, all right; we will leave it that way; I will take them back."

Q. I heard a brother say he asked some to pay him for his time. Would you consider that proper where they refused to take the books?

A. I do not think I would ask the person to pay me for my time, unless it was a case like this: If it was a party who had bought the books and paid for them, and was asking me to give the money back again, saying he did not want to read them, then I think it would be proper to say to him: "Well, now, my friend, if you really insist on my taking them back, you certainly would be willing that I should have something for my time, and I think you will admit that a quarter for the time I spent with you in coming to canvass and a quarter for bringing them to you is little enough. But I do not want the books back; I want you to get the benefit of them; that is the reason I am in this work." By the time he has reasoned out all of that, he will be likely to allow you to persuade him to take the books.

Q. I have sold quite a number of the five-cent volumes where I could not sell the others. In one case a gentleman says, "You are selling these for ten cents, and they are marked five cents on the front." Is it better to sell them for five cents and not get the revenue, or should that be changed so nobody will be inclined to be prejudiced?

A. I would just say the five cents on there is all right. You can send and get as many of those you want at five cents a copy. They are published just at cost price. The five cents is what I am getting for my time in bringing them around. If you stop for a moment and think about it you will see that I could not afford to sell them at five cents.

Q. In delivering a set of books ordered by a lady, I handed her husband the books, and while his wife went in after the money, he says, "Are these books anything like Millennial Dawn?" I said, "This work treats on lines of chronology, etc." I turned him off the track and got the money and went away. After going away I felt a little bad, wondering if I had taken the right course.

A. I think probably we would have to supply in our minds part of what we supposed. We would suppose from the man's question that he has some prejudice against Millennial Dawn, and that his prejudice is unfounded. That is to say, it is founded upon some misrepresentation or misunderstanding of what Millennial Dawn is. So this is not what he thinks Millennial Dawn is, so far as we know; therefore, I think you were justified in putting it in the form you did.

Q. Which do you advise now, sets of three or five or six?

A. I think a great deal depends on the colporteur himself whether he could sell five or six or three better. As far as our experience goes, it would seem to indicate that the majority can sell three copies just about as easily as they can sell one copy. The selling of three for 98 cents seems to strike people as being remarkably cheap, whether they are interested in the books or not. You could say "There are two sets of these studies; the first set is 98 cents; the books of the other set are thicker, and if you want them either now or in the future you can get them also." So you

see you can let them know there are two sets, but in speaking of them as different sets, you are thus keeping their minds free from thinking that they were not getting a complete set. Each book is really complete in itself.

Q. Would you always advise where people ask if those books are Millennial Dawn that we pursue the course mentioned by the brother here? Sometimes they have the Millennial Dawn books in the house, and if we sell them the Studies, and a half hour after we are gone they discover they have got exactly the same thing, and must realize that we knew it was the same thing, wouldn't it prejudice them? Is it always wise?

A. I should say I do not think a case, such as you mention would occur once in a thousand times, that the person who knew what was in Millennial Dawn would be opposed. It is when they have a misconception of it when they are opposed. Therefore when you have such a question, you are merely having a question with a wrong face to it in their minds. Another brother did this way: He said, "In some respects this book is very much like Millennial Dawn, and by-the-way Millennial Dawn has a great many things in it." The party bought it, but he would not buy Millennial Dawn. I would not advise, however, that any person should violate his or her conscience in the matter.

Q. There has been some objection offered to distributing tracts early on Sunday morning. What would you advise?

A. I should say that was not a well founded objection.

Q. I have had people object to delivering tracts on Sundays, and I answer their objections "that this is Sunday reading."

A. Very good, brother.

Q. Suppose we are asked whether we are ministers or not?

A. I would say, "Yes, I am a minister doing this work as being the very best way in which I can get the gospel into the hands of the people."

"To what denomination do you belong?"

"I am working under the auspices of the Watch Tower Bible & Tract Society, which is strictly undenominational."

Q. Where books are ordered, and you come to deliver them, and the husband objects to having them in the house, and the wife is willing to pay you for your trouble, but finally takes them reluctantly, is it all right?

A. I would always prefer that they take the books. I would say "If you can explain to your husband that they are religious books, and you would like to have him examine them, and if he finds anything wrong with them that is another matter; but I am sure when he reads them he will be pleased to have them in the house."

Q. Is it proper for a person in canvassing ever to go out of his territory, even if it is only across the river?

A. Do not go outside of the territory to which you have been assigned; you are not privileged to do that.

A continuation of the colporteur meeting was held in the afternoon, at which assignments of territory were made, and companions found for those seeking such—not matrimonial companions, as Brother Russell said he was not running a matrimonial bureau. Bro. Cole gave his method of selling the three volumes at 98 cents, and gave practical demonstrations in canvassing.

Saturday Evening, 7:30 P. M.

Discourse by Bro. M. L. McPhail on the Subject, "Contentment and Patience"

OUR talk tonight, my friends, will be along the line of comfort. Our dear heavenly Father knew from the beginning that we would need comforting, and so he has strengthened abundant consolation in order that we may be strengthened and cheered on our way. As contentment and patience are closely related, I have decided to speak a little on both of these graces tonight.

Contentment has to do with our outward circumstances or conditions, our clothing, our money and our property, whereas Patience fills the same office, or has the same effect, upon the mind, in connection with our troubles, our trials, our bereavements, our afflictions, and so on.

In Phil. 4:11 we have these words: "I have learned in whatsoever state I am, therewith to be content." I think you will admit, my friends, that this is a very happy state of mind to get into; to get into such an undoubting, unwavering condition of trust and confidence in God, and in his providential care over us, that no event, it matters not how adverse it may be, can ruffle us, or take away our peace of mind; that notwithstanding all our troubles and trials, difficulties, discouragements and adverse conditions, we still have the peace of God ruling in our hearts. And this is the way that God wants us all to live.

Contentment is an even, uniform state of mind amidst all the vicissitudes of time, change and circumstance to which we are subject. It stands in direct opposition to that restless and dissatisfied spirit which so often sets men at variance with their circumstances and conditions; it makes them look with content on the state of life and sphere of action which Providence has allotted them, and prevents any discouragement to prey on their minds and make them pine or long for a change of fortune or lot. By contentment is meant a cheerful acquiesence in the will of Providence concerning our outward circumstances; that is, our food, our clothing, our money, our property. It is our being well pleased with that condition, whatever it is, in which God has placed us, not murmuring or repining at our supposed ill luck, but cheerfully welcoming whatever God sends. It is not doing without things because we must; the people of the world can do that; they can submit to what is called the inevitable; but it is repose, it is satisfaction, it is the heart's saying amen to whatever our circumstances or conditions may be. To be contented is to be in good humor with our circumstances, not allowing them to unduly elate us, nor to depress us; not picking a quarrel with our poverty, our obscurity, our social standing, our difficulties, or anything else.

Without trying to show the difference between true contentment and its counterfeit—because contentment like all the other Christian graces, has its counterfeit—I am going to begin at once with the subject. We are contented because God desires us to be contented, and because discontent in his children is very displeasing to him. We read that, "Without faith it is impossible to please God." Now if we have faith, we will have the fruits of faith. What are the fruits of faith? Joy and peace; Joy unspeakable and full glory, and the peace of God that passeth all understanding. "Now the God of heaven fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy spirit." If we have not all the joy and peace that we ought to have, it is simply because we have not all the faith we ought to have. If we believed God as we should, we would have all the peace and joy we ought to have.

Is it necessary that he who is contented in his state, should prefer that state to any other? Suppose it is a disagreeable state, an unpleasant state, a state in which he lacks some of the conveniences of life, the question is: Is it necessary for the Christian who is contented in that state to prefer that state to any other? I would say yes, and give this for the reason: If we are consecrated children of God, the Bible clearly teaches us that not only our time, but all our circumstances are in God's hands; that he allots our state or condition, and that state or condition is the very best for us, all things considered, and much better than we could devise for ourselves; that we are not left to the sport of blind fate or chance; that nothing happens

to the child of God by accident, but that God is superintending, controlling and overruling everything for our good, so he can make us the promise that all things, it matters not how adverse or afflictive they may be, will work together for good to those who love the Lord.

We prefer the state we are in to-day because God has ordered it, and we will prefer the state we get into to-morrow because God will order that. Of course the state that would be best for us to-day may not be best for us to-morrow, and in that event, God, by his providence, will order a change, and then we will prefer that state, whatever it may be, to the one we are now in, even if it be a change of what is called from better to worse. We believe God is unerringly wise and infinitely loving, and he could not possibly get us into anything but the very best state, all things considered; it may not always be the most pleasant state, but it will always be the best state for us. That "thorn in the flesh" state of the Apostle Paul was not a very pleasant one; it was a very unpleasant one; so unpleasant was it that he besought the Lord three times to take it away; but the Lord did not do it; the Lord loved Paul too much to take away that thorn. It was God's love that sent the thorn, and it was God's love that kept the thorn there. And we want to remember that God loves us too well to take away our troubles and trials. The Apostle gives us to understand that that "thorn in the flesh" state was the very best possible one for him. God sent that physical trouble to keep him out of spiritual trouble. Paul was not proud, but he was likely to become proud. He was not elated on account of the abundance of the revelations, but he was about to be. He says, Lest I should be elated above measure, God sent me this thorn; he sent me this physical trouble in order to keep me out of spiritual trouble.

Is contentment with our state consistent with our desires for further change? I do not mean a change in the future life; I mean right now. Can I be contented with my state, and at the same time desire a change, say next week or next month or next year? I might ask another question: Why should I desire a change of state, or why should any of us desire a change of state? Might we not desire a state that would not be good for us? If you and I had the ordering of our state, how many troubles and trials do you suppose we would order for ourselves? Not many. You and I, my friends, would have this whole earth a paradise; we would sweeten the things that are bitter; we would smooth the things that are rugged, we would brighten the things that are dark, and we would have things just as pleasant as possible for them to be. It is entirely different with our dear, heavenly Father. He sends us troubles and trials, and gives us to understand it is because He loves us that He does so. We read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He gives us to understand that these troubles and trials are wonderful blessings, grand blessings,—blessings because they accomplish grand and glorious things, things that must be accomplished if we are ever to get into the kingdom, and things that nothing else can accomplish. Therefore, he sends troubles and trials upon us, or permits them to come for our spiritual development. But you and I, my friends, if we had the ordering of our state, would not order any troubles or trials; so it is a good thing that we have not the ordering of our state ourselves.

Is contentment with our state consistent with our having a feeling or sense of the disagreeableness of that state? Suppose our state is disagreeable and unpleasant: Can we still be contented and yet have a feeling or sense of that disagreeableness? Yes, my friends. What virtue would there be in being contented in a state in which nothing was taking place to make us discontented, a state in which everything was going along smoothly? There would not be any virtue in being contented in a state of that kind. But, it is when the wolf is at the door, when poverty is staring us in the face, when we scarcely know where the next meal is to come from, when everything seems to be going against us, then if we can whistle and sing, and be just as happy as if we had thousands of dollars in the bank, and food enough in the house to keep us for months without getting a thing, that is contentment. Entire want of feeling, or passive indifference to all the circumstances of our outward condition, is not required by the Word of God. What the proper degree of contentment requires, and supposes, is, that with a mind free from repining and anxiety, worrying and fretting, we make the best of our state, whatever it is, enjoying such things as God has been pleased to bestow on us, with cheerful and thankful hearts, without envying those who appear to be more prosperous than ourselves, and without any attempt to alter our state or condition by unfair means, and without murmuring at the providences of God.

Does contentment imply unconcern about our temporal affairs? Does it mean that if I am contented I will not be concerned about my food and clothing and things of that kind? For instance, our Lord says, "Take no thought for the morrow." What does he mean? Does he mean that we are not to think at all about to-morrow, that we are not to look ahead, that the farmer is not to plough his field or sow his seed, or that the head of a family is not to be careful in looking over his accounts and ordering his expenses in such a way that he will be able to pay all he owes as the year rolls around? Is that what he means? No, my friends. Then why does our Lord say to take no thought for the morrow? Well, in the first place, he does not want us to worry. That thought is contained in the word. He does not want us to worry about our food, or clothing, or anything of that kind. But there is another thought contained in the words, and it is this: That our blessed Savior desires us to live by the day; he wants us to live as if this were the only day we had to live. We are dead to yesterday and we are not alive until to-morrow, and we may not be alive at all to-morrow. He wants us to live in such undoubting and unwavering faith and confidence in Him, and His providential care in connection with us, that we will never worry and fret about what is going to happen in the future.

You remember that our Lord says, "Sufficient unto the day is the evil thereof." You have got all the evil to-day that the Lord wants you to have to-day; if He wanted you to have more evil He would see that you got it; and He does not want you to be hungering and thirsting for more trouble than you have, He doesn't want you to run into the future to get more trouble and put it on top of what you already have. God wants you to be perfectly satisfied with the evil you have to-day, and He does not want you to bear to-morrow's evil; He simply wants you to bear to-day's evil to-day. God will give us all the evil we ought to have, and He will give us the strength to bear it; He will give us all the evil we ought to have to-morrow and give us the strength to bear that; and He will never give us any more trouble or trial than we can bear. The Bible tells us plainly that He will not suffer us to be tried above our ability, but with the trial He will direct the issue, so that we will be able to bear it.

Some people are always running after the very thing they do not want. They will tell you they have all the troubles and trials they want, and yet they are always running into the future for more, and if they cannot get real troubles they will get imaginary troubles, which hurt a great deal more than the real troubles. Now our Lord does not want us to do that, my friends. "Sufficient unto the day is the evil thereof." You remember how our Lord told us to pray, "Give us this day"—what? Enough for 20 years? Enough for 30 years? Lord, you know we would not have to bother you so much if you would give us enough for 20 years; we would not then need to trust you quite so much, but trust our money a little more. Is that it? No. "Give us **this day** our daily bread." You remember how He taught the Israelites in the

wilderness. Did He give them enough for the forty years, or did He feed them by the day? Which was it? Why, He fed them by the day. They were to go out and gather the manna fresh every morning, and Moses told them they should gather all they needed, not to be stingy with themselves, but to gather all they needed; they were not, however, to take any more than they did need, and not to keep any over until the next day. Some of God's people then, like a great many of God's people to-day, mistrusted God and gathered more manna than they needed. They thought, "We know this: That a bird in the hand is worth two in the bush. God has promised us to send that manna tomorrow, but we are not sure about it; it might not come. Now we have got this manna, and in order to be the safe side we will just hold on to it, so if the manna does not come to-morrow we will have some anyhow." Now what happened to that manna? Why, it became spoiled, bred worms and stunk so they could not use it anyhow. The idea is this: that whatever we get through distrust of God will breed worms and stink—will not amount to anything, and we will never get any good out of it.

When our Lord tells us to take no thought for tomorrow, does he mean that we are not to have anything to do with the affairs of this life? No, my friends, that would be very unnatural and very unscriptural. The Bible tells us that we are to work with our own hands, that we are to provide things honestly in the sight of all men, and that he that provideth not for his own has denied the faith and is worse than an infidel. There is a care and concern about temporal things that is not only necessary but a matter of duty according to our station in the world, and our family. We should mind diligently and with prudent contrivance our proper business; we should provide for ourselves and our families as far as honest industry will go; we should calculate our income and formulate our plans so as to live within the bounds of it, so we may not needlessly be embarrassed with debt. But there is great danger lest these cares be extended beyond proper bounds. No Christian should be solicitous or worry about funds, or be anxious how he should be provided for in the future. The future belongs to God, and when any of the Lord's people have anxious care for to-morrow they distrust and dishonor him and become their own tormentors, and are often tempted to sinful methods to provide for themselves and families. What we are to do, my friends, is, to perform our own duty faithfully, without solicitude, without anxiety, and then rely upon God for the things that we need. Our blessed Savior saw how fear of poverty would influence some of his followers and how much easier it would be for them to walk by sight rather than by faith. I find a great many people, even in connection with this truth who walk better by sight than they do by faith; they have not yet learned the lessons of walking by faith. Why, I know persons who are happier with thousands of dollars in the bank than if they didn't have a cent. Just think of it! And they profess to be Christians, too. Would you believe that? Well, now, my friends, you are smiling, but let me ask you a question: Does God want us to get our peace, our happiness, our contentment, out of trusting in him, or out of trusting in uncertain riches? Do you not see that if money or property lifts us up, we are trusting our money and property rather than God? Or if the lack of these things casts us down that we are trusting them instead of God? "Thou wilt keep him in perfect peace whose mind is stayed on thee." Why? Because you have a good lot of money in the bank, or a good position, or good health? Is that the reason? No, my friends, God can keep a man in perfect peace without a cent in his pocket, or without a cent in the bank or without any property at all. God will keep anyone in perfect peace who will only trust him, and if we are not kept in perfect peace it is simply because we are not trusting him.

You have all heard of Rockefeller, with a thousand million dollars, I am just as sure of getting what I need as Rockefeller with his thousand millions; and when I am just as sure of getting what I need as Rockefeller is, you see I am just as well off as if I had a thousand millions. God has promised to supply all our needs, and if he has promised it, will he do it? Surely. There is one thing God cannot do; he cannot fail. If God makes a promise he is going to fulfill it. Has he not told us that he would supply all our needs, that he would provide our food and clothing? So there is no use of worrying about things of that kind.

Down in Illinois there is a real good brother who is inclined to look on what is called the dark side of life. I was making a Pilgrim visit to his town, and he said to me, "Brother McPhail, things are not going very pleasant with me just now." I said, "What is the matter with you now?" "Well," he said, "I will tell you: I only have two hundred dollars in the bank." I said, "Why, have you still got that much to bother you? I have not had two cents in the bank for ten years, and I guess I am the happiest man in the country." Then I said to him, "There are two things I have made up my mind shall not bother me, and that is the money I have, and the money I have not."

Our Lord saw how the cares of the world and the deceitfulness of riches would choke the word, and render some at least unfruitful, having a very damaging effect upon them. He saw that if worldly anxiety filled their hearts and minds, it would keep out thoughts of the great purposes of life, of spiritual and eternal interests, and so he gives them to understand that their food and clothing will be sure, that they do not need to worry and be anxious about those things. And if God undertakes to do a thing, do you think it is going to be done? And has he not told us he would do these things. Our blessed Lord wants us to have two sets of things: He wants us to have everything good during this life, and everything good in the future, and he tells us that if we will only attend to the kingdom that God will attend to the food and clothing; that He will arrange our circumstances by His providence in such a way that we will never need to neglect the kingdom to get our food and clothes. He said, "Take no thought." That is, "Seek ye first the kingdom." That is the all important thing. That is the thing that makes all other things dwindle into insignificance. Seek it before all things, and above all things, and let it be uppermost in your thoughts and affections. Give it the first of your time and attention, and order all other things in subservience to it. And if you do this, our dear, heavenly Father will see that you get all the food and clothing you need; all these things will be added unto you.

It is not usually their own part that people worry over; it is usually God's part, the food and clothing. Let us not do that. Let God attend to His part, and let us attend to ours. Ours is the kingdom, and His righteousness, and God will see that we get our food and clothing. Our Lord seeks to root out all undue care and anxiety for to-morrow. He brings out the great beauty of our trusting in the providence of God for the things that we need.

Does contentment give any countenance to idleness? and if I am contented can I show my contentment better by lounging around and doing nothing than I can by working? You know some people do not believe in work, but believe in other people doing the work. I remember some who attended the St. Louis Convention that did not believe in work—I do not mean amongst our people, because I do not care how lazy a man was before he got the truth, or before the truth got him, it will make him a hustler afterwards. But there were some persons at that convention who did not believe in work. I have forgotten their names, but they have long hair. And I remember once in Milwaukee, Wis., when giving a little talk along this line, one of them sat in the back of the church, and he came to me afterwards and said, "Brother McPhail, you have been tramping on my toes all morning." I said, "Well, I didn't see your toes." "I didn't mean my literal toes," he said. "Oh, you mean your symbolic toes. I did

not see them either." "Well," he said, "I tell you, we do not believe in work." I said, "Do you believe in eating?" "Oh yes," he said. "Well, the Apostle Paul says, He that does not work shall not eat." Contentment, my friends, gives no countenance to idleness. We are to put our trust and confidence in God only, who is able to preserve us from all dangerous conditions when we ourselves can discern no visible way of escape, and who can provide all things necessary for us, even when we are destitute of all human succor or support. While we are to cast all our care and concern on him, we are not to suppose that our heavenly Father will provide for us in a supernatural way. Our blessed Savior's words, "Take no thought," will admit of no such construction. When our Lord tells us, "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them," we are not to suppose our blessed Savior is counselling us in imitation of the birds neither to sow nor reap, nor neglect the ordinary means of providing what is necessary for us. While the birds of the air and the beasts of the field are all fed and sustained by God without any labor on their part, we, on the other hand, are so formed and constituted, and God has so decreed, that we are to earn our bread by the sweat of our brows, and we are to provide our own food and raiment, and we are to make preparation for these things beforehand. Well then, what did our Lord mean, or what lessons did He intend we should learn, from the birds of the air? Simply this, my friends, that He would have us cheerfully confide in God for protection. Just as the birds of the air welcome the approach of dawn with cheerful and animated songs and fill the air with melody at the close of day, so He would have us just as cheerful as the birds, as though we were sure that nothing wrong could happen to us. No bad thing can happen to us if we are God's children. The birds of the air and the beasts of the field are all fed and sustained by God without any care of their own; much more His children. Has God a breakfast ready for every little bird that comes chuckling out of its nest, and for every beast of the field that comes lowing out of its den, and shall be not much more provide for His children? Did you ever know a human father, who was worthy of the name of father, that would feed his fowls, and pigs, and cattle, and neglect his children? And surely our heavenly Father is not going to do that.

Is contentment natural to us? Is it natural when the wolf is at the door, and everything is going against us, to be as happy and contented as if we had $5,000 in the bank? So far was it from being natural to the Apostle Paul that he said, "I have **learned** in whatsoever state I am therewith to be content." This contentment is the fruit of the Spirit. You cannot have it without the spirit any more than you can have an apple without an apple tree.

Does contentment depend on us or on our circumstances? It depends on us. There is no use in grumbling at circumstances. What is the real cause of discontent? Why are people discontented? Some think if they had only a good business, then they would be contented; but that is not the case. A man might have all these things, and yet be destitute of contentment. A man may have none of these things, and yet be contented. The real cause is the state of the heart. If people were resigned, meek, submissive and trustful, they would be contented. The trouble is with ourselves. We should think more of the change of our hearts than of the change of our circumstances. If we did this, circumstances would not cast us down. With most people, if we were to ask—"Why are you discontented?" they would not give us the true answer. They would not say, "It is because of the state of my heart, because I don't trust God," but "because my business is not good, because I am living from hand to mouth, because my family is against me, because my position is a wretched one, because I am persecuted; no one knows how much I have to bear." These are not the true reasons, my friends; the true reason is the Bible reason,—"an evil heart of unbelief." If contentment is essentially connected with the good things of this life, how is it that many poor are cheerful and contented, while many who are well off with honor, rank, fame and wealth, are disappointed, bringing themselves to the grave with anxiety? How is it that Nero on the throne was groaning, while Paul was singing in prison? I feel sure that most of us, if put into prison, like Paul, for the truth's sake, would sing louder than ever. If the Lord is with us, what difference does it make whether I am in a jail or in a palace? "I have learned," said the Apostle, "in whatsoever state I am, therewith to be content." Is it because Paul found everything always so smooth and pleasant that he did this? No, that was not it. The Apostle said himself, "I think that God has set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. * * *Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place." (I Cor. 4:9-11). Would you call that a favorable state? To the majority of people it would be very unacceptable. Was Paul content with it? Yes, he said. "In whatsoever state I am therewith to be content." How did he learn the lesson? He learned it from a contemplation of the life of Jesus and in the school of Christian experience.

Contentment is at the top of the ladder. Paul had to learn many lessons before that one. To trust in God, to believe God in all circumstances, is the mark of the advanced Christian. Paul had learned to see God's hands in his trials; he had learned to co-operate with God. He had experienced that all trials worked together for his good. Is that easy? It is not easy. Many people imagine to-day that joy is to be derived from good health and prosperity, but they find it difficult to see how it can be derived from sickness and poverty. The Apostle Paul shows that it can be, provided the adversity is received in the right spirit. He knew that troubles and trials worked for his benefit, worked out a grand and glorious lesson possible in no other way. He said he rejoiced in his suffering for other Col. 1:24.)

Paul was no exception; the other apostles had similar experiences. They derived joy from everything. In Acts 5:41, we read how, after they had been beaten, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." If the world smiled on them, they got joy out of that. If the world frowned upon them, they got joy out of that. They rejoiced that they were counted worthy to suffer shame for His name. No matter what happened, they rejoiced. Does God want us to get joy out of our troubles and trials? If we are not getting it, it is because we are not looking at our troubles and trials in the right way. James said (1:2), "My brethren, count it all joy when ye fall into divers temptations,." Trials are to the mind what physical exercises are to the body.

Should we seek as much trouble as possible if we can get so much good out of it? No, my friends, trouble is not to be of our seeking or making. We must not foolishly make trouble for ourselves. There is a great difference between falling into temptations and jumping into them. There are divers trials, manifold troubles. These are our spiritual gymnastics. We cannot get strength without them. God sends different kinds of troubles and trials to develop us. That is why He asks us to count it all joy, not simply when they come singly and go speedily, but also when they come together or quickly after one another. Why are we to count it all joy? Not because they are agreeable, but because of their effects,—what they do. They are blessings, disagreeable blessings, but blessings nevertheless; therefore, we are to receive them with joy. Thy work out for us the far more exceeding and eternal weight of glory (II. Cor. 4:17); they yield the peaceable fruits of righteousness to them who are exercised thereby (Hebrews 12:11); they develop our patience

and let it have its perfect work (James 1:3-4). Would you not consider anything a blessing which would do that? Our Lord himself was made perfect through suffering (Hebrews 2:10). How was He made perfect through sufferings? Was He not always perfect? Yes, if He had not been, He could not have been our ransom. But as the future High Priest, He had to acquire fulness of faith and mercy (Hebrews 2:17-18). "It behooved Him to be made like unto His brethren, that he **might be**"—might be what—"that He might be a merciful and faithful High Priest." Was this possible in any other way? No, "it behooved Him." He has the ability to do something now which He had not the ability to do before. Where did He get it? Through sufferings, through troubles and trials. In Hebrews 4:15, we read, "We have not an High Priest which cannot be touched with the feeling of our infirmities." What is the proof of this? "He was in all points tempted like as we are." That is the proof. Now He is far above all principality and power (Eph. 1:21); but there is a connection between now and then. It was by His sufferings that He gained this high position. What kind of priests does God want us to be? Does He want us to be hard, harsh and cruel? No, every under-priest must be merciful and faithful like Jesus, our High-Priest. How are we to get like this? In no other way than by our trials and sufferings. That is one reason why we get sufferings. The Bible gives us to understand that they are needed to work out for us a far more exceeding and eternal weight of glory. We should ask God to send us all the troubles and trials we need. Paul says, "I glory in tribulation." It could not be because it was agreeable that he gloried in it, but he could glory in tribulation if he knew the results of tribulation. "We glory in tribulations, knowing that tribulation worketh patience" (Romans 5:3). Does it not work impatience? The natural tendency of trouble is to make people impatient. Nine times out of ten this is what happens. When does tribulation work out patience? Only when received in submission, when we see God's hand in it, when we say "Amen" to it. Tribulation worketh patience, and nothing else works it.

Could we get into the kingdom without impatience? We might just as well ask, "Could we get in without character? Patience is the most important. "Let patience have her perfect work, that ye may be perfect and entire, lacking in nothing" (James 1:4). When we are in trouble, we must know what the tribulation will do, the happy result; then smile. Keep cool, and sweet, and calm. If we do this, then we shall be perfect and entire, lacking in nothing. That is good advice. We must have the patience before it can have its perfect work. That is why we need tribulation.

Did you ever pray for patience? Yes, that is why you are where you are. Some people, when they pray for patience, think God is going to pour patience into them in some supernatural way. When God permits trouble to come upon you, He puts you in the best way to get patience. When you are praying for patience, you are praying for trouble. If anyone provokes you, be patient and thank the Lord for the opportunity He is giving you to develop your patience. When people curse you for righteousness' sake, be patient and bless them, and thank the Lord that He is accounting you worthy to suffer for His sake.

Let patience have her perfect work. The reason is that as troubles and trials are disagreeable, we are very apt to get irritated, provoked, lose our temper, get excited. Patience says, Keep cool, calm and collected. One thing that helps us is the knowledge that no trouble or trial comes upon us without God's knowledge or consent. He never makes any mistake; He is so wise. Also, He is so good that He will not allow the trial unless for our good. If you believe that in your heart, you will never get excited about trials. What you should tell the Lord is,—I know you are so wise that this trial which has come upon me must be what I require; I know you are so good that you would not allow it unless I was able to bear it; this trouble may be disagreeable, but I am so anxious to get the good out of it that I want it to stay as long as you think it will be good for me. Not my will, but Thine, be done. When we reach that attitude, we are letting patience have her perfect work; and if we keep on, we shall be perfect and entire, lacking in nothing. If any of you lack wisdom concerning your troubles and trials, if you fail to see God's hands in your troubles and trials, then ask God in faith, unwaveringly. God will give you the wisdom you need. Instead of this, many carry their troubles for weeks or months before doing that. We should not waste our troubles and trials. They are a great blessing. "Happy is the man who endures trials." Who is this? It is the man who endures them meekly, with resignation, saying "Amen" to them. Happy is the man who endures trials. Why is he happy? Because when he has become an approved person, he shall receive the crown of life, which the Lord promised to them that love Him. (James 1:12—Revised Version.)

Paul had to learn many lessons before he could learn this lesson,—to endure whatever God sent. When your hearts are torn with grief, let your thoughts dwell on this,—Who has ordered this condition? That will suppress any excitement. God has ordered our every step (Psalms 37:23). We are not left to the sport of blind chance. One brother said to me once, "You don't say anything about the devil. Has the devil not something to do with our troubles and trials?" I will tell you what I said to him: "If you and I are consecrated, we are to receive everything as coming from God's hands." That does not mean that God originates it, but we are to accept it as chastening for our good. It does not matter to us what instrument God uses. Our Lord tells us it was the devil who put it into the heart of Judas to betray Him (John 13:2.) But our Lord paid no attention to that. Did He say?, The cup which the devil has given me, or Judas has given me, or the Jewish nation has given me. No, he said,—The cup which my Father has given me, shall I not drink of it? If the Father permitted it, He was to look on it as an expression of the Father's will. Did the Jews not try to take Jesus before? and God did not permit him to be taken? Pilate said to Jesus, "Knowest thou not that I have power to crucify thee and have power to release thee?" Jesus answered, "Thou couldst have no power at all against me except it were given thee from above" (John 19:10-11). Have we more right to think of the second causes than Jesus had? That is what Paul meant by "feeding your enemy" (Romans 12:20). Determine to keep at it as long as he is your enemy. That is the way we are to treat **second causes.** We get the best of them when we do that. Instead of fighting second causes, we are to say "Not my will but Thine be done." That is what Jesus did and we are to follow in His steps. Take the case of Job: It was by his own industry and that of his servants that he gained everything he had, and it was by Satan that everything was taken away. Did he say?, The Lord gave and the devil hath taken away. No, what he said was,—"The **Lord** gave and the **Lord** hath taken away; blessed be the name of the Lord" (Job 1:21). Did he bless the Lord for giving it but not for taking it away? No, he blessed the Lord for both. The Lord knows when to give and when to take away. He takes when it is best to take. We are to say "Amen" just as heartily when He takes as when He gives. To murmur at our state is to complain against God, to resist His will, to reflect on His providential care, to violate His word which tells us to be fully resigned to God's will. To worry about our state would be fruitless. What is the use of praying to have troubles taken away? Was the thorn removed though Paul prayed three times? No. Why was it not removed? It was God's love that sent and kept the thorn there. God loved Paul too well to take it away. Paul prayed against his own interests.

The best way to be contented is the Bible way. Keep in mind and fully believe that our times and all our circumstances are in God's hands, that He orders our state, that the condition in which we are, all things

considered, is the very best for us and better than we could devise, that God is so wise that He never makes any mistake, and so good that He never sends trials unless they are needed, and permits them to remain only so long as they are needed. If we keep these things in mind, will we be discontented? A bad thing cannot happen to us; an unpleasant thing may, but a bad thing cannot. The thorn in the flesh was unpleasant, but it was not a bad thing. Whatever our circumstances may be, it is an arrangement of the providence of God. If we could see the things just as God sees them, we should order them just as God ordered them. We would have no desire to exchange places with the greatest man or angel.

No calamity, no evil, without His sanction! If we had always a lively sense of this truth, we would continually cast all our care on Him. In the midst of trials and the vicissitudes of human affairs, in the midst of confusion and trouble, we should be even and serene, enjoying the good things of this life, singing with the Psalmist, "God is our refuge and strength, a very pleasant help in trouble" (Psalms 46:1). Should He permit us to be brought to the pit, it is for the purpose of purifying our faith. When tried by the malice of our enemies, or the treachery of our friends, we should say with Job (13:15), "Though He slay me, yet will I trust in Him." Let us say—Though great times of trouble come, we are going to trust in the Lord. Is there anything too hard for God? Could anything keep Him from fulfilling His purposes? God cannot fail. Job was left with no crop, no herd in the stall. That was enough to make anyone worry, you would say. Would the Lord be angry if one were to worry in such circumstances? I should think He would. Rather than fail to fulfill His promise, He would send ravens to feed us. "Although the fig-tree shall not blossom, neither shall fruit be in the vines, * * * * the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17-18.) When we are living in that way, will not the Lord say?,—That is the son or daughter that pleases me. That is the one that will get his bread and water sure. We shall possess our spirits in peace in whatever state we are. Does not God want us to live above our circumstances, to master our circumstances lest our circumstances master us? The true Christian is a credit to everybody. He is a credit to the Lord. Are we depending on our circumstances or on the God who is governing our circumstances? There isn't any room for long faces when we are trusting in the Lord. The Psalmist sang, "Oh that I had wings like a dove, for then I would fly away and be at rest" (Psalms 55:6). Some try to get rest out of money, theatres or publichouses. We don't need to worry; we can fly away on stronger wings than doves' wings, the wings of trust and resignation.

"Thou wilt keep him in perfect peace." If the Lord makes up His mind to keep us in **perfect peace**, there is no room for doubt or worry. Is there any condition attached? Yes,—"Because He trusteth in thee" (Isaiah 26:3). If we are not kept in perfect peace it is because we are not trusting in God. "We which have believed do enter into rest." We that wait upon the Lord shall renew our strength; we shall use our wings of trust and resignation and mount up as eagles; the troubles are down here and we are smiling above them. Leaving our cares on Him who careth for us, we shall run for the prize of the high calling, and not be weary; we shall walk in the footsteps of Jesus and not faint, not be discouraged, but just go ahead (Isaiah 40:31).

"My Father Planned It All"

What though the way be lonely,
And dark the shadows fall;
I know where'er it leadeth,
My Father planned it all.

I'll sing through shade and sunshine,
And trust, whate'er befall;
His way is best, it leads to rest;
My Father planned it all.

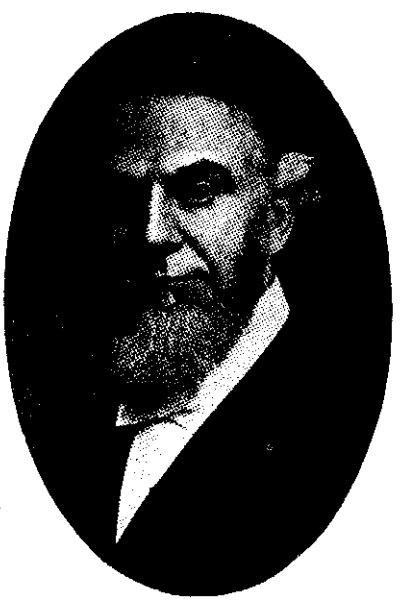
The sun may shine tomorrow,
The shadows break and flee;
'Twill be the way He chooses,
The Father's plan for me.

He guides my halting footsteps
Along the narrow way,
For well He knows the pathway
Will lead to endless day.

A day of light and gladness,
On which no shade will fall,
'Tis this at last awaits me,
My Father planned it all.

Sunday, July 29, 1906

Discourse by Bro. Russell, "If Ye Be Risen With Christ Seek Those Things Which Are Above."



Bro. Russell

OUR text is found in the 3rd chapter of Paul's epistle to the Colossians, beginning with the first verse: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The epistle is not addressed to the world; the world has not risen with Christ in any sense of the word. The Apostle is not addressing nominal Christendom, for nominal Christendom is not dead to the world and risen with Christ. He is not even addressing justified believers in Christ. He is addressing the class that is buried with Christ by baptism in death—figuratively, reckonedly, their hearts given up, their wills given up. Those who have thus given up their wills and by giving up their wills have given themselves and their all to the Lord, are reckoned as though they were in another land; as though they were not living in the world; as though their earthly life had ceased, and the beginning



Bro. Russell

of the new nature had already commenced; they are reckoned as having risen to newness of life in Christ.

I think then, dear friends, the very first thought that should come to our minds in connection with this word from God's message is, "Am I one of those addressed by this text of scripture? Am I one of those whose life has been buried into Christ? Am I one of those who by the grace of God have heard of the new life, and by the grace of God have entered into that new life, so that I may be said, figuratively, to have already risen from the dead?"

The Apostle uses a very striking and a very forcible illustration, you see. No one can question, when Paul makes that statement, just what he means. He is a very explicit writer. What a strong figure this is. If you have died to yourself, died to the world, died to the flesh, died to sin, died to everything of the earthly kind, and have been begotten of God's spirit, then as the Apostle declares, you are a new creature, old things have passed away, all things have become new.

We are not to understand the Apostle means that this transformation is a sudden transformation, so that in one moment everything has been changed, and that you have forgotten all about earthly interests, earthly ambitions, earthly motives, and earthly sentiments of every kind. That is not the thought. Various scriptures explain to us that the beginning of the new creature is a very small matter; that the matter of increase is a gradual one; that there is a certain moment in which the death of the old will takes place; there was a particular moment in which you surrendered your will, your heart to the Lord. Some can place their finger exactly upon that moment and can say, "at that very moment I gave my all to the Lord." Others perhaps more carefully reared, and more in the habit of living in a Christian atmosphere, may not be as able to place their finger on the exact moment, and to say "at that particular moment I surrendered my all to the Lord." I class myself amongst those. Reared as a Christian child I never knew what it was to be in opposition to God; and yet when I reached the years of thought and accountability, I realized there was something now that I should do for myself; that I should be more than merely passively on God's side; that to be passively opposed to evil was not enough, that the time had come when I must take my stand for the Lord, for righteousness, for truth, and that this meant the surrender of my will and everything to the Lord. Yet in my own case that matter came so gradually that I could not say just what day it occurred. It was a kind of gradually coming to a realization of my responsibility to the Lord, and a realization that I had always wished to be in that attitude, but that now I was in that attitude, and had gradually come to that position. So I think it is with some others—and I am making this statement for the benefit of others.

A gentleman seeing me on a railway train sometime ago, came and sat down by me and said, "Mr. Russell, this is the best opportunity I will ever have of asking you a question:. I am a Methodist, and our friends, as you know, claim there must be a sudden conversion—so sudden a conversion, and so absolute a change, that it will be remarkable to ourselves and everybody else; and I cannot say honestly with myself that I can tell of the moment when I had that wonderful change come into my life. Therefore I am always in doubt; my mind is always unsettled, because I have been taught to believe I ought to have that experience, and be able to point to the very minute in which I gave all to the Lord. And now I want you to tell me whether I have really been converted or not?" I said, "Now brother, we won't go to any particular moment in the past. The Apostle tells us there are some who are begotten of Christian parents, and they are born in a justified condition. You remember the text, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." Thus by reason of God's arrangement, the child is counted as belonging to the believing parent, and is holy, justified. Now, if you were born of Christian parents, and therefore in a justified condition, you would not have the same experience some have of a violent turning around in coming to the Lord. Then I told him of my own experience, and that the word convert means to turn around. But, dear friends, if any of those born in the justified condition should turn around, what would it be? It would mean they would turn their backs on the Lord. They do not want to turn around; they want to keep their faces right straight as they have been going; they were born in harmony with God, and have reason to thank God on that behalf. But if anyone has been in an unjustified condition, or if he were born in a justified condition, and then realized that he had allowed his justification to lapse, and that, instead of recognizing his responsibility to God as he grew up, he has gone into sin, then he has indeed to turn around, and it might be a very violent turning around. In the case of some who are turning from wickedness to a life of righteousness, it is a very pronounced matter. In giving up grievous sins, either secret or public, it ought to be a very notable matter to them; they could not mistake the time. But in the case of perhaps one-third of this audience, we think it would be a mistake to suppose that they had a violent turning around, as probably from childhood they have been desiring to know and to do the will of the Lord. Be thankful if that is your experience, and do not feel fretful if you have not had a violent turning or conversion.

I explained to this brother, who told me that he was a Methodist, and that he had been more or less perturbed in his mind for years, what he should expect, and asked him whether he had given his heart to the Lord. He said yes, he undoubtedly had, so I inquired for further evidence as to his being of true heart and conscience to the Lord; and assured him that he had taken the necessary steps in the way in which he should go. He said, "This lifts a great load from my heart. Now I can feel better as I understand my position better." And so we find with many Christian people.

Now aside from that, leaving out this matter of turning around from sin unto righteousness, conversion, it is after we have been converted, those of us who needed to be converted, after we have been justified, after we have realized that our sins are forgiven, then it is that we are privileged to give our lives even unto death in a full consecration. As the Apostle Paul expresses it, "I beseech you therefore, brethren (after you are brethren, after you are no longer sinners, aliens, strangers, and foreigners, but have come into the family of God) by the mercies of God (in the forgiveness of your sins), that ye present your bodies a living sacrifice." Now it is this class who present their bodies living sacrifices who are thus reckoned dead with Christ. But the Lord does not wish them to stay dead, you see. It is a good thing to get "dead," it is a good thing to have our whole body fully consecrated to death, but that is not the end of it. You see a time for quickening comes in. You remember the Lord pictures our relationship to him after the figure of a birth; there is the begetting moment; that is, when we were begotten of the holy spirit; the natural begetting corresponds to the spiritual begetting. We are begotten of the holy spirit at the time we give our all to the Lord. It is not a very pronounced matter, it is not a matter that may have a great demonstration connected with it; it is a very important matter, but one that is not always easily discerned. By and by comes the next step, namely, quickening. And as the Apostle says, speaking to some who were once dead in trespasses and sins, they have been quickened. Quickening means to make alive. Now of course, the begetting is the beginning of life, but the quickening comes a little later when there has been some development. So it was in your Christian experience. After you had presented your body a living sacrifice, and God had accepted that sacrifice, and given you the holy spirit,—after you were thus begotten of the holy spirit,—then came the time,

perhaps longer for some and shorter for others, when you began to be active; you were quickened, you were energized; you began to say, "What can I do to render my service to the Lord?" You said, "It is not sufficient that I should have given myself to the Lord; I want to use this mortal body, its time, opportunity, and all that I have in the service of him who bought me with his precious blood." That is the quickening time. The energy that you there manifest on behalf of righteousness and truth, on behalf of the service of the Lord, and the service of the brethren, is part of the quickening; and there cannot be any child of God begotten of him that will not at some time have a quickening moment. If you have not come to the quickening stage yet, dear brother or sister, you want to get to it; you don't want to let the time go by. It is not just the same as with the natural birth, for you have something to do with this matter. If you are never quickened, if you are never energized, if you never come to the moment where you have such a desire to serve the Lord as will lead you to do with your might what you have opportunity to do,—if you do not reach that point, you will be "still born;" It will be an abortion; you won't come to life, you won't come to the birth. Do you see the picture? The picture is: begetting, quickening, birth. And so it is with us spiritually. We are begotten by the spirit, quickened by the spirit, and born of the spirit in the resurrection. We must have all three of these. We cannot have the third one now; that will be your change; you will only get that after you have been faithful. But what you must have now is the first one, the surrender of yourself, or the begetting; and secondly you must have the evidence of quickening. And when that quickening comes in, you will not only see it, but your neighbors will see it and your friends will see it; it will manifest itself. But all Christian people will not be the same, because we are not all alike mentally or physically; no two will be exactly alike, just the same as no two faces are exactly alike, and so no two experiences will be exactly alike; yet in every case, you, and those who are in contact with you, will be able to discern a change, a manifestation of energy on behalf of the Lord and his righteousness.

I do not say, dear friends, that you will have such a change and such a quickening as will be fully satisfactory to yourself. If you have the right spirit, if you have the right disposition, you will be continually dissatisfied with yourself. I have found some Christian people saying, "Well I feel so dissatisfied with myself and my attainments that I think I cannot be one of the Lord's faithful ones." But, my dear brother and sister, if you felt clearly satisfied it would be a bad sign. You know you have your imperfections. God knows it; he tells us so. He tells us that in our flesh dwells no perfection; and since perfection does not dwell in our flesh, we cannot hope that our new minds, which recognize the standard of perfection, can be satisfied with anything that is possible to us in the flesh; hence we are always dissatisfied, so far as the attainments of the flesh are concerned. Perhaps that dissatisfaction may be greater with you than it was when your begetting began, or when your quickening began. Why? Because you have not really changed? Oh, no, I hope not. I hope that as you look back and compare to-day with a year ago, or even a month ago, you can find that you have made some progress, that there has been some energy displayed, and some manifestation of greater strength as a new creature, some greater ability to conquer the old will, the old nature, and to bring it all into subjection to the perfect will of God. I hope as you look back a month or a year you can see some evidence of growth even though you are still dissatisfied with what you have attained. Now that is right and yet it is wrong. That is to say, it is right we should have the feeling that we are not doing anything of any account; that when we have done all, we are to say, We are servants that have not profited our Master; he has not gained anything by our being his servants; we are his debtors still; we are to realize that all we can do is not aiding the Lord. We are to realize that our all is a little insignificant matter, and the best we can render must be in the divine sight imperfect. And yet faith there is to triumph; faith is to look beyond self and to realize that our sufficiency is of Christ. And then as you realize that it is a gradual process going on from day to day, you will say, "I am not all I would like to be, and yet am I doing what I can? Yes, I am doing what I can to overcome the world and its spirit, and to overcome the things of the flesh, and the adversary." And then when that thought has come, the other thought comes, What can I do? Then the further thought is, Christ is our sufficiency. And thus Christ is continually day by day brought to our hearts and minds as the sufficiency of God which he has provided, and the more we realize our own imperfections and insufficiency, and hold on to the blessed Redeemer, the more we have the peace of God that passeth all understanding ruling in our hearts.

So then, dear friends, coming to our text again, ask yourself, "Am I risen with Christ?" Not in the actual resurrection, not in that glorious resurrection that is to come when we shall be actually with the Lord, but am I risen now in the same sense that I am dead now? According to the will of the flesh I am dead, I have consecrated that; that is laid at the Lords' altar, and he has accepted it through the merit of Christ; I am not alive to the flesh then. If we were to get alive according to the flesh, it would mean that we would die according to the spirit. We cannot have two lives, you see; the flesh must be reckonedly dead; the will of the flesh cannot rule; if it does, then all is wrong with us. If you turn to the flesh, and love the flesh, and serve it willingly and intentionally, of full volition of mind, then it is an indication that the mind of the Lord has perished so far as you are concerned. If the seed of which you are begotten has no effect upon you, it is a sign that the seed is dead; it will never bring forth the new creature. But I hope that is not the case; I hope that as you look into your own hearts you find not only that you have made the consecration, but that you are risen with Christ, and that you can see things are different from your standpoint, and that the world has a different aspect to you because you are in Christ Jesus, because of this change.

The Lord's people are using this figure now, so to speak. Those who are the Lord's consecrated people in this city, or in every city wherever they may be,—Philadelphia, New York, Pittsburg, San Francisco or wherever they are, whose lives are hid with Christ in God, who are accounted new creatures, risen with Christ, are in the world but not of the world. They pass here and there amongst men and as the Apostle says, "the world knoweth us not." Why don't they know us? Don't they know your name—Smith or Brown? Is your name not still Smith or Brown? Yes, among men that is still your name, but with the Lord you have a new name; with the world you still have the same name. Don't they know you? They know you according to the flesh, but they do not know you as a new creature. And from your standpoint and from God's standpoint, you are not any longer in the flesh but in the spirit, if so be that the spirit of Christ dwells in you. If the spirit or mind of Christ dwells in you, you are in the world but not of the world, as our Lord said we should be as he said he was, "In the world but not of the world." We are, therefore, dear friends, to remember at a resort like this, or in any other city or place, or under any other circumstances, that we are not to measure ourselves with other people; we are to remember that there is quite a difference between those who are begotten of the spirit and those who are not begotten of the spirit. We are to remember that while the laws of the land are made for the world in general, those laws should not be the highest standard for our hearts and for our minds. For us it is not sufficient that we should merely keep the laws of a city; they may be very good and suitable for the majority of mankind, but we see there is a higher standard than that of the world. We should apply the law of

our Lord to our hearts, doing unto others as we would they should do unto us. The golden rule is the rule that is to regulate all these new creatures in Christ; —and more than even the golden rule, is the rule that we have come under, the rule of Christ, that we are not counting our lives nor our comfort, nor any interest of life, dear unto ourselves, if there comes an opportunity to serve God or the brethren, or even the world of mankind. We are to be emergency people, ready for any emergency to lay down our lives in the service of God, truth and righteousness wherever it may be, and note every opportunity to show forth the praises of him who has called us out of darkness into his marvellous light.

I hope then that many of you as you consider this text, "If ye then be risen with Christ," will consider the "if" as you say to yourself, "Where does the if come in in my case?" I hope you will be able to say "Yes, I am one of those whom the Apostle describes here; I am one of those who are risen with Christ; I am one of those who are seeking the things above." Well, how do we seek the things above? Are we to go out on the seashore and seek something that has fallen from above in the strands? Are we to look up into the sky and seek for the stars, or something above? How do we seek the things that are above? What are the things that are above? We answer the things that are above may be understood in two ways. First of all, it signifies the higher things; seek the higher things, the things that are not of sin, the things that do not pertain to the fall. We have every one of us in our flesh the imperfections of the fall that naturally tend to draw us earthward, and towards the things that minister to the gratification of the depraved flesh; and therefore, as new creatures, the new nature is to control this mortal body. You remember that in the 8th chapter of Romans the Apostle Paul brings this matter forcibly to our attention, telling us it is not sufficient that we should be dead to the world, but that we should have the spirit of Christ. He tells us that the spirit of Christ will quicken our mortal bodies. How and when will it quicken our mortal bodies? We answer that the mortal bodies we first reckoned dead, and so now in the mortal bodies you have your tastes, your cravings, your appetites and your ambitions, and these are reckoned dead now, and the Apostle represents it as putting the old nature, the old man, down; and he says of himself "I keep under my body." He not only buried the old nature, but he put him down and put his foot on him. What put his foot on him? Why, the new Paul, the new "I." So the Apostle says, it is I, and yet not I; it is the one that was I, but now I am the new creature Paul; I am keeping the old Paul, with the old nature, in subjection, and under the rule and control of this new will, the will of Christ which is dwelling in me; this will, or spirit, by which I have been begotten through the word of his grace. Now the Apostle says, in Romans 8th chapter, that it is not sufficient we should get the old nature down, and get it dead, and get it consecrated to death, but he says that in proportion as the spirit of God is received in us the new nature triumphs to such an extent that it is able to bring the mortal body into subjection, and that the mortal body may be quickened. So then to give an illustration there was the mortal body, said the Apostle, which once was serving sin, and that mortal body died to sin, gave up sin; that is to say, the will was transformed, but the body might be weak and might slip from under the control of the new mind. The Apostle states there are those who stumble, and he makes a difference between stumbling and falling. To fall would signify, from the Apostle's standpoint, to be utterly cast down; but he says there is such a thing as stumbling, and if we stumble as new creatures, if the new creature fails at times to have and keep the mastery over the old nature, we are not to be discouraged by this, but to remember that the Lord's grace is sufficient for us, and that we may go to him and not only ask for forgiveness for the sin, for the slip, for the unintentional weakness, but we may also ask of him an increase of grace and strength, that on future occasions we may profit by that very stumbling experience, and be stronger in the Lord and the power of his might. Aud thus we will be prepared for the next trial.

So we see that the experience the Lord wishes to put us through is this: That as we have a conflict here, and there, and elsewhere, with our own weaknesses, the new creature shall by battling against those weaknesses become stronger and stronger, character will be formed, and it will not me the "mushy" kind of character or disposition, but a firm, fixed character, fixed on righteousness, fixed on truth, ready to fight against sin in every sense of the word, under all proper conditions, and to help others, and ready to lay down our lives in battling against that which is wrong. While this new nature of which we have been begotten is to triumph in us more and more, yet we cannot do all of that in a day or a week or a year; it may be several years of Christian experience that you will need as you seek to thus overcome the world and gain the victory over the imperfections and frailties of the flesh. If you are rightly exercised by them, these experiences will only tend to make you stronger. You will say, "there is the place I slipped; the old nature got the advantage unintentionally and my new nature was not strong enough at that point. Now that I find where it was weak I will fortify that position and never slip there again." and the next temptation will not come there, but it will come somewhere else. And so you make a battlement there, and get your strength of character on that point, and then another temptation will come at another point; and you did not know you were weak there, and the trial will come from the point that is weak. Then you barricade that, and increase the strength of character. So you thus fortify yourself against all the weaknesses of the flesh. It is a battle all the way around. The new creature must put up a fortress, and make the heart more impregnable to sin. It is thus that the Lord has promised that when our experiences, and trials, and tests, have sufficiently demonstrated the loyalty of our hearts and minds, "They shall be mine saith the Lord in that day when I make up my jewels." That is the jewel character. You know that a jewel differs from an ordinary piece of glass. The glass may be very beautiful in color, but it is not hard; it has not the real character there; but when you get a real jewel, a real precious stone, it is one that is hard, it holds its character. So the Lord pictures his people, not as merely the best representation of that which is beautiful, but as being the real firm character established. All the experiences of this present time are lessons to make us stronger and to build us up not only in faith, but also in loyalty to principle.

But now we have risen, we are of those, we trust, who have taken this step, begotten again, quickened, reckonedly risen to walk in newness of life, going through the world with new aims and ambitions. What is your new aim? One says, I used to have the aim of getting rich. But now, what is your aim? You can never work to advantage until you know what you are trying to do. Now it takes a little time, but you must settle the matter. You must not expect to know all about this, and have it all clear in a minute, but you ought to be going on in that direction; you ought to be asking yourself, What is to be my aim in life? What am I living for? We must know what we are after. To those who are new creatures in Christ, God sets before them the grandest ambitions. Are you a very ambitious man, or a very ambitious woman? You could not have a greater ambition than God sets before you. One says, "I have an ambition to be President." If you have, that is nothing in comparison with the things God sets before our ambitions. He says, "You may become a son of God in glory." He says, "You may become a king in glory, a joint-heir with my Son in the great kingdom." Another says "I have an ambition to be a very wise woman, a very wealthy woman, and the wife of some great, influential man." The Lord sets before us a grander ambition than that:

we can become the Bride, the Lamb's wife, joint-heirs with him in the glorious kingdom. Is there not abundant room for ambition? I tell you, dear friends, we have the opportunity of being the most ambitious people in the world. Ambition is very good and very necessary. The man or woman who in the present life has no ambition will never make anything but failure, but it is necessary that we get the right ambition, the ambition which God sets before us. And the more that great ambition that God sets before us gets into our hearts and fills us, the more we will control our words and conduct.

Now then the Apostle says, Be ye not conformed, or bent down to this world; but be ye transformed, turned upward, by the renewing of your minds. Have a new mind, the mind of Christ, the mind that has the higher things before it, the mind that has learned that there are more than the few years of this present life, the mind that has come to understand that there is a God, and that he has a great and wonderful plan, and in that great and wonderful plan we may have a place, if we are faithful in this present time. You do not get suddenly from the conformed condition to earthly things to the transformed condition of mind; it is a gradual process; and you will find that even when you have had your eyes fixed on the heavenly glory, when you have seen the things by the eye of faith, which the natural eye hath not seen, nor ear heard, nor hath entered into the heart of man—when by the eye of faith you have come to understand something about those things as they are revealed in the Word of God, even then you find something comes upon you from the earth and draws your attention down to the things that are beneath. But the Apostle says we should set our affections on things above, and if something draws our attention on earthly things, we are to remember that those are not our things but are the things that belong to this earth; that we are new creatures, and our things are the riches of grace, the riches of glory. We are heirs of the kingdom, and whatever may happen to us in respect to this present life amounts to nothing at all in comparison with the interests involved beyond. And so, then, when we come to realize our relationship to the great Eternal King of Glory, and to our Lord and Master, what could there be of all earthly trials that would really affect us very deeply? They might indeed cause the shedding of a tear, they might cause a pang to the heart—that is not unnatural, that is proper enough. Even Jesus, when he was surrounded by the sufferings and troubles of humanity, wept. So it would be no disgrace if we should have this realization of our kinship with the world and should shed a tear. As the Apostle says, so long as we are in this tabernacle we do groan, being burdened; but when we think of how this present tabernacle is burdened, we also think of how this is only a tabernacle, that the great palace, the great home, the great Father's house of many mansions is ours, and this is merely our temporary dwelling place; and his gracious promises are ours, and all things are ours from that standpoint. Nothing is really able to affect such a heart. It rises superior to all the trials and difficulties of this present time, and it is able to sing even in the midst of tribulation. Or, as the Apostle puts it, "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy spirit, which is given unto us." Ah yes, that is the reason, because the love of God is shed abroad in our hearts. So, dear brethren and sisters, what we want is to have more and more of this love of God shed abroad in our hearts, and the more of it we get, the more enlargement of heart we will have, the larger will our capacity grow from day to day, and from year to year. We should find ourselves growing larger in heart, and able to appreciate more and more the lengths and breadths and heights and depths of the love of God which passeth understanding. You do not understand it fully, and I do not understand it; it passeth all understanding; nobody understands it. But you understand it better than you did before, and I understand it better than I did before. You may appreciate the love of God more this week than you did last week, and next week you should appreciate it more than you do this week.

"Seek those things which are above, where Christ sitteth on the right hand of God." How are we to seek them? Our Lord represented how we are to seek them. He gave a parable, you remember. He told about the man who, when he found one pearl of great value, went and sold all he had to get that pearl. And so the Lord represents that kingdom promise which he has given us is a pearl of great price, and he has told us how we may become possessed of that pearl, that joint-heirship with him in the kingdom. When we come to know that there is a pearl of such great value, and that it is possible for us to become the owners of it, or sharers in that pearl, what are we willing to give for it? The Lord says that he who really appreciates that pearl is willing to sell all that he has and purchase it. Mark you, he is to sell all that he has; he is not merely to squander all that he has; he is not merely to throw it around carelessly. Go and sell, that you may buy. So you and I from the time we made a consecration are not to think that it makes no difference how we do, or what we do, or where we use the talents or powers we possess, but that it is all consecrated to the Lord. The new creature says, "I have possession of you now; you are my property, old creature; your human powers, the power of public utterance, or the power of money, whatever talents you may have according to the flesh, it is mine; I will use it; I will sell it; I will make as much out of it as I can." And the Lord is pleased to see us thus acting as stewards, and getting out of our old bodies, our old fallen natures, all we can get, and using it in joyful service, the service of our King. What do you possess? I do not know what you have. You know, and the Lord knows. But whatever you have belongs to him, if you have taken the step here represented, if you are dead. A dead man does not own anything; therefore you, according to the flesh, own nothing. It is the creature, then, that is in power. All that the old creature possesses of time, influence, money, property, the new creature owns; or rather it is God that owns it, because it was to God that you gave your old human nature as a sacrifice, and God has given these things into the custody of the new creature, and you, the new creature, are the steward. So as new creatures it is for you and me to see how we are using these things, how we are selling those things that we have, how much we are getting out of our time, whether we are wasting any upon light reading, such as novel reading, or that which confuses our minds; how we are using time as respects games or other folly, how we are investing our time for the service of Him who has bought us, who died on our behalf. And how much we would like to do more than we are able to do. I take it for granted, dear friends, that every one of us who has the spirit of the Lord at all would like to do a thousand times more, just as we sometimes sing,

"Oh for a thousand tongues to sing
My Great Redeemer's praise."

You cannot have a thousand tongues. Well, you say, "Oh for a thousand times as much time as there is in which to serve the Lord." You cannot have that either. "Oh well, for a thousand times as much money as I have." You cannot have that either. You have just got to use the tongue which you have, and the dollars you have, and the time you have, and the things you have—that is all you have to use. But if you do not use the little things well, the Lord will not entrust to you great things. You remember how he says in giving the reward, He that is faithful in that which is little will be faithful also in that which is great; he that would not be faithful in his stewardship of a little time, and a little influence, and a little money, would not be faithful if he had great influence, a great amount of time, and a great amount of wealth, to put at the

Lord's disposal. The Lord is not expecting us to do great things, but He is expecting us to show with these little things what we would like to do if we had the power, what you would be glad to do if all this could be multiplied a thousand times; and He is going to count it to you just as though you had the thousand times as much, if you are faithful in the use of the little things. Oh how much encouragement that gives to us, when we feel how little we have, and how great is the Lord's work, and how much we would desire to be, and to do, and to serve! How much it encourages us to find that the Lord looks upon the heart! I trust as he looks into your heart he sees it so burning with zeal, so aflame with sacred love of which we sometimes sing, that it is really consuming the earthly vessels, and thus bringing everything as a sacrifice of sweet odor to the Lord—not sweet of itself, but sweet because of the merit of Christ imputed to it.

Some one may say, "Brother Russell, I have set my affections on things above, and some how or other they slip off again." Very well, my dear brother, that is just the same as it is with other people. They set their affections on things above and then they slip off and get down to the earthly things which are so near, and especially so if they have beautiful earthly things. If you have a paradise on earth, it is that much more difficult. If you have wealth and beautiful things, and wonderful arrangements, and all of these comforts of an earthly kind, they draw the heart more in that direction, and it is all the more difficult to leave them and set your affections on things above. So the person who has little in some respects has the advantage But if the person who has the disadvantage prove the victor over it, we may suppose the Lord will appreciate the victory he gained all the more. So keep setting your affections, and if they slip off a thousand times a day, set them back a thousand times, and by and by they will begin to stick to the heavenly things better.

I need not in this connection mention to you that, aside from the effort of the will, comes in the various assistances to which God directs us. Prayer for one thing—"watch and pray." If you are watching and praying and setting your affections on things above, and saying "Thy Kingdom come, thy will be done," you will not be thinking so much, if you pray from the heart, of your own will being done. Some use that prayer and never think what it means.

I trust all here, when they pray, "Thy kingdom come," really think about the coming kingdom that God has promised to bless the world, and think about the share that is promised to them in that kingdom. "To him that overcometh will I grant to sit with me in my throne."

Another thing, you should have your fellowship with those of like precious faith. If you get in with the world and talk about stocks and bonds, etc., all of that is drawing to the earth earthy; every thought is in that direction; the whole world is tending earthward. So you need to have something to offset that, and if it is necessary to earn your living, either by cutting cloth, or sewing, or washing, or keeping a grocery store, or what not, if these things are necessary, as they probably are in a majority of cases, and they necessarily bring you in contact with those earthly things, remember that it is possible for us, while doing those things, as washing for instance, to think "Well there is another washing that the Lord is doing for me; he has given me the white robe of Christ's righteousness;" and as you wash the soiled linen, you can have a spiritual blessing in your heart by thinking how this ,great robe of spotless righteousness is ours through him that loved us, and bought us with his own precious blood. And as you find a stain upon your earthly dress and attempt to remove it, think about how the scriptures say that he will present us faultless, without spot or wrinkle or any such thing; and that it is your privilege, if you find you have made a stain on your robe, if you find you have made a mistake, to come boldly to the throne of heavenly grace and have the precious blood applied which will make and keep you clean, which will take off all the spots, and keep them off. Do not allow them to remain. If a spot gets on say, "I cannot bear to have that spot there, I must go to the great Cleanser, the great Redeemer; I must have the precious blood to remove it at once." With that you will find you are thinking more about the Lord, and your affections will be set more on things above, and less and less on earthly things. As you are attending to the various things of business life, you can keep setting your affections on things above. And you are to remember in this connection that the Lord has admonished us not to forget the assembling of ourselves together, as the manner of some is, and so much the more as we see the day drawing on. Therefore, if you want to have your affections rightly set, if you want to overcome these things, and be separate from the world, you will need to make use of the opportunity of meeting with the dear brethren wherever they may be, because they love him, not because they are of your station in life, not because they dress well, or are well educated, or because of some other reason of that kind, but because you recognize amongst them the spirit of the Lord our God; because they are brethren in Christ, no matter how weak or imperfect they may be according to the flesh, no matter how illiterate they may be, no matter how poor they may be; if they belong to Christ, they belong to the King's family and are his; and wherever you are, meet with those, associate with them, help them and let them help you; and in helping them you will be helping yourself, because whoever helps another on in the narrow way is helping himself along.

So we have the Word of God as one of the assistants, and God's providence another, and the directions of the Word how to use our wills and set our affections on things above, and doing this in all the affairs of life, and watching and praying and striving against the allurements of the world—all of these things are necessary, dear friends. We may be sure that our Master did not suggest anything to us that would not be necessary, and if his wisdom knows what is best for us, and if he has deigned to give us the direction, and if we put ourselves under his direction, and he is the captain and we are the disciples and followers, then let us know that it would be a risky matter for any of the sheep to stray away into any other path than that which he has marked out for us. Let us know that to the extent we want to make our calling and election sure, to that extent we must be sure that we are following the Lamb whithersoever he leadeth us.

A sister said to me this morning, "Brother Russell I am glad you have that text: it always troubled me to know how and when I am setting my affections on things above." Well, we answer, dear friends, that to set our affections on things above means all we have explained, and that it does not mean that we have no interest in earthly things. Well, she said "How can we love God with all our heart? Can I love God with all my heart? Will not some of my heart's affections and should not some of my heart's affections, go to others, to my family and to other things of the earthly kind? Where should I draw the line?" I think that is a good question for us. How do we set our affections on things above and give the Lord all our hearts, as the Scriptures demand, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength?" What does that signify? Does it mean that we should not love our brother? No, no, for the Scripture says we should love our neighbor as ourselves. It does not mean that we should not love our brother at all. Giving all our heart to God does not mean that we shall not love our children, our husbands, our wives, our brothers, our sisters in the flesh, and also those in the spirit. Not at all. What does it mean? It means the sum of our hearts, the center of our affections; as we would say, speaking in numbers, it must be more than half, the majority of our affections must be fixed upon the Lord; it must be really the whole in the sense that if anything else should come in that would tend to differ from, or be contrary

to, the will of God, that the will of God would so preponderate that nothing else would have any influence at all; it should not come to a division of our love, but as God loves your brother and your sister, so he says that you and I should love one another—as he loved us. But he did not wish that we should love one another to the extent that if it came to a matter of being loyal to the Lord, and faithful to that brother, that you would say, "well, now, I would like to be faithful to the Lord, but I must be faithful to this brother," showing that perhaps you loved the brother more than the Lord. He does not mean that as between having the affections of the wife, and having the favor of God, that you would say, "Well, I cannot give up the wife, because I must stick to the wife even if I must forego the Lord's favor." No, no, that is not loving the Lord God with all your heart. He means that if it came to a test on any subject, no matter how great or how small, that just as the needle of the compass would always turn promptly to the North, so your heart would say, "If it is any question as between God and any other person, or thing

"To the Lord I must be true
Who bought me with his blood."

That would be serving the Lord with all our heart; that would be giving our all to him.

The Apostle here continues in the same strain, "For ye are dead, and your life is hid with Christ in God." What life is hid? Why this new life that you have, with all its new hopes and new prospects and new ambitions, is all centered in Christ. It is a life of faith. It is not a natural thing. You do not have that new life except as you have the faith. All that you have in the way of new life is hidden in Christ. "Well," says some one, "if Christ should fail, then what?" If you cannot have faith in Christ, you cannot be in him at all. To have your life hid with Christ in God implies that you will have that absolute trust in God that he has provided the redeemer in Christ, and that all of the gracious promises of God's Word will be fulfilled in Him. All of that is included. So, when we say your life is hid with Christ in God, it means that the die is cast, that for you to live henceforth must be to live from this standpoint of faith in Him, and in all of these promises of His, knowing that if He has promised He is faithful to do all that He has promised. So in proportion as your faith lays hold of the gracious promises of the Lord's Word, in proportion as your faith lays hold on the dear Redeemer, in that proportion you may have this victory, because the Scripture says, "This is the victory that overcometh the world, even your faith."

So then, dear brethren and sisters, cultivate faith. Patience, of course, is to be cultivated, and patience will help in the cultivation of faith. We have need of patience in order that we may have faith. We have need of all these things, but the sum of all is faith, hope and love. Without the faith, without the hope, without the love, we would not be acceptable. So now we know what it is to have our lives hidden with Christ in God, so that we are dead to ourselves, dead to the world and all of its ambitions. To us all things have become new.

I trust dear brethren and sisters, as we apply these matters to our own hearts this morning, we can say, "As for me I will serve the Lord; as for me I am a new creature in Christ Jesus; as for me earthly things and the old things—not only the sinful things, but even the things that are right and proper, everything that would be in the nature of a thing I could sacrifice for the Lord and his service to be a co-worker with him—all of that is already given to the Lord." There is much, as you see, in this matter of consecration, and in keeping it before our minds. There are some people, I find, who always have difficulty. They say, "Well now I sacrificed that; now here is another thing, I must make a new, fresh sacrifice." And so they keep on. They have troubles all their lives, because they have not found out what they have done. What they ought to say is, "I have only one life, and when I give that one life it is all gone, it is not mine at all." I have found that people have that trouble over money matters. You know that money is the root of all evil, as the Apostle points out; and of course every human being has a measure of selfishness. And so they have a measure of selfishness, and gradually the new creature would pull out something from the old creature's grasp, and they would say, "there is something now. There now. There I lay that on the Lord's altar. That is a sacrifice I have made." They do not get the point. All the money you have belongs to the Lord, if you have thoroughly given yourself to Him; you are not sacrificing anew, you are merely rendering unto the Lord that which is His. It is His because you gave it to Him, because you pledged it to him, and the very condition of your pledge was the condition on which you received the begetting of the holy spirit.

I think of one dear brother who came to me in Allegheny some years ago, who had just gotten interested in the truth. He said, "I have been a Methodist so long," and he said, "I have given for years a tenth of all my income." And he evidently rather expected I would say, "My dear brother that is a very remarkable thing, not very many people give a tenth." But I did not say anything of the kind, because the Bible does not. I said, "Sure, that is the best you know." And he thought I had misunderstood him, and so he brought it around again, "I have for years given a tenth of all my income." I said, "Why sure, that was the best you knew. You did not see you had given all to the Lord, did you?" He looked into blank space for a moment, and then his face flushed, he put his hands up to his face and said, "Brother Russell I never saw it that way before. I was boasting I was giving a tenth of all my income to the Lord, and I thought I was doing great things, and I see that when I made my consecration I gave Him all of it; that I belong to Him, and everything I have belongs to Him." The brother got the right idea. The sooner every one of God's people get the right idea, the sooner they will get a better chance for victory.

I am not begging for any money, dear friends; we never take up collections; you will not accuse me of that. I am talking for the benefit of all of God's people, that they should see the principles involved, and they not only apply to money but to everything else. Your time belongs to the Lord. I have heard people say, "I gave so much time to the Lord, and I thought when I had given him so much, that was sufficient." Why, all your time belongs to the Lord. The question is, how much are you using on yourself? It takes eight hours out of the twenty-four to sleep, and three to eat; that is eleven. And it takes some hours out of every twenty-four to earn what you eat and a place to sleep, and that takes up a good part of your time. So you haven't very much time to give to the Lord. If you gave him every spare moment of time you have, you could not give him very much; and we want to appreciate the fact that it is so little. The same thing applies to time as to money. If you get the idea that it is your time you are sacrificing, you will pull out an hour here, and an hour there, and five minutes here, and five minutes there, and think you are doing something. If you get the right idea, you will see that it all belongs to the Lord. Then you will say, "How much have I a right to use on myself? How much time shall I spend in anything foolish, or about my dress, or family, or about my home, merely looking out for the beauties of this present earth, and merely fastening myself by so many cords and ties to the earth, earthy, and hindering myself from setting my affections fully and freely on the things above?

It is the same way about influence. One says, "Well, I want to give some influence, but I don't want to give it all to the truth." How much influence have you? Have you a great deal of influence? How much are you devoting to the Lord? I do not believe you have a great deal; I am pretty sure you have not; I know I have not, and I am very glad to give what little I have, and you are glad to give what little you have. It is not worth anything to us, and we have pledged it

to the Lord. It belongs to Him anyway, and if we would not give it when the opportunity arrives, then we are holding back, and we will not be of the more than conqueror class; at very best we would come in with the Great Company if we held back on those things. We want to do with our might what our hands find to do, and do it heartily as unto the Lord, remembering that we have consecrated every thought, every day and every hour, every influence, and every dollar—everything we have; it belongs to Him whose we are. He has invited us on these conditions, and we have made this covenant of sacrifice with Him.

Now what shall we say to these things? As the Apostle says, "What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God"—when we shall receive those glorious things which God has in reservation for them that love him. What kind of people ought we to be? Ought we to measure ourselves by the world, and the flesh, and the devil? I tell you No. We have the one pattern, to be like our Father which is in heaven. There is only one standard God accepts. He could not set up a lesser standard. There is only one perfect standard, and that is what we are to copy after—God's character; not only as we realize it in the principles of His character, but as we see it delineated in our Lord Jesus, who was the express representative of the Father. And the Apostle says that he was an imitator of Christ. "Be ye followers of me, even as I also am a follower of Christ." And so we have in the Father and in the Son, and in the Apostle, God's standard set before us of how we are to walk in the Lord, setting our affections on things above. Even the Apostles are consecrated illustrations of how graciously God fixes this whole matter. When we look to the Father we are unable to comprehend such a life of great glory as we see in His character, and we say, "Oh Lord, give us an humbler pattern, you are too great and wonderful for us to copy." And God says, "I will set you the copy of my Son; He was made flesh that He might illustrate the Father, and the glorious character of the Father in the flesh." And then we look at Jesus and see Him in his perfection, and we say, "Oh, Lord, He is also too grand and too great; we are not perfect that we could copy Him fully." And the Lord says, "Well, here are twelve Apostles, and you will see how they have sought to walk in His steps; these three will all be your illustrations, but the very grand character of God himself is the copy. 'Be ye perfect, as your Father in heaven is perfect.'"

On this subject, dear friends, how much it is like when we were children in school. They had copy books and at the top of every page was a line of copper-plate writing, absolutely perfect, and we were told that was the copy we were to follow. As we looked at the copy we knew from the very start that we could not make a perfect copy like that. Why did they not give us an inferior copy? Because it would not be right to set before us anything as a copy that was imperfect. So God set before us Himself as the grand copy that we are to follow after, but He knows from the very beginning that we cannot form such a character as His. What does He expect? He expects, as we seek to copy Him, as we seek to copy the Lord Jesus, and as we seek to copy the Apostles, that we will become more and more proficient. You will remember that as you looked over the page, after you had written down to the bottom, you were surprised, and probably chagrined, to find that the last line you wrote was worse than the first. Now what was the trouble? Why you got to copying your own work; you failed to look at the original copy; you were watching the line just above, and each line got worse and worse as you went on down; all the imperfections of each line were intensified.

So then, to come back to the illustration, we want to have the Father and the Son continually before our minds, for we are not to copy ourselves, nor to copy each other. It is not sufficient that you should be as good as you were yesterday, or try to copy what you did yesterday; you want to look at the perfect copy every time as being what God designs that you should be like. Will we ever become copies of God's dear Son? Will anybody ever become a copy of Christ? We answer, not in the flesh, because his Son was perfect, and your flesh is imperfect. There may be somebody who has still more imperfect flesh than you, and there may be somebody who has flesh not quite so imperfect as yours; so we are in various conditions. But God has made this general way in which he will deal with us all; He is going to look at our hearts, at our intentions, at our efforts, and so if He finds in your heart this strong resolution, that by the grace of God you will be as near as you can a copy of His dear Son, He will say, "There is a jewel at heart; no matter what the outward expression may be, no matter what the outward form of the natural man may be, at heart this is a jewel; this is the kind I love, this is the kind I am seeking; the kind that has made a covenant with me by sacrifice, and is seeking to walk in the footsteps of Jesus." And so the Lord knows us not according to the flesh, but according to the spirit; and that is a great comfort to our hearts, that the Lord looks not at the outward appearance as men do, but He looks at the heart.

Let us then, by the grace of God, resolve that our hearts shall be faithful, shall be loyal, and that we will appreciate rightly the things of the earth, and that we will appreciate supremely the heavenly things that God has set before us in His Word.

(Service closed by singing hymn No. 25 "My hope is built on nothing less.")

Sunday Afternoon, 3 P. M.

Bro. Russell gave his celebrated discourse, "The Bible vindicated—To Hell and Back: Who are There. Hope for the Return of Many of them."

Sunday Evening, 7 P. M.,

Love feast and farewell meeting, opened by singing hymn No. 5, "Rest for the Weary," etc. Thereupon Bro. Russell gave a few parting words, leaving early to make his train. Bro. Russell said, in part:

Dear Friends, I stated in my opening remarks to you that the expense of this convention would probably be $25,000. It is very difficult to measure spiritual blessings in dollars and cents. I have heard from many that they enjoyed the convention, and from one brother that he had gotten more than $25,000 worth, himself. Now, if each one of you got as much spiritual advantage as that brother got, I am sure we have made a good investment. But I think the more we learn to measure natural matters by spiritual success and attainment, the better. I do not mean that the natural matters should not be considered at all, or that one should go in debt and embarass himself in order to attend a convention; but there are many who want a blessing not only for their own hearts, but who also want to give the blessing to others. I am glad that spirit prevails. Instead of seeing how much each one can get, each one is anxious to see how much he can do for others for their spiritual advantage as well as what he could get for himself.

You have all heard that there is to be another convention in St. Paul, Minn., next month. I could hardly expect that many of you will be there, but there is also another convention you have heard about—the general convention of the Church of the First Born—and I hope you are all arranging the affairs so as to go. There will be no round trip excursion rates to that convention—it is only one way; and if you get to that convention you will not want to come away; it will never break up; it will be an eternity of blessing and association with the Lord and the Apostles and with all the faithful. The adversary will be bound, everything unfavorable will be restrained, and everything that is favorable will be let loose; and what a glorious time we will have! How it makes our hearts rejoice just to think

about that time! We look forward with much anticipation to these conventions, where we have fellowship together, where heart goes out to heart, where we can help one another, comfort one another, build one another up in the most holy faith; and these things draw our hearts nearer and nearer to that grand climax of all our hopes.

I do not think it is very good policy to tell our worldly neighbors that we would really like to go to the other country right away, because they would think we were not telling the truth, and it is just as well not to scatter your pearls before those who do not appreciate them, but I believe all of us are more and more having our affections set on things above, and having less and less attachment to things of this earth, and that we will be very glad when the Lord's time shall have come for us to pass beyond the vail to be forever with the Lord.

In the meantime there is a preparation to be made for that journey and that convention. You know you had some preparations to make to come to this one; you had various things you did not forget—your white dresses and many of you white waists, and so forth. Now, do not forget the great white robe that the Lord has already given us; that will be the great convention robe; no one will be permitted at that convention who does not have on that robe—the robe of Christ's righteousness, covering all our blemishes and imperfections; when we enter fully into that convention we won't have the robes, because the robes only last up to that time, but reckonedly beyond that time we have a different kind of a robe, as we see in the 45th Psalm: "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of fine needle work." In glorious raiment is the picture. We do not know exactly what that means, except it is a beautiful symbol of how grandly beautiful the church will be, when that which is imperfect now shall be made perfect, made like Him, see Him as He is, and share His glory; when that which is in part shall be done away, and that which is complete shall have come; when that which is sown in corruption shall have been raised in incorruption; when that which is sown in weakness shall have been raised in power—not needing to be covered continually with the Lord's imputed righteousness, but being perfect, in the image and likeness of God.

The picture also shows the virgins, her companions, that follow her, who must also be covered with this robe of righteousness. Then, you remember, there is some fine needle work to be done, and I hope that you and I and all of the Lord's people are giving great diligence to get ready those convention robes for the General Assembly by getting the fine needle work in. You know the Lord gave us the pattern. It is a good deal as it is with what is sold to be embroidered, where they stamp the pattern on the cloth, then you take it home and work out the pattern. So the Lord has given us our pattern of purity, meekness, gentleness, patience, love, and these are the flowers that are patterned upon our robes, and we are to hourly, daily, weekly, embroider them. It is not a work to be done in a moment, or a week; it takes time, and perseverance. You need patience in working out the pattern on this robe. The Lord wants people that not only start well, but keep it up; He wants to test us, and prove us; He wants those who have love and zeal. Then he will not be ashamed when we appear in His presence, but will hear His blessed words, "Well done, good and faithful servant, enter into the joys of the Lord."

As I look over your faces and think of the dear ones I have met here, I wonder how many of us will ever meet again. It is not at all probable we will ever meet again as a company, but I wonder how many of us are going to meet in the Kingdom. "Oh," some one will say, "you and I have no control of that; we cannnot do anything about that." But the Lord says it is largely in our hands, dear friends—in your hands with respect to yourselves, and in mine with respect to myself;—not that you and I are sufficient of ourselves for these things, as our sufficiency is of Christ, but the matter of **willing** is with us.

I hope that the closing thought of this convention shall be that we are soldiers of Christ, and that we are going to be faithful to Him who called us out of darkness into His marvelous light; that by God's grace we may attain unto those glorious things which He has promised us; that we shall have faith in His promises, and therefore can trust in His loving care, and sing in the wilderness journey. Take that thought with you for the closing one, and also the text in Hebrews respecting the General Assembly of the First Born. Keep those thoughts to some extent before your minds, and whenever you think of the Asbury Park convention say "that is the time when I made another fresh resolve that, by the grace of God, I will be faithful to Him who was so faithful to me, and I will have more and more trust and confidence in Him and in His promises, rest myself in them, and not worry about them, but have the peace of God ruling in my heart more and more."

And may the peace of God indeed rule in our hearts, sanctify us, and make us meet for the inheritance of the saints in light.

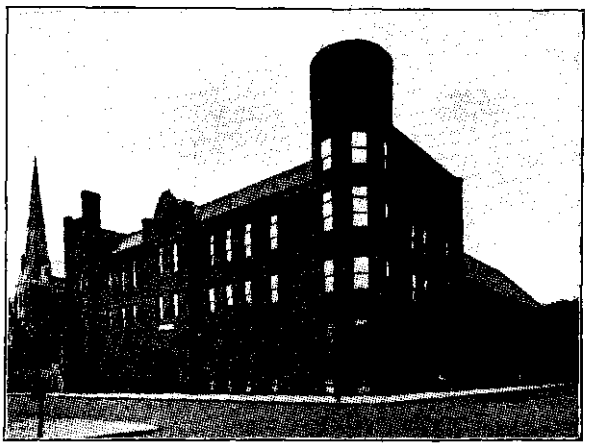
Brother Russell then offered a short prayer, after which he said that it would not be possible for him to say good-bye to each one present individually, but that he could wave his hand, and the friends could wave theirs. Brother Russell waved his hand, and the friends waved back, and began to sing "God be with you till we meet again." As Brother Russell left the platform his parting words were: "May God be with you, and cause His face to shine upon you, and give you peace."

The love feast and farewell service was then continued by Brother Van Amburg. The pilgrims and all the elders present were called for and stood in a line in front of the platform, and the friends all passed by shaking hands with each one and saying good-bye, with a few parting words, and breaking bread with the pilgrims.

(The End.)

Bible Students' Convention

Armory Convention Hall, Corner Sixth and Exchange Streets, and Peoples' Church, Corner Pleasant Avenue and Exchange Street, St. Paul, Minnesota, August 13 to 19, 1906. Under Auspices of The Watch Tower Bible and Tract Society, Allegheny, Pa.



Armory Convention Hall

AFTER waiting several months, the time came when the friends in Chicago and vicinity were due to start for the long looked for convention to be held in St. Paul.

At 6 o'clock, Sunday evening, August 12, about 110 friends met in the Union depot at Chicago, and entering the special cars reserved for us, we were soon speeding northward. The experience of riding in a chair-car at night with a lot of truth friends cannot be described—it must be felt to be appreciated. However, "in due time" we pulled into St. Paul, Monday morning, and were there met by Brothers Brenneisen, Huntsinger, Macmillan, Hoskins and others. After securing our accommodations, we were ready for the Convention proper, and if you will go with us in imagination, we will endeavor to bring the Convention as vividly to your minds as possible, a Convention which is now a matter of history.

First, however, a few words about the place where this Convention of spiritual truths and grand fellowship were enjoyed.

SAINT PAUL, the capital city of Minnesota, is justly famed for its beautiful scenic surroundings. Located on the high limestone cliffs of the Mississippi river at this, the head of navigation, St. Paul sits like a monarch enthroned upon his terraced hills. The question that naturally arises in the visitor's mind is: "How am I going to be able to see all the beauty spots of St. Paul in the limited time at my disposal?"

There are several ways to see St. Paul; as in all cities, carriages may be hired from the cab stand in the Union Station and automobiles may be engaged at various garages located in the down-town district. Some of the beauty spots may be reached on foot in a few minutes, namely the public baths and down-town parks, but in order to see St. Paul in a manner at once satisfactory and at the minimum of expense, the electric railway system is the medium, par excellence.

St. Paul has one of the cleanest, most modern and most convenient street car systems in the world. By the use of transfers, any part of St. Paul and some of the outlying districts may be reached.

Comparatively little time, however, was used by the friends in sight-seeing. They preferred to stand on Pisgah's Mount and view the scenes beyond the tide.

Probably the principal thing of interest the friends went to see were the Falls of Minnehaha, half way between St. Paul and Minneapolis. They were very pretty and it was a restful sight and enjoyed by all that saw them.

The Business League of St. Paul was organized in March, 1906.

This is an association composed of 100 representative business men interested in the progress of St. Paul whose purpose is to create and direct public spirit and to emphasize the many advantages of St. Paul; an association capable of quick and effective concentration; and whose special object shall be the development and fostering of industrial enterprise.

To this League the Convention is indebted for the use of the People's Church, where Brother Russell gave his famous discourse on the subject of "To Hell and Back"; also for the use of the Armory, where the rest of the meetings were held. The hospitality of this association was much appreciated by the convention, and special recognition was officially made and mention of same will be found in another part of the report.

Extract from one of the St. Paul papers concerning the Convention:

"The students' convention is a unique institution like

unto no other under the sun. Its sole object is to gather the faithful for a feast of preaching and instruction, of common study of the great Book. The morning and evening sessions are given to preaching by prominent speakers, the afternoon to conference and discussion. It has no fiscal business, no tinkering with creed and dogma, no heresy trials and no chronic calls from foreign missions for donations. The sect is without creed or heirarchy. The only office is that of the elder, chosen for its biblical significance, and the only duty of the elder is to act as moderator and leader of discussion. When money is needed the members make a voluntary subscription; but this money is never spent in salaries. The times and places of meeting of the congregations, if such they may be called, is a matter of local option. The sect has, in fact, reverted to the simplicity of the early Christian church.

A new member pledges himself to no creed, assumes no obligation. He accepts the teachings of Christ according to his own interpretation. He is required simply to live up to them as best he can. Therefore they meet in simple, informal gatherings and call each other "brother" and "sister."

The attending members of the sect are not delegates. They represent only themselves. Some have come long distances and look travel-worn. Three of them are from Scotland, many from Canada, but the larger part from the United States. They are plain people and their evident sincerity had a palpable charm. One of the Scottish members is a man of erudition. He is Dr. John Edgar, of Glasgow, Scotland. Last night he expounded the "Time Prophecies of the Bible," by which the millennium is set for 1915. The millennium, let it be said, means to this sect the time when evil shall cease to be a potent factor in the world's affairs.

Dr. Charles T. Russell, president of the publishing house, is head and front of the movement. He is an eloquent preacher, whose address, "The Bible Vindicated; To Hell and Back; Who are There; Hope for the Return of Many," may be heard at the People's Church at 3 p. m. next Sunday. A. E. Williamson, of Allegheny, secretary of the society, is leader of the convention. He is a young man, ardent and earnest.

The convention will continue the rest of the week and Sunday. Its sessions are all well attended."

St. Paul Convention
August 13-20, 1906

First day, Monday, 3 p. m. Convention opened by singing No. 1 on hymn slip, prayer by Brother Brenneisen.



Falls of Minnehaha

Address of welcome by Brother E. W. Brenneisen, of the St. Paul ecclesia.

Dear friends and visitors to the Bible Students' Convention: I am requested on behalf of the citizens of St. Paul, Minn., and by the Commercial Club of the same city, to extend to you a hearty welcome into our midst. This convention was invited to be held in this city by the citizens through the Commercial Club, and the Commercial Club has arranged for our meeting places; this hall for the regular sessions during the week, and the People's Church for a public service on Sunday afternoon, August 19th.



Bro. E. W. Brenneisen

Now, dearly beloved, I have also the great privilege, of which I feel unworthy, of extending to you a hearty welcome on behalf of the Churches of Minneapolis and St. Paul, and we trust that our sessions will all be under the full guidance of the holy spirit of love. I know we are all glad of the privilege to fellowship with



Bro. E. W. Brenneisen

each other, and especially when we realize the nearness of the time when we will, if faithful unto death, be accorded the privilege of convening with our Head, even the Lord Jesus himself, amid the scenes of glory above, and forever basking in the sunshine of the heavenly Father's love.

I feel very highly honored in extending this welcome, when I consider the class of people to whom I am speaking. Gathered here in this hall are the candidates for joint-heirship with our Lord and Savior Jesus Christ, to be kings and priests in the ensuing age, when all shall know the Lord from the least unto the greatest, and when we shall have the privilege of extending blessing and favor to all the families of the earth. Were we to address an audience of candidates for an earthly position, such as President of the United States, we would feel that to be a great honor, and yet, dear friends, to welcome you to this convention is a far greater honor. And we would ask that you think upon these things, what manner of love God has bestowed upon us, and suggest that the sentiment, not only of this session, but of all the sessions be love.

You will notice that the mottoes placed upon the wall are, "God is Love," "Keep yourselves in the love of God," "Love suffereth long," "Love is kind," "Love envieth not," "Love thinketh no evil." So I would suggest that we let Love be the central thought and feature of all our meetings during this convention, and as we go out from each session to contend perhaps with some of the physical inconveniences of the present life, let us bear in mind the text which will greet your eye on retiring from the room, which is, "In Due Time; Be Patient, therefore, Brethren."

Now, dear friends, I have great pleasure in introducing to you the representative of the Watch Tower Bible and Tract Society, who will be our Permanent Chairman, and with whom the majority of those present are already acquainted—Brother A. E. Williamson, of Allegheny, Pa.



Bro. A. E. Williamson

Thereupon Bro. Williamson responded in a very appropriate address and said, in part:

Dear Brethren and Sisters: It is a very great pleasure indeed, and a wonderful privilege to be present with you all this afternoon, and to feel that the spirit of the Lord is here. I thank the Lord for the privilege I enjoy of gathering together with you, and thank God on your behalf also for this particular privilege and opportunity of fellowshipping together. This convention is essentially a Bible students' convention. As I explained to a gentleman on the train yesterday when coming here, who wished to know something about the convention, we do not come here for the purpose of going through a lot of empty formalities; we do not appoint a number of committees for the purpose of retiring to ante-rooms, spending a half an hour or so in discussing trivialties, then making a little report which is adopted unanimously, and then go home and say the convention is over. We are here for a purpose, for a spiritual purpose, and, thank God, all the elements are here to make that spiritual purpose thoroughly accomplished; if we have the right attitude of heart ourselves, if we are here to build ourselves up in the most holy faith, if we are here to edify one another in the things which belong to the kingdom, then there is not anything in the whole world that will hinder that purpose being accomplished.

If the convention works a proper spirit in our hearts, then surely, dear friends, we will have more of the love of God; we will know more of the principles of righteousness, which contain the elements of love; we will know more of the love of the brethren; we will know how to sympathize with the world, and love even our enemies more than we ever did before.

It was my privilege three weeks ago to stand before the convention at Asbury Park, N. J., and in connection with the opening service a dear brother reminded us that he had been in three conventions, and each convention seemed to him so grand, so refreshing, so overflowing in all the blessings that he had received, that he did not know how he was going to contain all of the blessings of this one, because it appeared to him to be a prospect so great that he did not think he had the capacity for it. We reminded him that if he had been using the blessings received at the preceding conventions, then the Lord would see to it that he would have the capacity sufficient for the blessings of this convention. So it is with every one of us; If we are using the blessings God has given us we do not need to worry about the capacity for future blessings, because that will be enlarged.

Now, dear friends, the intention in connection with the program is that this service shall be particularly an opportunity for our testifying together of the blessings which the Lord has given to all of us. It seems especially appropriate that the opening service of the convention should be that of encouraging one another, not by a single address spoken from the platform, but by the words of as many of the friends as possible.

(After the singing of hymn No. 15 the meeting was thrown open for testimonies, the first of which was a written testimony from a brother in the penitentiary, which Brother Williamson read.)

Dear Convention People:

Salutation: "Peace be unto thee."

I am happy to greet you on this occasion, though in prison and many miles away. While circumstances over which I have no control, prevent me from being with you personally and sharing the grand blessings which the dear Lord is sure to grant you, it will be my privilege to be with you in mind and heart, and if some dear brother will read my letter, it will be the next best thing to being there myself.

I join you in giving and showing forth the praises of Him who hath called us out of darkness into this marvelous light wherein we stand. I praise Him for the "good news" which has proven to be the power of God unto my salvation; I praise Him for the gracious invitation to become a Son of His; I praise Him for the seeing eye and hearing ear, for the blessed promises whereby we have been made partakers of divine nature.

As a proof of our appreciation of these blessed privileges we are willing to count the sufferings of this present time but light afflictions, as compared with the glory that shall follow, and to rejoice in the opportunity to "fill up the afflictions of Christ, which are behind."

While it has not been our privilege to meet very many of the Lord's dear "Truth people," we rejoice that, now soon, we shall join them all in that "General Assembly" where nothing can prevent our eternal fellowshipping.

Let us all, with one accord, come a little closer together and press down upon the "mark" with a little more zeal and faith, laying aside every weight and the sin that doth so easily beset us, and run with patience the race set before us.



Bro. A. E. Williamson

We desire your prayers that we may continue faithful in the trust we have been favored with, and that we may be one of the "more than overcomers" and hear the final "well done" from our heavenly Father's gracious lips.

Yours in the blessed hope of our "High Calling."

(At the close of this service Brother Williamson suggested that upon his arrival, Brother Russell should be met by a committee and greeted upon his arrival at the hall with a Chautauqua salute, and if it was agreeable to the convention, a motion could be made to that effect. Thereupon Brother Rutherford made a motion in harmony with the suggestion, which was duly seconded by Brother MacMillan, put to a vote, and carried unanimously. Brother Williamson then appointed Brother Brenneisen and Brother Rutherford as such committee.)

(Evening session at 7 p. m. Praise service, followed by discourse, "The saints shall judge the world," by Brother Williamson.) This is the same discourse given at Asbury Park and appears in another part of the report.

Tuesday Morning, August 14, 1906

General Rally, Praise and Testimony Meeting 9 to 10 a. m.

At 10 a. m. Brother Russell arrived at the hall and was greeted by the congregation rising and singing "Blest be the tie," and waving of handkerchiefs.

Brother Russell then addressed the Convention in the following words:

Dear Friends: I am very glad indeed to be with you and to greet so many of you this morning. I do not know what sentiments have been uppermost in all our minds in coming here, but feel sure that I could make a good guess. I will tell you the thought that is uppermost in my mind: It is, that it is good for us to meet together in the name of our Lord. "Forget not the assembling of yourselves together, as the manner of some is."

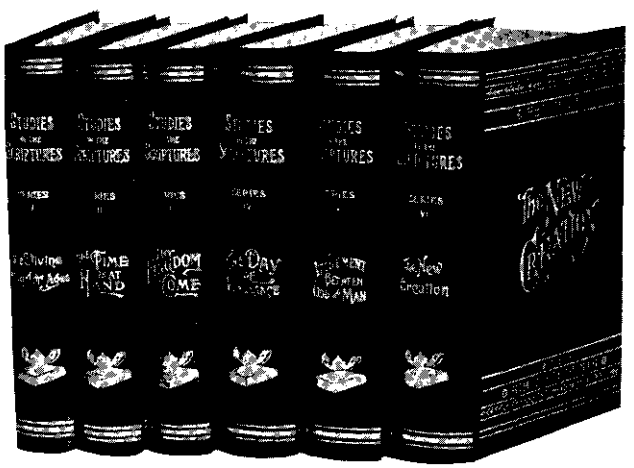
As I was in the depot at Chicago last evening there was a wonderful crowd there, and I said to myself, "There are fresh evidences every day of the running to and fro, fresh evidences of the general increase of knowledge, and fresh evidences that the wise shall understand in this time. Thank God that we have been in that attitude of heart which has permitted Him to make known to us some of the things shortly to come to pass, and some of the things that are already coming to pass.

I trust that our convention is going to be one that will cheer and stimulate all our hearts. Why do you come here? You come for a blessing from the Lord. How do you get it? I trust you came praying that the Lord would grant this blessing, and prepare our hearts to receive it, and prepare us also to confer blessings upon each other. Now, how are we to do that? We are to take the Lord at His own word that where even two or three are met in His name He is in their midst; and if He is in the midst of two or three who gather together in His name, we may be very sure that He is in our midst now. His presence and power are with us as a gathering of His people, and He is pleased to pour us out a blessing. He poured out His blessing of course at Pentecost, but those streams of refreshing are to come down to us more and more as we are in condition to receive them; just the same as in the desert countries of the West they have streams of water, and small sluices running into every little garden spot, and when the time comes, they open the gate and the water runs in and refreshes the garden. So now the Lord has plenty of water in the stream, but you have more or less to do with the gateway that leads to your heart and you have something to say as to how much of the blessings shall come in. So open wide the gates of your hearts that the Lord's blessing may come in, that you may have indeed a season of refreshing.

Now, dear brethren and sisters, I do not wish to detain you in this part of the service, but I am giving you my greetings and my love, and assurances that my prayers are with you, not only now but always, and with all of the Lord's dear ones in every place. You know I am in contact with all of you through the means provided in our time by the use of the mails, and also with the Lord's people all over the world, and it is a very great privilege and blessing. And as I know of your affairs, and the things that you are identified with, my heart and prayers go out frequently, and so do the prayers of all the dear friends of the Bible House, and I am sure you will be glad to know that. I know from your letters that I am remembered in your prayers, and that the Lord thus sustains me frequently as I think of how many of the Lord's dear people are interested in the truth, and I am sure are offering their petitions to the throne of grace for the Lord's blessing to be with me in connection with the work, and with all the dear co-laborers in the work. Let us continue to pray for one another. It not only brings a blessing and refreshment to our own hearts, but the Lord is pleased to see us unselfish in spiritual things, as well as in temporal things.

At the conclusion of Brother Russell's remarks, a hymn was sung, following which an opportunity was given to all present to shake hands with Brother Russell. Brother Russell stood at the front of the hall, and the entire congregation filed by him and shook hands. By actual count, Brother Russell shook hands with 653.

The morning service was then continued, and Brother Russell gave his address to Colporteurs and others engaged in the "harvest" work, which is given, in substance, as follows:



Dear Friends: Although you are not all Colporteurs, we know that you are all in earnest sympathy with that work, and while we may say something respecting other departments of the service, the Colporteur work is the main topic this morning.

Some of you are familiar, and others are unfamiliar, with the leadings of the Lord's providence in connection with the general harvest work. It would seem as though all the way through the Lord has guided in one feature of the work, and then in another feature, so we might say there has never been just such a kind of work done in the world before as that in which we are all engaged. That is, it is different in its kind. There are points of similarity with others, but it is really a different work from any other work that is going on in the world, or so far as we know ever did go on in the world, except it is in some particulars like the work that went on in the harvest of the Jewish age. You remember that back in the harvest in the Jewish age, the Lord sent forth his disciples two and two into every city—whither he himself would come, and he

sent them forth with the message, "As you go preach the gospel, saying, the kingdom of God is come nigh unto you," "The kingdom of God is at hand." And he sent them out without any salaries. So in this harvest time. When we were at the beginning of the harvest work, seeking to find what would be the mind of the Lord, and the most intelligent way to spread the truth before the people, we tried various methods. We tried getting up meetings, but found that meetings, if there was nothing else to fasten the attention and to deepen it, the interest apparently was lost, was vitiated, and died out directly. People might be aroused for a little while, but having nothing to read they would soon get hungry and be way off, and forget about what they had heard. Then the next thing to be started was something in the nature of a publication. I was first of all connected with a paper called "The Herald of the Morning," and some who were associated in that, as explained to you in the July 15th Tower, went back on me, and worse than that, went back on the Lord and his redeeming blood, and so we had to cut loose from it. Whenever any one cannot walk with the Lord, we cannot walk with him; whoever cannot endure the precious blood we cannot fellowship with him. We have fellowship with all of the Lord's people who have trust and faith in the precious blood of Christ and are seeking to walk in the light of His Word. However they may differ from us, we can have a spirit of fellowship with them. But when it comes to a vital point, when it comes to an obligation to the Lord and His Word, we can have no fellowship with them. The Apostle John tells us that to receive such into our houses even is wrong, because it is giving support to the wrong. Then it was that the Watch Tower was started, and it reached a certain circle of people, and there was more or less interest awakened, but that did not seem to be quite enough. By and by, in the Lord's time, Millennial Dawn was published. Then we tried whatever methods we could in bringing it to the attention of the public. For instance, we tried to advertise it in certain religious papers, and found that just as soon as the people would find out it was Millennial Dawn, they would stop the advertisement at once, and send back the money, which was paid in advance. Then we tried advertising it through other papers with another address than Allegheny, but just as soon as they found the book was Millennial Dawn, they stopped the advertisements. We thought that was quite a hardship at first. We did not know what the Lord's plan was, and we thought we were working against it, but we have come to find out since, dear friends, that we did the very best thing for the interests of the truth.

Then we tried to get Fleming H. Revell & Co., of Chicago, the largest book dealers in religious books in the world, to distribute the books. We thought they would be the very ones to do it, and if they handled the books, they would go in all the different book stores all over the country and thus would be scattered everywhere, and people would see them in the book stalls, and that would be the way. So we made arrangements with Revell & Co. and the first shipment was one hundred books on consignment of the first volume, the only one published at that time. The books were shipped back shortly afterwards just as they were, not a book having been taken out. We found the explanation of it was this: Mr. Revell had put some of them on his counter with other books about the second coming of Christ, etc.—he has a special department for books on the second coming of Christ for those who are interested in that line of literature. Then Maj. Whittle, of the evangelist firm of Whittle & Co. came in and looked around on the book counter and there he saw Millennial Dawn. "Revell, look here; what is this you have got here?" "Why, that is Millennial Dawn. I'm not hide-bound. Some people come in and want it, why not have it as well as your book?" Maj. Whittle said, "Look here, Revell; if Millennial Dawn stays on your book table, all my books will come off, and all the books of my friends." That meant Moody's books and so on. "Oh, well," said Revell, "if you are going to talk that way, of course they will have to come off." And they came off and were shipped back. Well, we were a little disappointed. A little later on the thought of colporteuring came along and mention was made in the Tower that there would be a glorious opportunity of serving the truth by colporteurs. So one and another took hold and made a start, and made more or less of a success. We did things in a rather crude way, the best we knew how, and it was not a very great success for a little while. You remember we had paper bound books at that time, and we could send the books by mail at a very cheap rate, and it all seemed very favorable,—quite a good start all along. To our surprise the Post office ruled out the paper bound volumes and we could not send them through the mails. We thought that was going to be a great hardship to the work, but again we found we were mistaken, that it was the best thing that could happen to us. We set to work to find out how cheaply we could get a cloth edition. We finally were able to get a cloth bound edition we could sell at the same price as the paper bound edition, and it has the advantage, as you know, that wherever the books go they make more of an appearance, whether it be on the center table or in the book case. And people pay more attention to a book in cloth binding than they do a paper bound book, and the paper bound book soon gets mussed and dirty, and torn, and then it is likely to be used for any kind of waste paper and torn all to pieces. I presume of those paper editions, very few are in existence to-day. Now we are getting it out in more attractive form,and the people are getting more ready for it. We are getting to have a better idea of how to do things. I presume the Lord could have given us wisdom how to do things better long ago had He seen fit. I tried to get the books published in cloth binding long before the Post Office shut us off. I said it would be so nice if we could get cloth bound books at a low price, but I was not able to get them; could not find any person to publish them at the right price. Just as soon as the Post Office authorities shut down on the paper edition, the Lord let us have the wisdom necessary to find that the cloth editions could be published so cheaply.

Now you see the Lord has been leading in all this work of colporteuring, and guiding step by step. And why should it be so? Because of two reasons: One is, that in this way the books are carried right into the homes of people who would never think of going into a book store and looking on the shelf. The books are carried right to them and explained to them. They buy them, and have them there; they see them and their friends see them. It is astonishing how many people have gotten the books and got no profit out of them themselves, but many other people who have been visiting in the house on some occasion or other and saw the books there, did appreciate them and got a blessing in that way. Perhaps nearly as many profited by them in this way as by buying the books themselves, strange as it might seem. And thus it comes, dear friends, that the colporteur work seems to be blessed of the Lord, and He seems to be using that special method to reach the people. I wonder how many persons who were reached directly or indirectly through the colporteur work are present this morning. All those who received the truth directly or indirectly through a colporteur or a book sold by a colporteur, please raise your hands. (Quite a large number of the audience responded by raising their hands.) Quite a good many. As many as received the truth first through a volunteer tract, please raise the hand. (Quite a number raised their hands, but not as many as previously.)

Then quite a good many others of those present probably got it indirectly because the party who gave them the truth got it through a tract or a Dawn; so that the number who would say they got the tract or book directly from a colporteur would be of course a limited number to the whole number that would get the truth indirectly through their efforts.

These colporteurs generally go two and two to every

city all over this country. When you look at the matter you will see that the Lord has been preparing this country for the harvest work. He has been bringing your ancestors and mine from all parts of Europe, and placing them under favorable conditions to break up the old superstitions that were in their minds. A Greek brother told me, "Brother Russell, when I lived in Greece, my friends and all my relatives and myself attended the Greek Catholic Church. We did not know there was much of anything else than that, but I came over here and settled in the neighborhood of Richmond, Va., and there I found there were hardly any Greek Catholics, but there were Roman Catholics, Baptists, Methodists, Presbyterians, and I began to think as a result of finding so many, and I said to myself, 'Why, these are intelligent people, I believe they are more intelligent than our Greeks are, and I wonder what it is that makes them more intelligent? and I thought it must be because they have a better religion than we have.'" You see, dear friends, that is the natural process of reasoning. He said, "I never paid much attention to religion, but when I came here, and was cut off from my old associates, I began to think of many things, and as there were so many religions here I began to look to see which was the best. There were so many, I wanted to do a little picking. When there was only one I did not pay much attention to it, but when I saw a whole lot of them I began to investigate, and picked around a good deal. I rather liked the Methodist best, and the Methodist minister seemed to treat me nicely and said to come in with them. I told him I was thinking about it, and if he had the right of it I would go in with them. But that is as far as I got, for I met one of the brethren who handed me a tract, then loaned me a Dawn. I was very glad I did not join the Methodists. It was still true what I had told the minister, that if I found that was the best thing I could get, I would take it, but I found a better thing, and that is the reason I did not take it." Now you will be interested in knowing that that Greek brother not only contributed some two hundred dollars towards the translation of the Dawn into Greek, but when we were unable to get the book translated we handed him back the money and he went to Greece, and there he is having it translated into the Greek language by one whom he claims is quite competent to do so, and we are getting out a Greek edition of the Dawn. In the meantime he has gone into the colporteur work. He has the English, Swedish and German editions of the Dawn, and goes aboard the ships at the port in Greece where a good many of the passenger steamers stop, and having the different translations he sells the people whatever they want in their own tongue. He finds people of all nationalities on those vessels, and so he is doing colporteur work in Greece amongst the tourists, visitors and travelers. It shows you the spirit of the truth. Whoever gets the truth finds, as the Scriptures express it, it is like fire in the bones, and he must be doing something to let it out, or there would be an explosion —or something. The "something" would be, if not an explosion, or an eruption of the truth to others, that it would die out. Whoever receives the truth and has the spirit of it, will want to tell the good tidings to others. Whoever receives the truth and does not yield to that spirit of the truth to make it known unto others will find that it will smoulder; and, deprived of the oxygen, will gradually die out, and he will forget what he had. That seems to be God's arrangement in the matter.

It was in connection with all of this matter, after the colporteurs had gone here and there, and had scattered the Dawns to some extent and little classes were springing up, and Towers were being sent as sample copies, and tracts being circulated in various quarters, that the Pilgrim service was started. You see we had three particular branches—the tracts, the Tower, and the Colporteurs. The volunteer matter carried the tracts in every direction,—and we are now more or less interrupted on that, dear friends. We cannot send out by the usual postal methods the tracts as freely as we formerly could by mail; whatever tracts now are sent must be sent postpaid at the ordinary rate of postage. I do not know whether the Lord will effect a change in the decision of the Post Office Department or not; if He does all right, and if He does not, we are learning from the other experiences that there is perhaps some reason why He does not, and we know it will turn out for good. Perhaps eventually nearly all of the tract distribution will have to be done through friends of the truth. Perhaps there will be no opportunity for sending out sample copies at all, I do not know; but mark you, if there is no opportunity of sending sample copies through the mail at a cheap rate, it gives all the more opportunity for those who have the truth to circulate it in the volunteer way, getting the tracts by freight. So what works one way here, will work another way under other circumstances. As sure as we are in the Lord's harvest, and the harvest work goes on, some way will be found; you will find a way, and I will find a way, and the Lord will bless and give us opportunity that we might find ourselves wherever we can render some service to him.

Just as we said awhile ago, when we could not sell the Dawns and get them to the people through the book stores, that opened the way for the colporteurs, and so the blessing came to them, you see. What a blessing for those engaged in the colporteur work! What a blessing for all of you who have done anything in that line! Not only a blessing to those who got the truth through the volunteers, and through the colporteurs, but a blessing to the heart of everyone who engages in the work. There are hundreds that are just now saying, "I wish I were so situated that I could be in the colporteur work." We do not encourage everybody to go into it. We do not think any one should go into it and say, "Here I will leave wife, and children, and everything, and go out, and the Lord will take care of them." We never encourage anything of that kind. Some of the friends in their zeal might be inclined to do that, but we feel sure it would not be the Lord's will. They would be making a mistake. If they have families, or some one dependent on them, duty lies there first. A wife or children are mortgages on a man's hand. It is true that this does not mean perhaps that he should increase the size of the mortgage, and perhaps does not mean he should pay the highest rate of interest on the mortgage, but it does mean sure that he should note his responsibilities and not shirk them, because God expects him to be faithful, and he that provideth not for his own household is worse than an unbeliever, as the Apostle says. Therefore we want to put that down plainly.

Someone may ask how many colporteurs there are. There are about three hundred. Well, that is not very many out of the whole number. No doubt there are many times three hundred that in their hearts wish they were colporteurs. What good does that do? Why in the Lord's sight I believe that is doing a great deal of good. He that is desiring in his heart to be a colporteur, and wishing if he could make the ends meet, to arrange his affairs so as to engage in the work, I presume the Lord is going to count it unto him just as though he did engage in it; just as though, under more favorable situation, he would be engaged in it. So the blessing does not stop with those who actually go in the work, but extends to all who are of that desire of heart, and God counts it unto them for a service they would be willing to do. And as they say to themselves, "I would love to be engaged in the colporteur work, but in the Lord's providence I am not so situated that I can do so, "they look about them to see if there is not something else they can do.

I shook hands a little while ago with a brother, who is a doctor, and since he could not go out in the colporteur work, he said, "there is something else I can do." And what do you think he did? Well, he sends out several hundred copies of the magazine edition of volume one every month. I should suppose that the brother has sent out several hundred a month for about two years. I do not know where he gets the addresses,

but he must have a host of friends, if he is sending them all to friends. I presume some of the parties he is not acquainted with, but are addresses he gets.

Some say that they would like to work as a colporteur, but circumstances will not permit. Another one says, "To distribute the magazine Dawns takes a good deal of money, and I cannot afford it." Very well. Look around and see what you can do. Probably you can do something in the volunteer work; the tracts are furnished free, and you can get as many as you can distribute. You probably can engage in that some little time every day, or at least part of every Sunday. So this is the spirit that is amongst the Lord's people everywhere. They say, "The Lord has done so much for us, and we must be about our Father's business." And that is a great business. Others are minding the business of the earth, and spending their time and energy and talent from morning till night, but we must be about our Father's business. The true child of God will say, "If the Father so highly favored me and gave me the light of knowledge respecting his plan, I must use that light and knowledge." That is what has come to your heart and to my heart; that is in the hearts of all those who get the spirit of the truth. We say that we cannot do enough for the Lord. We have consecrated our lives and laid them down for the truth, and we must be about our Father's business, laying down our energy and our time, whether it is a half an hour or an hour a day or seven days in the week, we must see how much time we can get to give to the Lord. But we are not to neglect the responsibilities of the home, of the children, of the wife, nor the responsibilities of an aged parent, and not to neglect to pay the butcher and the baker and the landlord, not to neglect any of those obligations and duties, but the question is, "What time can I give and how can I minimize this expense and drain on my time and energy, so that I may have some little thing to offer in the Lord's service, some little time to put into this great harvest work. If the harvest time goes by and I am one of those who look back and say, There you were living in the harvest time, and you knew it was the harvest time, and yet you sharpened not your sickle, and did not thrust in your sickle to do some of the reaping, what will the Master say to me?" He would say, "How much do you love Me? Did I not give you opportunity to lay down your life for the brethren? How much have you done?" And if you have done nothing, dear friends, you will feel ashamed, and I am sure that, more than that, if you have done nothing after you had the opportunity and the knowledge, you would not be in the kingdom at all. The Lord is seeking such to worship Him as worship Him in spirit and in truth, and just so sure as you and I get the truth, and get the spirit of that truth, we will get the spirit of service to our heavenly Father and our Lord Jesus. But when we say, "What shall we do for God, He is so great and all things are His, He is all wisdom and knowledge, and He owns the cattle on a thousand hills—what can we do for Him?" Nothing. But the Lord says, "Yes, I have some brethren, and they are Mine, and I am leaving them under these conditions; I could inform them, I could send them a message in some way very easily, but I am giving you the opportunity. You said you would like to do something for me, and I tell you that you could do something for me probably; at least I would count it as though it was done for me. You know there are probably around you some in the Baptist church who are consecrated brethren,—at least you think they are,—and you may think of some in the Methodist church, and the Lutheran church, and the Presbyterian church, who are consecrated, or if you don't know of any you might look to see whether there were any of the sheep who were hungry and need some food, and you might be poking some grass in through the bars to them to give them strength so they might be able to leap the fence themselves.

Now what are the advantages of the colporteur work we referred to a moment ago when we said it brought the literature right into the homes? That statement hardly gave a sufficient thought of the matter; you did not get the full thought with that statement of it. The distribution of tracts does something of the same principle; they go right to the homes and into the family, and the truth is brought right to their attention. But you get the matter before your minds when I suggest this to you: Suppose you had all the talent of the best teacher in the world, and suppose you had the truth. You know you would not have the least opportunity for preaching in any pulpit in the country, and so then you would be out, however, much talent you had. But suppose you did get them to hear you, and suppose in God's providence, you, with the very greatest ability as a public speaker, got a pulpit in the largest city and the largest congregation in the city, and you went there to preach: What would be the result? Well, you would not preach long before they would say, "That is enough." But never mind that; suppose they did not say that was enough, but let you go right along and preach there for five or ten years, what would you have as a result of that preaching? Now take the most favorable condition. Why, the result would be that you might find two or three or four or five, or maybe ten or twenty, real grains of wheat; in the five or ten years you were there, you might have accomplished the work of getting those ten or twenty grains of wheat out, and getting them strengthened and developed. Well now, what will a colporteur do in the meantime? During the time the colporteur could not only visit all the members of that congregation and give them a discourse which they could read at their leisure, and also find a great many of the congregation that did not go to church at all, or very seldom,—and a great many cannot get to church at all, some go and some do not,—but he would find them all at their homes, for all have homes, and he would go to all the congregations, Lutherans, Methodists, Presbyterians, and all, and in that ten years while you were pastor of that largest church, and during that work of gathering a few, the colporteur would have gone over city after city and reached many times more than you could ever reach with all of your ability, and he would have the best opportunity of preaching as well.

Now then we begin to get a little glimpse of what power there is in the colporteur work. What great favor the Lord has placed within your reach! Here is something you can do. And it is not necessary to be great; it is not necessary to be very learned, or very talented, or have the tongue of an angel. We have the powers that God has given us, and he is using people of very ordinary talents and powers frequently,—and some of them have great talents, too. I am not speaking slightingly of those engaged in that work. Some who are engaged in that work would earn their living very easily at something else. I think of one brother who had already been giving to the tract fund liberally. He said, "Brother Russell, I have a question: By keeping my situation I am going to have it better next year than ever before; I will be getting two thousand dollars a year, and with certain obligations against me I can give at least one thousand dollars of that to the tract fund. Now I have been considering this in my mind: Would I best stay in the situation and give one thousand dollars a year to the tract fund, or would I best go to into the colporteur work and give my time?" "Well, now," I said, "Brother, you will have to decide the matter, but I will tell you how I would decide: My decision would be, that if I can give my time to the Lord's service directly, I will give that rather than the thousand dollars." Now most people would have said, "Oh give the thousand dollars." But that was not the advice he got from me. I will tell you what I would do: If it was a matter of giving a thousand dollars a year to the tract fund, or giving my service actually in the harvest field, I would give my service, with the thought that the Lord would appreciate that more than he would the money. I do not say the Lord would not appreciate the money, but in my judgment he would appreciate the service still more, and that the brother himself would get a greater blessing through giving his

time and energy to the service than he would in giving his money to the service.

The colporteur as he goes to the home, finds some disposed to say, "I have no particular interest now in religion; there was time when I did have." And he may find indirectly the key to the situation. Of course under some circumstances he might consider it was not worth while to spend much time, that it would be desirable to bid "good day" and go on, looking for a more favorable case. But many times we find that by hearing what the person has to say in a few words, by sizing the situation up, the colporteur can say something that would just be the key to the situation and awaken that person's mind.

A brother who is a druggist was telling me last Sunday afternoon the following incident: A colporteur came into my store and said, "I would like to interest you in a religious book." "I don't want it." "Well this is not the ordinary kind of book; I wish you would give me a moment." "I don't want it." And he said "I have a way of saying 'I don't want it' that it is very hard for people to get around, but this man stuck on pretty well, and came at me the third time in a very nice way, so as not to arouse me. But I told him finally the third time that I did not want any religious book, then he went out, but he left me a tract, called The Dark Cloud and Its Silver Lining. I let that tract lay around there some little time and paid no attention to it. Ultimately I did notice the tract, my eye was attracted to it, I read it, and I said, 'That is real good sense any way. Now I will send and get that book, sorry I did not buy it when the man was here.'" Nov that brother is one of the leaders of the church at his place. He is a very bright, intelligent man, and deeply interested. His wife and family are also interested, and a good work is going on there.

In this harvest time we are all engaged in the harvest work, the finding of the wheat. It is a good deal like it is in the natural harvest: There is one person that has the reaping machine, another person does another part of the gathering up, or gleaning in the corners; another one does something else, and so on. There are different opportunities. We can all take some share in this harvest work. The Lord is the great reaper himself, and we are all his co-laborers, his servants, and we may thank him for the privilege of being associated with him in this harvest work; and what a blessing it is! Now imagine you were acquainted with the truth, and had no opportunity either through tracts or any other way of circulating it to others, or telling any one else. Suppose you hadn't a book you could give or loan. Suppose you didn't have a tract or anything of that kind that you could give out. Suppose there were no Pilgrim visits coming around. You would say, "Oh my, this is a terrible thing. I would like to tell it to some one else, and there is no way." You see the Lord is not only giving you the desire to make it known to others, but He has provided all these different ways of co-operating together. Some cannot do one work, but can do another. Some can help to entertain Pilgrims when they come, and help to arrange meetings, and thus carry on the work in that way. Some can help with the tract distribution. There is plenty for everybody to do. Nobody need be idle in this harvest time; it is his own fault if he is. I will not judge him in the matter, but I am rather inclined to think that if he gets his eyes open wide, he will find all he can do. "Where there is a will there is a way," not only in worldly things but also in spiritual things, and I believe especially in spiritual things because God is back of the spiritual things, and loves to see us energetic in his service, and will make a way for you if you have the will. I feel assured he will send into the harvest field all those who have a desire, even at a late hour, as the parable shows.

I will not attempt to give you the method of colporteuring, but am going to leave that to Brother Cole, who is very successful in that work. We have put into print some hints and suggestions along lines that have proven to be very helpful. Brother Cole has been very successful in using this method, and in fact they are mostly his suggestions. But what we want is to get the right method, wherever it comes from, and not merely "beat the air," as the Apostle says. What we want is to accomplish the best possible results that would glorify the Lord now and hereafter.

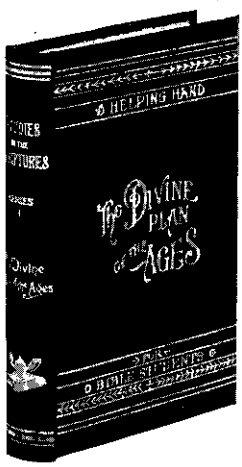
Brother Russell then requested all the colporteurs to rise, so as to determine the number, and fifty-nine persons arose. He then asked that all those who, in the Lord's providence, desired to enter the work if they can so arrange their affairs, and thirty-six arose.

Colporteur Meeting, Tuesday Afternoon, August 14

THIS service was opened by singing No. 42 in Glad Songs, "Opportunities for Service."

Brother Russell had previously given a talk to the Colporteurs in the morning on the subject of the "Harvest Work," so Bro. Williamson, Chairman, opened the afternoon service by saying that the occasion of it was to give intending colporteurs some practical ideas. Also for the colporteurs to get together and get better acquainted and discuss among themselves the opportunities for service and to tell the way the Lord is blessing and assisting them. Brother James H. Cole, who has





Bro. Jas. H. Cole

been very successful in the work was then introduced and was asked to take charge of the meeting and to give some practical suggestions along the lines of the method which he has found so successful. He spoke as follows:

(Many were present who were not colporteurs, except in spirit) so Bro. Cole said—I am glad to see so many colporteurs to-day, I did not know we had so many. I do not know just what you want me to say, but I might state that it is my observation that there are two ways the Lord seems to use to get colporteurs into this work. You know we are all constituted different as to character and the Lord deals with us accordingly. I believe one way the Lord uses is to let those who have a firm disposition fight a little to overcome some obstacles that are in their way of entering the service, and the other way is that he seems to open every door. I think the Colporteur work is one of the grandest privileges that the Lord has opened. There are many unpleasant things about the work; it is not all joy and pleasure. We must get our polishing anyway and if we get it while engaged in the Lord's service, so much the better. I know of one person who had no thought of going into the colporteur work and because of having a pretty good position and certain family obligations, the thought had never entered his mind, but one day a colporteur suggested it to him. He was surprised and said that it was impossible, but the word spoken set him thinking, and he soon got stronger and stronger and the result was that after removing many obstacles, he entered into the work.



Bro. Jas. H. Cole

On the other hand I wish to cite a case where every door seemed open for the party to enter the work, and it also shows the seriousness of the matter. It is the case of a sister who was working at a place and on account of not associating with the other clerks she lost her position. She looked and looked but could not find any position. She did, however, secure the promise of a place as housekeeper, but when she went there she found the lady had secured something else. Just about that time a colporteur saw her in a store and asked what she was doing there. She replied she was trying to find work. He said they had lots of work for her, so she went with him and entered the service and had good success, selling fifteen or twenty books a day even in the winter. However, some other person influenced her to go away, and although we talked with her and showed her how she had lost her position in the world and that the Lord had evidently opened every door for her, yet she seemed to have the thought that she should go. She is now just about hanging onto the truth and is building fences and feeding pigs.

How important is the work and how we should value it! I am surprised that more do not enter the service. However, the Lord does not have to have us; it is a privilege and it cannot be measured with dollars. We should remember that after the opportunity for this service is past, we will not have it again. The Lord can use various means. I remember of hearing the story of a lady who used to watch some birds build a nest in a tree near her window, and she thought that after the birds had gone away in the fall, she would get the nest and see how it was built, but one day a heavy wind storm came up and after the storm she saw the nest in pieces on the ground. On examining some of the pieces, she saw a piece of paper among the sticks that composed the nest, and the following is what she read on the paper: "Watch Tower Bible & Tract Society, samples free." She came into the truth from that, for she sent for the samples. So, you see the Lord does not have to have us, but he can use the birds or any other means—it **is a great privilege.** We do not have to beg for money; we can leave that to the nominal churches, and the devil will keep them pretty busy at that.

There are **three points** that we are accomplishing: **we are getting polished—we are binding the tares—we are gathering the wheat.** If we do not sell many books or take many orders and cannot see results, we are getting our polishing anyway and are able to exercise faith in the Lord and trust Him and be grateful. Thank Him for what you do sell and realize that He is working a good work in you. Those who sell a good many books and do not see results should not be discouraged but realize that we are doing a two-fold work, we are either gathering the wheat or binding the tares, or we are doing both. Those who do sell many books or see results should of course feel encouraged.

Those Intending to Enter the Work

Do not think it is a flowery bed of ease; the Lord is not going to carry us to heaven that way. And of course the more active you become in the Lord's service, the more will the adversary persecute you. We will also require to take the "two bears" along with us, that Bro. Russell spoke about. Before I ever knew anything about the truth, I said that before you see me selling books, you will see me stealing. I do not have any pleasure in going up to houses to sell books and it is not because I have a liking for selling books that I am in the service. If it was not for the truth I would sell my books to the paper man and go into some other business. The Lord's promise is that He will be with those that serve Him, and they will be among those that will reign with Him.

One of the most important things for the colportuer to remember is to **put feeling into his work,** put your whole soul into it. You must not forget that part of it, for you cannot make others believe something you tell them if you do not act, as though you believed it.

Method

A great many have thought—well, I cannot use anyone else's method, I must use my own. But you have learned something along other lines and none of us are too old to learn something more. It may be a little hard, but we would not expect you to copy one's demeanor. We must be as natural as possible, but that does not hinder us from learning a new method that has proven successful.

A certain set of rules or principles are always carried out in every sale of books, whether we realize it at the time or not. My thought in presenting the work is to bring up thoughts in their minds and I usually do it by suggesting two questions, arousing their curiosity, but leaving the questions unanswered. I suggest the question as to why God permits evil, after explaining it some, and say, you know this is a large subject and you would not expect me to tell all about it, and I would only make a botch of it in comparison with this book. The thought is to magnify the question, as Jesus magnified the law. Everyone knows that evil is in the world. Build on that thought as much as possible. God has power to prevent such things and why is it that he does not? Make that point just as queer and strong as possible. The other question is in regard to God's provision for the heathen.

One of the first things in canvassing is to hide your book. I never let it appear to people that I am a book agent. I carry my book in a little bag pinned to my shoulder, under my coat. (There is a sister who will supply these bags for the colporteurs if you write to the Bible House.) Set yourself right in the eyes of the people to begin with. If they see your book they will have a bad impression right away. It is unjust to ourselves to make a bad impression at the start. Do not feel that you are bothering the people, for we take only about four minutes of their time, and we are bringing what should be a great blessing to them. If you can not sell a book quickly you are not likely to sell it at all. There are certain things that must be done in every case before you can sell to a person, namely: **arouse curiosity,** you will thus **gain attention,** and then **arouse interest,** which in turn will **create a desire,** if properly handled. These points are dwelt upon at length in the "Hints to Colporteurs," which can be had from the Bible House, and which I would recommend that you all study carefully. Be smiling, kind, etc. Be over polite, or more than etiquette would demand. If you get half a chance to thank a person for something, do it. Make it a matter of principle and the people will realize that there is something back of it, that you are a Christian.

Questions

Q. About the bags?

A. A sister in Allegheny will make these bags—write the Bible House about the matter. Some of the sisters fasten the book on the back of their purse or shopping bag.

Q. Do you try to get the names of the people in advance?

A. I have never cared to do so. One thing I do however, is to find out if they are Protestant or Catholic. For three years I made no distinction, but after working in some places where Catholics were very thick, I soon got tired of it. If we do not put the book into people's hands, we do not reap the wheat, so I believe in working and spending my time where the most can be accomplished in the same length of time. I find that Catholics who get into the truth, usually get out of that church first and then get the truth. Since I left them alone, I have doubled my sales, for I could spend my time where it would do more good and I feel justified in doing so. I inquired three or four doors ahead, so that if the people at the next door should not be at home, the others would be. I ask them if they are Protestants, even if I know they are.

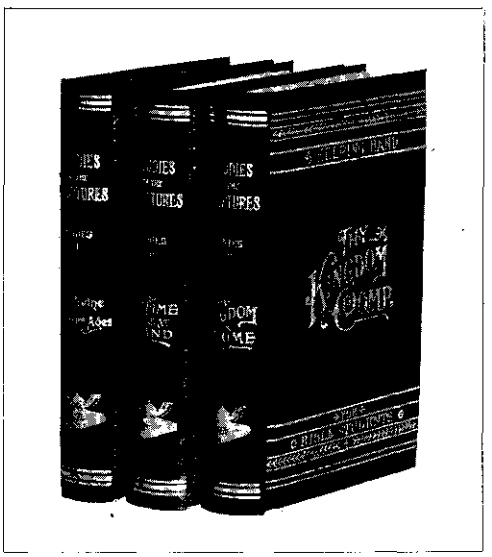
Q. Is it best to remain or go into the room if they

invite you?

A. In the summer-time, especially, I do not go in. I tell them I do not want to be in their way, etc., or sometimes step just inside the vestibule. If it were a tony neighborhood I might go inside. Perhaps with sisters it would be better for them to go in.

Q. Is it best to call on their pastor first or last?

A. In the cities I never call on them at all. The 5c Tower has been sent to every English speaking minister in the world, so they know about it. I keep clear of the preachers, you endanger your orders otherwise. You might call on them in the country towns if you felt so disposed.



Q. Do yon canvas for the three books?

A. Yes.

Q. How do you drop down to one book?

A. After I have presented the three books and do not get their order, I say something like this: (they may remark that they cannot afford to buy the book) well, now, we often do like this, this first volume is a complete work and all the subjects that I have mentioned are treated in this volume. We often bring just the one volume, and many say that just one of those subjects is worth 35c. After reading this, if you desire to get the others, you can send to the Bible Society and get them. Your neighbor, Mrs. So & So, is doing that way. Where they say they have books treating on those subjects, you know that that is pretty near not true. Usually they are not the ones you can sell to anyway.

Q. What would you do if you were presenting the Studies in Scripture and you saw they had the Millennial Dawn books?

A. I would try to sell the books anyway, because we know it is only prejudice they have.

Q. How would you answer if they were to ask you—"Is this the same as Millennial Dawn?"

A. I would try to evade the question by asking them —"What does Millennial Dawn teach?" They would doubtless say it taught this and that, etc., which we would know it does not teach. You could then say: "this work does not teach anything like that."

Q. Do you ever refer to the Chart of the Ages?

A. I very seldom do and for this reason:—When you open up the chart, there is something like this running through their minds: There are so many marks, etc., that must be for a minister or student, I could never make much out of it. It depends upon how intelligent she is whether it is safe to show the chart. If you do show the chart you can say: You have often heard how the Bible contradicts itself; and, of course, they will agree with you. Then say, here is a little chart that clearly explains the Bible and shows that it does not contradict, but this is an illustration of God's plan of salvation as found in the Scriptures. Give a little chart talk and show her how to rightly divide the word of truth.

Q. About how many volumes do you sell per day?

A. That depends upon the territory and how long I work each day. I usually work about 8 hours and I think my average would be 30 volumes.

Q. Do you ever try to sell the six books?

A. No, I very seldom do, it depends whether the person is hungering for the truth. You often spoil the sale of three books while trying to sell the six.

Q. How about delivering three months after your order was taken?

A. That would depend upon the person and why it was. I try to get the orders as near as possible. I sometimes take an order for delivery two months later, but seldom more. I usually try to deliver on the following Monday. If I cannot get them on the three volumes or the first volume, I say: I see you are interested in the books anyway and our Society has published this same work in pamphlet form which we supply for only 10c. They often tell me to bring the good binding.

Q. Do you take trades for books?

A. Yes, if I can take it out in groceries or furnishing goods.

Q. Do you loan books? A. Yes.

Q. Do you ever sell on credit? A. No.

Q. When working an aristocratic section, if the servant comes to the door and the lady of the house will not come down, what do you do?

A. My advice is to go where the books are desired.

Q. Do you always sell the set for 98c?

A. Yes, a dollar sounds pretty big.

Q. What explanation for selling the books so cheap?

A. The books have been so much appreciated that the Bible Society has made a specialty of them and the work is not a money making scheme. The circulation is so large and so many have become interested in the Bible through reading the books that they voluntarily contribute to the Society's expenses. We, too, have been so helped by the books that we are doing this work wholly from the deep interest we have in it as a Christian work. Talk in a low tone, as it is more reverential and more in keeping with your work. I emphasize what I am speaking about, as much as possible, and I put lots of earnestness into the work.

Q. Do you talk different to men than women?

A. When I canvas a man, I usually pass over the 9th Chapter and talk about the 15th Chapter. This is about the social conditions of our day and it treats on the conditions that exist between capital and labor. You often hear people remark: What is this world coming to, anyway? Every newspaper has something in it about trouble. In fact, if you go out to vote, you can not tell how it will be counted. Talk about building and planting and others inhabiting, etc. I do not talk about these things to the ladies, unless they are in the habit of reading the newspapers.

Q. Do you canvas business districts?

A. I always canvas business districts, usually on rainy, or cold days or early in the morning.

Q. What do you say if they ask you what church you belong to?

A. This is an undenominational work, we are connected with a Bible Society whose works are for all Christians. It does not matter much what church you belong to if your name is written in heaven.

Q. If they say, I have always been a Presbyterian and do not read anything but Presbyterian books?

A. I tell them that I find Christians in all churches.

Another Sister said she asks them what Church Christ and the Apostles belonged to.

Another Sister said she replies: I am a Christian and strictly undenominational in my belief. We will not be asked in heaven—what denomination did you belong to.

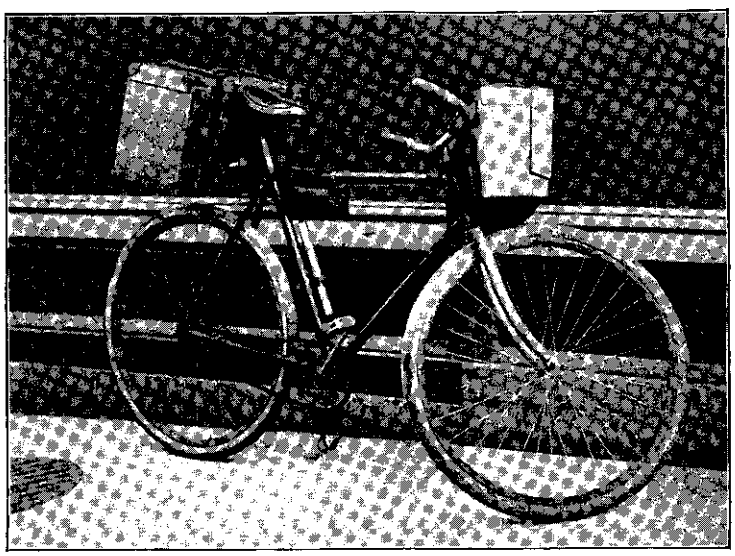
Q. How about entering saloons?

A. I do not think it advisable. It is apt to bring reproach upon the truth. We are looking for wheat and

are not likely to find any in the saloons.

Q. How do you deliver the books?

A. I use a wheel, I let it do the work. I write out a list and deliver the last order first, as it is the best. I have some boxes made which fit on the front and back of my wheel, which hold a great many books. When I am to ride my wheel to another town, I also put some canvas saddle bags full of books over the box on the front of the wheel. Below is a photograph of my wheel with the boxes, but it does not show the saddle bags, merely showing the way I use the wheel in town.



Tuesday Evening, 7:30 P. M.

Discourse by Bro. John Edgar. Subject, "Time, and Its Relation to the Divine Plan"

Brother Edgar's discourse on "Time Features," was in substance as follows:

Dear Friends: It gives me great pleasure indeed to meet you all. I have come all the way from Scotland to meet you, and to bring to you the warm greetings of the friends over there. I see the same spirit displayed here that I see there;—we all have the one Lord, the one faith, the one baptism, and the one spirit.

Before making up our minds to come, my wife and sister and I sat down and counted the cost. It meant a considerable sacrifice of money and of time, and of ease; but after we did make up our minds, and especially since we came, the sacrifice has turned into pleasure, and I suppose you all recognize that it is the Lord's way of doing. We have not come to study the customs, or see the sights of the country, but we have come for the sake of the truth; we have come to meet the "Truth" people; we have come to be filled somewhat more with enthusiasm in the Lord's cause, and to carry that enthusiasm back and invest our brethren over the sea with that enthusiasm, and I want you all, dear friends, to help us as much as you can, because the time is now so short. We have been helped a great deal today by our dear Brother Russell's address, and for the valuable hints Brother Cole gave us. All of these things are great helps to the Lord's people everywhere, and we over in Britain need that help perhaps more even than you do.

Now, dear friends, as you are all aware, the first and most important study for all the Lord's children is how to develop the graces of the spirit. The time prophecies are altogether secondary to that. In order to be an overcomer we must understand what the graces of the spirit are, and how to develop them; and we must put that knowledge into practice. Nevertheless, the time features of God's plan are of great importance. There are some of the Lord's people who have no great talent in the way of figures; some cannot understand the time prophecies very well, and such are required to take a good deal on faith from those who do understand them. But the more we do understand these matters, the more we become established, and the more we increase in faith toward God, and the more we have confidence in His wisdom, and love and power; and we get a clearer understanding of that wonderful book, the Bible, and a clearer knowledge of God's wonderful plan of salvation. The time prophecies have been hidden in the past, but are now revealed so as to give us an understanding of the time in which we now live—the time of the harvest of the Gospel age, the time of the end. It is very important that as the Lord's children we should direct our energies in the way in which God wants us to direct them; and unless we do understand that we are now in the harvest period, we cannot do this. But if we do understand and fully comprehend that this is the harvest period, then we shall hear the Master's voice, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is the harvest message. It is no longer the time for going out and sowing the seed only, but the special work now is a reaping work, the harvest work; and these come in the time prophecies. We now know how to direct our energies, and our hearts are lifted up as we see that the time is so near when we shall be forever with the Lord. No wonder Daniel exclaimed, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." We have come to that time. We understand that time expired in October, 1874, and we are now in that blessed time, the time for the unveiling of all the mysteries, the time for the knowledge of the time prophecies, the time to understand that the Gospel age will soon be finished, and the Bride will soon have made herself ready. When we realize these facts, we want to get established in the matter of the time prophecies. You know our motto for this year is, "In due time." It is a very important message, and none but those who understand Millennial Dawn recognize the true significance of those words "In Due Time."

In the talks I shall give there will be nothing new, but it will all be confirmatory of what is already taught in the second and third volumes of Millennial Dawn. I was not always sure that Brother Russell's interpretation was correct, but now I am positive that the interpretations of time prophecies in the Dawn are absolutely correct. That is a great thing to be able to say, dear friends, and I hope that every one of you will be able to say the same thing.

There are a great many things to speak about, and it is impossible in the course of two talks to mention all there is in reference to all the charts before us, but it will be necessary to make a selection.

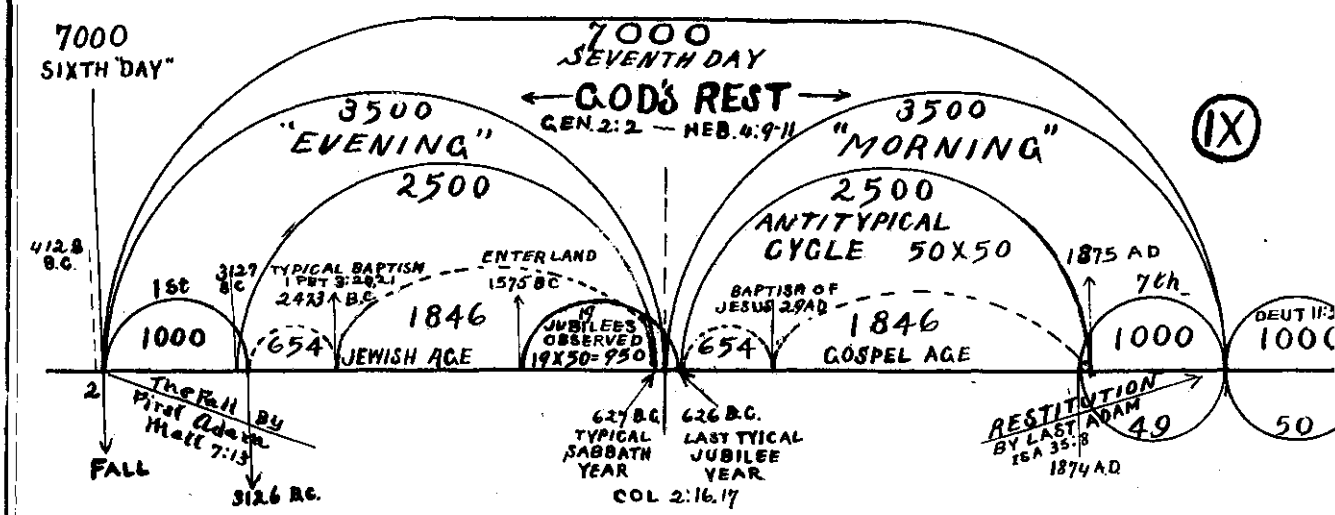


Chart No. 9

We will first take up this chart, called the Rest and Restitution chart. You know God used the people of Israel as a typical people, to carry out certain types and shadows for our admonition. One of the important things God had these people do was to observe times and seasons; he had them divide time into periods of weeks or years, from the time they entered the land of Canaan. The seventh year was to be held as a Sabbath year, a rest year, a year in which they were not to work on the land; the land had its rest. Then after a cycle of seven of those periods, the next year, the 50th, was to be observed as a jubilee year, and during that year the Israelites were to get back all the possessions they owned fifty years before, or that their forefathers had owned at that time. In this way God was showing forth the great times of restitution, about which we all know—the great Jubilee which began in October, 1874.

Some who do not understand much about these subjects may say, "Well, if the great times of restitution of all things began in October, 1874, we do not see the things restored yet. How does that come about?" Simply because these great times of restitution fill the whole period of a thousand years. This is the great antitype. If you look back to the typical times of restitution you can easily comprehend that in the first month of that time, corresponding to the first forty years of this time, there was a great deal of unrest; there was nothing restored during that first month; that was the time for the poor and the oppressed, and the slaves, to cry out, "Liberty," "equality," "fraternity," "the land for the people," "the rights of man," etc., which are the same cries we hear today. That was the time for the poor to call for their own; that was the time for the rich to cling to what they had, and to refuse to give it up—a time of great trouble, requiring the whole jubilee year to get things fully restored. So it will require the whole thousand years for the times of restitution of all things to what they were before the fall.

The last typical jubilee that was held was in the year 626 B. C., and there the type ceased. Now, we known Jesus said that not one jot or tittle of the law would fail until all be fulfilled. But some one will say, "Well, here we have the last typical jubilee year, and here we have the great anti-typical jubilee, beginning in 1874; evidently, then, we see the type must have ceased, because there is such a long interval from that last typical jubilee in 626 B. C. and this great anti-type beginning in 1874." Dear friends, the type ceased at that time, but the anti-type did not begin merely in 1874. Why is that? Because we must remember this: That not only was the jubilee year a type, but the cycle leading to that jubilee year was also a type. Therefore we have here during a period of 950 years, 19 jubilee years, the last one occurring in the year 626, and there the anti-type began at that year; first with the great anti-typical cycle, and then with the great anti-typical jubilee.

The next point that puzzles many is this: As these small cycles there leading to the typical jubilee years were periods of 49 years, why then do we take the anti-typical cycle as a period of 50x50 years? Why do we not take them as a period of 49x49? Some might say, we take them 50x50 because that brings us to the proper year as shown by other prophecies. No, that is not the reason. The reason is, because the type shows that is what we have to do. How does the type show it? In this way: These cycles of 49 years were arrived at in this way by the smaller cycles. These smaller cycles were periods of 6 years, followed by a Sabbath year, and then when the larger cycle came, the larger cycle was not 6x6, but it was 7x7. And just so from these smaller cycles of 49 years leading up to the fiftieth year in each case; when the anti-typical cycle came; it was not 49x49, but 50x50.

Then the last point is this: If this anti-typical cycle comes to October, 1875, as we know, why do we go back a year and begin the anti-typical jubilee year with October, 1874? The reason of that is simply this: That if the jubilee years had been observed all this time, then that year 1875 would have been a jubilee year, beginning with October, 1874 and ending with October, 1875. Now the anti-type always replaces the type, so the anti-typical jubilee began in October, 1874. So we see, then, a beautiful thing pictured in God's word in this way,—this series of 19 jubilee years leading to this great anti-typical cycle and great times of restitution.

But there is another picture given us by these jubilees with their cycles, a larger picture than that, as shown by Brother Russell in his works. Brother Russell understands, and it seems very reasonable as we go along, that God's rest began at the fall, and will extend right on until the times of restitution; comprising, therefore, a period of 7,000 years. That is God's rest-day, God's Sabbath. If that be the case, then the previous six days of creation were also periods of 7,000 years. Now we regard each of these days as a week, each week containing seven days of one thousand years each. As there are seven of these altogether, this thousand year day is the 7th of the week, but it is the 49th of the whole series; it is, therefore, a Sabbath day; besides being from one point of view the time of restitution of all things, from this point of view it is a Sabbath day, and the Bible calls it that. You remember Jesus said He was the Lord of the Sabbath, and therefore He became King in 1874, being the Lord of the Sabbath. Then again He said that man was not made for the Sabbath, but the Sabbath for man. And that we can understand, because this day was set apart for the giving of salvation to man. This is the great Sabbath day, the 49th day of the series, and then the next thousand year day is the 50th. That is the grand jubilee of jubilees. By the end of this thousand year Sabbath day we understand that all things will be restored back to the perfection lost by Adam, and then when it is finished, in the year 2874, Satan is to be loosened for a little season in order to test man's obedience and loyalty to God and to righteousness, and all those who refuse to obey at that time will be cut off in the second death; but all who are obedient will get the first dominion restored to them; and then there will be no more death, no more sorrow or crying, for all the former things will have passed away, and the great jubilee of jubilees, the great times of rejoicing, will never cease, but will extend throughout all eternity.

Some may inquire why, if this is God's rest-day, did He work on this day. Did not God raise our Lord Jesus Christ from the grave, as the beginning of the New Creation, and set him at His own right hand? Was not that work? Yes, dear friends, it was work after a measure, but God's law did not prevent that kind of work. Why? Because as our Lord shows, if a sheep or an ox were to fall in the pit on the Sabbath, God's law would not prevent one from pulling it out, but rather encourages it. This was an act of mercy. Love dictated it. God's law could not prevent it. Now, if an ox falling into the pit could be raised on the Sabbath day, and God's law not be broken, how much more could our Heavenly Father raise His well-beloved son out of the pit, the death state, on this great Sabbath day!

If this be the Sabbath day, then, as we say, it is divided into an evening and a morning—the evening and the morning of the seventh day. You will notice on the chart how these two parts come in here just in the middle, between two rest years, namely, this one, 626 B. C., the last typical jubilee, and the previous year, the year 627 B. C., the 49th year of that series of Sabbath years,—two rest years. And just as we carry the cycle 2500 years from the end of that year 626 and come to October, 1875, overlapping here a year, so to get the symmetry we would do the same backwards: we would begin at the beginning of this year 627 and go back 2500 years, overlapping here a year, and there we have the first Adam's day, a thousand years, the 2500 overlapping a year; then two rest years in the middle, then again 2500; then the last Adam's day, again overlapping a year. So here we have two rest years exactly in the center of this whole period of 7,000 years, and again we have two rest years at the beginning before the fall, and again we have two rest years on an anti-typical scale at the end.

Now, we will study these rest years and see how they apply. First of all, in regard to these two rest years: Adam was created in the first of these years. What did Adam require to do then? He required to learn to use his faculties. Could he not just use his faculties at once? No, dear friends, the time that you learned to use your faculties was when you were little children, and you do not remember about that now. But I can give you a case in point: In Glasgow, Scotland, last year a man was blind from his birth had his sight restored to him; he had cataracts in both eyes which were removed. He was between 20 and 30 years of age. When that man had his sight restored he could at first see light and darkness; he could see objects, but could not determine the shape nor the size, nor the distance. He had already educated his touch, so that he could begin to educate his eyes now. When he saw an object he had to take it and feel it in order to determine its size and shape. And that is the way he educated his eyes. When he was walking across the room and saw an object in front of him he could not tell its distance away from him, and would stop, thinking it was near him; so he had to put out his hands then go cautiously up to the object until he touched it. He had to learn how to use his eyes. So it must have been with Adam at the first; but being a perfect man, of course he very soon was able to do that. He had to learn the use of his eyes and ears, and all his other senses; he had to learn also his environment; he had to learn about the animals and the plants, and all the other things around, and he had to take possession of all these things. And then he found out something; he found out his need for a companion; he found out he required some one who could enter with him into his schemes, some one with whom he could share his blessings and joys, and so God gave him Eve. God sent him into a deep sleep, and after a short time of trouble Eve was presented to him. So, while we understand the first year was a time of rejoicing, nevertheless we should understand that the second year, after Eve was presented to him, must have been a time of great rejoicing. We cannot conceive the degree of rejoicing that the perfect man and perfect woman had in their companionship with each other. And then came the fall, when all was lost, only to be restored seven thousand years afterwards.

In the middle our picture shows two rest years; the first of these years was a Sabbath year; a time, therefore, of rest, and pleasure; but the second year, being a jubilee, was a time of much more rejoicing. As we have already said, at the beginning of it there was a good deal of trouble, but eventually it was a time of rejoicing for the poor and oppressed; and more especially for the pure in heart it was a time of great rejoicing.

Now, when we come to the last two anti-typical rest years we find the same thing presented to us. In the first of these, namely, the Millennium, as we know it, we find that will be a time of rest, that it will be a great rest year, during which the world, the inheritance of our Lord Jesus Christ, will have its rest, a time when man will have his rest, the time when man will get faculties which he possessed only in a very imperfect degree before, and the time when he will learn to use those faculties. We cannot use the faculties we have now because we are too imperfect, but at that time man will get perfect faculties given to him gradually, and he will gradually learn how to use them, and he will gradually learn his environment, and all about the plants, animals and minerals, and all this wonderful world contains. What a wonderful time that will be, when all this knowledge comes to mankind! And then he will require gradually to take possession of all these things—all just as Adam did at the beginning. Then at the end will come a short time of trouble, when Satan is loosed, and which will be followed by the grand jubilee of jubilees, the time of unalloyed rejoicing.

Chart No. 7

This is the chart which shows the Times of the Gentiles. This is what I call the "dominion" or "kingdom" chart. We would understand, then, when the 7,000 years are complete man will be restored to

perfection, but dominion will not yet be his; it will require a period after that before the dominion is his. How long that period will be it is impossible to say, but there is some good reason for thinking it may be a period of 40 years, making altogether, then, from the fall a period of 7,040 years until the times when

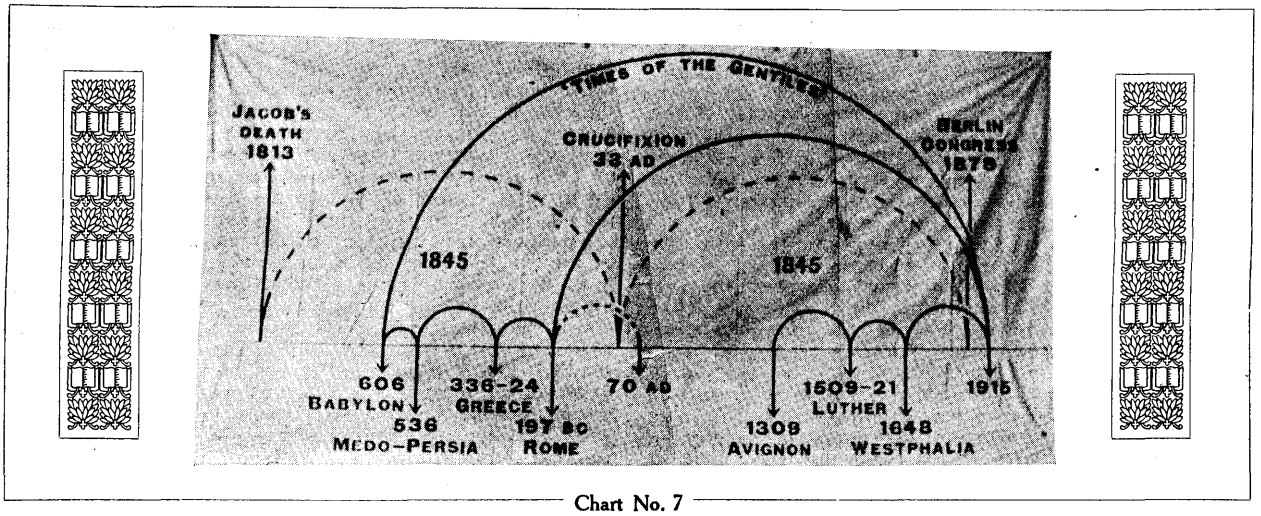
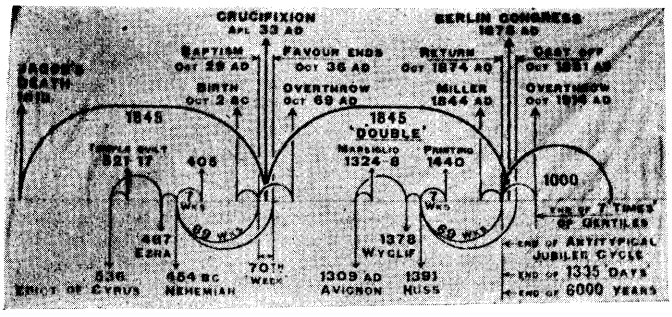


Chart No. 7

the dominion will be completely restored to man, under the sovereignty of God. Here on the chart we have this period of 7,040 years. Before that comes the two years during which Adam had the dominion under the sovereignty of God, then the fall. Then comes the 1,000 years of the first Adam's day, the time of the fall and loss of the dominion; then comes the "seven times" period of 2,520 years, during the latter part of which the typical people and the typical kingdom, had favor with God, as the typical children of God, and at the end of which time, in the year 625 B. C. they lost that dominion; then follows the "seven times" more, the Times of the Gentiles, which will end in October, 1914, when Christ, the second Adam, will take His great power to reign, and He will reign for this thousand years, to 2914 A. D., when the dominion will be restored to man under the sovereignty of God, as it was in the beginning. So you see what God did. God is a God of order. Order is the first law. What God did was evidently this: That He divided the 7,000 years exactly in the middle here at the last typical jubilee year, which pointed to the time of restitution because at the end of the 7,000 years the restitution will be complete. With regard to the dominion He likewise divided the 7,040 years exactly in the middle, and this time, exactly in the middle, He made the typical people lose the dominion. The other features of this chart we will come to by and by.



Now, we shall take up the next chart. This chart, as you perhaps saw at a glance, refers to the parallel dispensations, the Jewish age and the Gospel age. You all know that God set apart this typical people, the nation of Israel, and He said to them, "You only have I known of all the families of the earth." And when Christ came He would not allow His disciples to go into the Gentiles, or Samaritans; they were to go only to Israel. Now, this special favor of God began at the death of Jacob, and ended at the death of Christ, when Christ cast them off, saying, "Behold, your house is left unto you desolate." There they were cast out of God's favor. Brother Russell shows in the second volume of Millennial Dawn that the period of disfavor would be exactly equal to the period of favor. He proves that from Zachariah, Isaiah and Jeremiah, as we all know—the "double." Therefore, it is an easy matter to find out when the favor would return to Israel. Paul tells us that blindness has happened in part to Israel until the fullness of the Gentiles be come in. Therefore, the time when favor would begin to return would be the time also when the fullness of the Gentiles would be come in.

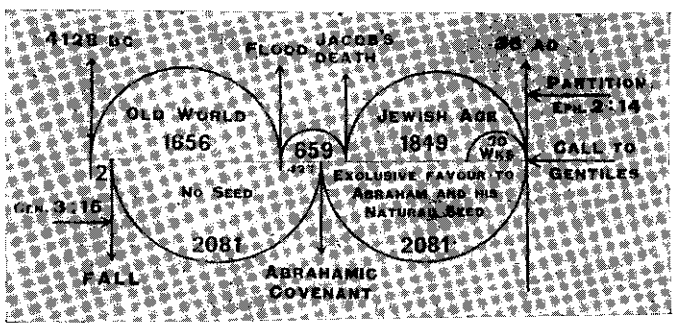
Now, we start from the death of Jacob, when the Jewish age began; it could not begin before because the Patriarchal age did not cease until then. So we start from the death of Jacob, the founder of the Jewish age, and measure to the death of Christ, and find the period to be 1,845 years. Therefore, we have simply to add 1,845 to this year 33, and we get the year 1878 as the end of the Gospel age.

Some are apt to say, "Well, surely the Gospel age is not finished yet; 1878 is a long way past." No, dear friends, it is not finished yet, because there is something more. You remember that in this year 33 A. D., about five days before his death, Jesus said, "Behold, your house is left unto you desolate." There the system, the nation of Israel, was cast off, but we know further that the nation was not dead right there and then; the fall began at that time, but the fall was not complete until the year 70 A. D., when Jerusalem was destroyed and the Israelites were scattered over all the earth, and since then they have been a nation no more. There was the end of the 1,845 years, and then the fall occupying 37 years. The harvest ended in October, 69, and the next year, 70, the nation was destroyed. And so we expect then, seeing that this was a typical people, that from the death of Jesus there was a period of 1,845 years, at the end of which Christendom was cast off; and since that time, the spring of 1878, there has been a gradual fall of Christendom, the end of the harvest being October, 1914, and the next year, 1915, seeing the destruction of this "present evil world." And all the signs of the times point to that, as you are all aware.

Three and one-half years before the end of the Jewish age Christ came, in this year, October 29. You remember Jesus at His birth was not the Christ. Jesus did not become the Christ until He was baptized, be-

cause the word Christ is the same as the word Messiah, and simply means "anointed." So it was only when Jesus was immersed in the waters of Jordan, symbolizing His consecration to the will of God unto death, and after He was raised up out of the water in symbolism of His rising in newness of life, receiving the holy spirit, that He became the Christ, and that was in October, A. D. 29, all together a period of 40 years from October, 29 to October, 69, the Jewish harvest. Similarly when we came to this time, 3½ years before the spring of 1878, our Lord came the second time, and from there is a period of 40 years, ending in October, 1914, the end of the harvest of the Gospel age. Now, we have a great many prophecies pointing to October, 1874, and we have a few of them shown here, and we have also some others pointing to 1914; and so this wonderful chart simply corroborates what the other prophecies state.

What I want particularly to draw your attention to now is this period at the end of each of these "days." You will remember how Daniel was promised that his people would get 70 weeks of favor from the time the commission was given to build the walls of Jerusalem, and in the beginning of the seventeenth week Messiah was to come, and in the midst of that week he was to be cut off, and at the end of that seventieth week the **exclusive** favor was to be ended. This part of the chart pictures the 69 weeks up to the coming of Jesus as Christ in 29 A. D., and this part pictures the 70th week of years—a period of 70 years. He came in 29, and He was cut off in 33, and then in October, 36 the end of the 70 weeks had come, which was the end of the exclusive or special favor for Israel. What favor? The favor of the **high calling.** What a wonderful favor that was! Just think what that favor means! It means that those who are invited to be partakers of this high and heaveniy calling are invited to be joint-heirs with our Lord Jesus Christ. As our Brother Brenneisen said in opening this convention, it would be a very great favor to be invited to become president of this nation; most men would consider it was an honor perhaps too high for them, and some might be carried away altogether by such an honor being given to them; but what is that honor compared to the honor of being called to sit down on the right hand of Jesus Christ, to whom all power in heaven and earth has been given! And to sit down there, not for a period of four years, but for all eternity. It is a matter really too vast for our minds to comprehend fully, dear friends. Just think of the highness of your calling. And so during that period, up until October 36, none but the Jews had that wonderful privilege; not a single Gentile was allowed to enter into that high calling. And then, because of the



unbelief of the nation, it was cast off as a system in the midst of the week, and as individuals at the end of the week, and in October, 36 the exclusive favor had ended, and it was then that the first Gentile, Cornelius, received the holy spirit as an earnest of his inheritance.

Now, dear friends, Brother Russell points out in the second volume, in the chapter on parallel dispensations,—which is a beautiful and a wonderful chapter, and I would advise you to re-read it several times and get to understand it well,—that this week of years is parallelled at the end of this Gospel age, as shown here: That just as Christ came the first time in October, 29, so at the corresponding time, October, 1874, He came the second time; just as Christ here cast off the fleshly house of Israel in the year 33, so at the corresponding time here in 1878 the spiritual house of Israel (Christendom) was cast off; and, correspondingly, favor began to return to the fleshly house of Israel. That was the year of the Berlin congress, when favor began to return to them, as you all know.

Then in this year B. C. 1813 Jacob died, and the Jewish age began, and here in 33 A. D., Christ died and was resurrected; so we understand in the spring of 1878 the members of the body of Christ who died during the course of the Gospel age were also resurrected, and from that time henceforth those who die in the Lord are changed in a moment, "in a twinkling of an eye." There is another reason for the blessedness of those who come to this time: That when they die there is no long time of waiting. Of course, I understand that the time of waiting of the others was not apparent to them, that the moment of their death seemed just the moment prior to the time of their awakening, because the interval was a period of unconsciousness; nevertheless, there is a blessed assurance of knowing that when we die, in a moment, in the twinkling of an eye, we shall be changed to be forever with our dear Lord. That began in the spring of 1878. There is no doubt it was just about that time that the no-ransom theories began to be more prevalent, corresponding to the time that our Lord died; for he cast them off there, and he cast them off here. Then in October, 36 we find one or two things. First of all we find, as stated above, that the special favor ended for fleshly Israel, and the Gentiles began to come in; just so here we find that October, 1881, was the end of special favor for Christendom, and a great crystalizing movement began among the fleshly Israelites, the Jews. Then you remember how prior to that, in October, 36, Peter received a vision when he was in the house at Joppa. You remember how difficult it was for the Jews to understand the length and breadth and height and depth of God's mercy. They could not get it out of their minds that the favors of God were to be forever only to the Jews. Even the disciples had to get something special in the way of information on that point; and so, even though our Lord had said to the disciples, Go preach the Gospel to others, nevertheless it required a special revelation of God in order that Peter, the first of the Apostles, might in this respect understand the matter. You remember when he was on the house-top he saw a vision, a sheet was let down, and how God told him he was not to call unclean anything which God called clean. So there Peter, and consequently the other disciples, began to understand the wideness of the ransom; began to understand that the ransom was something far greater than they had imagined before; that it included the Gentiles as well.

Well, dear friends, it is rather remarkable, and there seems to me to be a correspondence in it, that in 1881, —I do not know about the month of October, but in 1881, the corresponding year,—our Brother Russell was alone with the Lord for three days, and it was only then for the first time that he began to understand the wideness of the ransom, studying the tabernacle shadows. He understood it then better than ever before, and as a consequence we have come to understand it also.

Do you not see the remarkable parallellism between the corresponding week of years at the end of the Gospel age? And here comes a simple proposition that is bound to occur to every one of you: Namely, that if this seventieth week is parallelled at the end of the Gospel age, then can it be that the whole seventy weeks have a parallel also in the Gospel age? They have, dear friends. Having thought on that simple point, the next thing was to go back to the beginning of the 70 weeks, find out what occurred there,

then get the corresponding dates at this time, and find out whether the events correspond or not;—and they do. We find a whole series of events occurring at the beginning of these 70 weeks, and also find a whole series of events occurring at the corresponding dates exactly in the Gospel age; the former typifying the latter. There is something wonderful there. It shows how God has been so supervising and overruling things, keeping back and allowing things to take place at certain times in order to suit His purpose, because all of these important things are happening in God's due time; and the more we understand the plan of God in regard to time features, the more that fact will be forced upon us, and the more our hearts will go out to God because of His love, and His power, and His justice, and His wisdom.

Before detailing the various points here I should like to mention how we find corresponding dates. It is a very simple matter. You notice for example that each of these periods are 1,845 years. It follows, therefore, that any date in the Jewish age will have its corresponding date in the Gospel age at a distance of exactly 1,845 years. There is the beginning of the Jewish age. 1,845 years afterwards brings us exactly to the Gospel age. Take ten years after the beginning of the Jewish age, and 1,845 years forward will give ten years after the beginning of the Gospel age. So with any date. So with this date, 536 B. C. 1,845 years afterwards brings us to this year, 1309 A. D. So it is a very easy matter to get corresponding dates. A good many friends come to me and say, "This is wonderful, here we have corresponding dates." I do not see anything wonderful in that, for it is a very easy matter to get corresponding dates; the point is, do the events which occur on those dates also correspond? If so, then we have chronological parallels.

Now, let us study the events of this time. Here at the beginning of these 70 weeks we find a period of reformation in the house of fleshly Israel; and the corresponding time here we find again a period of reformation in the house of spiritual Israel, and the various dates correspond exactly, date for date. At this date, 536 B. C. Cyrus overthrew Babylon and allowed the captive Israelites to return to build the house of God at Jerusalem. They laid the foundation at that time, but enemies stopped the work until the years 521 to 517 B. C., when the Temple was built under the direction of Zerubabbel; then the work of reformation ceased in a large measure; it went on to a certain extent, but there was not much work done until in the year 467 B. C. when Ezra returned from Babylon to Jerusalem with a band of followers, carrying with them the golden vessels of the Temple.

(At this point in the discourse, the electric lights went out; the newspapers made the following comment:

"During the service for about ten minutes the lights in the hall went out suddenly and the entire hall was left in utter darkness. Some one in the gallery had the presence of mind to strike up the well known hymn, "O That Will Be Glory for Me."

The whole audience was perfectly calm and there was not the slightest disturbance of any character. The society kept singing until the lights were turned on, and then Dr. Edgar resumed his discussion. The hall was crowded at the time and the students were so occupied with the address and the thoughts which the speaker was endeavoring to convey, that they would not let any outside influence enter into their minds."

In the year 454 B. C. Nehemiah received his commission to come from Babylon with his band of followers to build the walls of Jerusalem; and there was one of the last acts in a great work of reformation which went on in fleshly Israel, and formed, therefore, a proper time for the beginning of the 70 weeks of favor.

New, dear friends, let us consider these dates, one by one, with their corresponding events, and compare them with this time. First, let us consider what happened, and what was the condition of affairs before 536 B. C.; and let us compare the time corresponding to that. That was the time during which the fleshly Israelites were in Babylon. Seventy years before that Jerusalem had been destroyed, and the fleshly Israelites had been marched away to Babylon, there to remain in captivity for seventy years. Now, that was the typical time; and we are to understand that that was the beginning of the times of the Gentiles, the beginning of this period of "seven times" shown in this chart, the time during which Babylon had her universal empire for seventy years; and we are to understand that period of 70 years was a typical period. 70 is a symbolic number. It is made up of two numbers, 7 and 10, seven representing perfection, especially the perfection of time, and 10 representing numerical completeness. When we count up figures we go to the number 10, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to governments,—ten toes, ten horns, etc. So the period of 70 years represents this complete period; it typifies the complete period of times of the Gentiles, the time of the Gentile governments, the kings of the gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, "Seven times shall pass over thee," and we know that for seven years he lost his reason. That typifies the fact that men have lost their reason in thinking they can govern the world. Nebuchadnezzar thought he could govern the world, and that was simply a symptom of insanity. Do you know that one of the most manifest features of all forms of insanity is an exaggeration of egotism and selfishness, which we all possess more or less. Sometimes it takes the form of self-glorification, thinking very greatly of one's self; other times it is self-depression, melancholia; but in all forms of insanity in those who can think and reason at all, self is the most prominent feature. Now, dear friends, we are all possessed of that insanity more or less; we are all possessed of this want of judgment; we all are inclined to think of self first, and that is one of the greatest fights the child of God has, to keep self under. Nebuchadnezzar had this insane idea, and God gave him permission to reign, knowing that the lesson would be beneficial to him in the future, and to all others, and knowing that the result would be confusion, misery and death. That typifies the fact that Babylon the Great—the Roman Catholic System, Christendom—has also the same thing. The church of this Gospel age has thought that she could rule the world, which was an insane idea, and God has permitted it in order to teach the church a lesson. Now, the time is coming when this Bablyon the Great will be overthrown, just as Cyrus overthrew this first Babylon the Great in the year 536 B. C. In the 44th and 45th chapters of Isaiah we are told that a certain one Cyrus, who was called by his name before he was born, would come and do this great work. Now we can understand that this heathen king was there named by his name in order that he might prefigure a greater Cyrus who will do a similar but a greater work. Let us understand what he did. The word Cyrus means "sun." This original Cyrus, who in the year 536 B. C. conquered Babylon and let the captive Israelites go free, was a sun to them, because he brought light and warmth into their hearts. Nothing cheered them more than the fact that they could return to their beloved land and there build the house of the Lord. But in due time, dear friends, in the year 1914, the greater Sun, the Sun of Righteousness, shall arise with healing in his wings; he will take his great power at that time and do a similar work to Cyrus. What did Cyrus do? He overthrew Babylon. So the greater Cyrus will overthrow the greater Babylon. The first Cyrus let the captive fleshly Israelites free—as many as were willing to go free; this greater Cyrus will also let the captive spiritual Israelites go free, but no one will be forced. We are not to imagine that God is going to force any one to free himself from Babylon and to build the house of the Lord, but He is giving an invitation; He says,

"Come out of her my people." There is no force employed. It is a free invitation, and we must accept it.

When Cyrus freed the captive Israelites they went to Jerusalem and built there the Temple, and the walls of the city; and so in this same way we understand that the Israelites who were captive in Babylon all of this time will be set free to build the great house of the Lord, the great Temple, and build the walls of the greater Jerusalem, the heavenly Jerusalem. And then we know that this Cyrus, way back here in 536 B. C., by this act of overthrowing Babylon became the emperor over that whole world, the universal empire; just as our Lord will also become the great King, the King of Kings and Lord of Lords, in October, 1914.

Then again we understand this first Cyrus had a dual kingdom. His kingdom was called the Medo-Persian Kingdom, because it was composed of two parts which were not divided, but were conjoined, as signified by the fact that the bear, which symbolized that kingdom was raised on the one side, and in the other vision the one horn of the ram was higher than the other horn. So we understand that signified that the Persian kingdom was greater than the other kingdom, the kingdom of the Medes, the Persian kingdom being the one to which Cyrus belonged.

This beautifully prefigures the Millennial kingdom of our Lord Jesus Christ, which will also be a dual kingdom—a kingdom with two phases, the spiritual and the earthly; but the spiritual phase, to which our Lord belongs, is a much higher than the earthly phase as the heavens are higher than the earth.

And then, lastly, dear friends, there is this point: We are told that the laws of the Medes and Persians were unchangeable. Does not this apply in a wonderful way to this greater kingdom, the Millennial kingdom, the laws of which will be unchangeable?

Now, I understand that that is the complete fulfillment of what happened in 536 B. C., by this overthrow of Babylon. Nevertheless, what we are considering tonight is a partial fulfillment. There was a partial fulfillment in the year 1309 A. D. Some might say, How can there be two fulfillments? My answer to that is this: That a double fulfillment is frequent in the scriptures. I can give you one important example. Elijah was a type of the church in the flesh in this Gospel age. Which is the anti-type; but we know there was another anti-type on a smaller scale, a partial fulfillment, in John the Baptist. Just so here: The great fulfillment of what happened in 536 B. C. is what will happen in October, 1914, although a partial fulfillment occurred in the year 1309 A. D. Babylon began its power in 539 A. D. That was the time when the "abomination of desolation" was set up; and there began the 1,260 years of the "days of Daniel," the time of the power of the papacy, the end of which was the beginning of the "time of the end."

In passing I should like to draw your attention to the fact that there is a parallel here in the first period of "seven times," the year 1981 B. C. corresponding with the year 539 A. D. In the year 1981 B. C. Isaac and Rebecca were married. Isaac was a type of Christ, and Rebecca was a type of the church. The marriage of Isaac and Rebecca typified the marriage of Christ and His bride. But we know that in this year, 539, there was an anti-typical counterfeit of that. That was the time when the pope became the head, the husband, of the apostate church; and there began the period of 1,260 years.

These periods correspond. What happened in this year 731 corresponds with what happened here in 1789, namely, the French revolution, which was the real beginning of the time of the end. In 731 B. C. two great events happened: One was the siege of Jerusalem by Senaccherib. In that year we know that the king of Syria besieged Jerusalem with a huge army, and we know what resulted. We know that in one night 183,000 Syrians lay dead in the field. There was a miraculous recovery from this time of trouble which seemed to overwhelm Israel at that time. The time when Israel was overthrown was 125 years afterwards, 606 B. C.

Hezekiah after this Syrian defeat, which was not by himself but by the power of God directly, took some of the glory to himself, and as a consequence he was laid on a bed of sickness, but that sickness was not unto death; he repented, and thereupon miraculously recovered. Now, both of these events indirectly correspond with the French revolution,—when Christendom miraculously recovered, and then 125 years afterwards we expect the downfall of Christendom.

I should like to draw your attention to this: That the events of this year, 731, are detailed in four chapters of the book of Isaiah; the 36th to the 39th, inclusive, and these four chapters are enclosed between two Millennial chapters. The 35th chapter of Isaiah is a great Millennial chapter, as you all know—the chapter which tells us the desert shall blossom as a rose, and that the ransomed of the Lord shall return, etc. The 40th chapter is the chapter which begins thus: "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem," etc. It is a great Millennial chapter also. It would seem very strange, if we did not understand this fact I am telling you now, why Isaiah should in the 35th chapter speak of the Millennium, then in the next four chapters go back and tell us about events of 731 B. C., and then in the 40th chapter go clear back once more to the Millennial age; but when we understand that the events in 731 B. C. simply prefigure the events of 1789 A. D., the French revolution, the beginning of the time of the end, the beginning of the day of the Lord's preparation, then we see the purpose; we see that what Isaiah was really doing was this: In the 35th chapter he tells about the Millennium, then in the next four chapters he tells us about the French revolution as the beginning of the time of the end of this present evil age, the time of the end of the Gentiles, the time of the beginning of the Lord's preparation—the time, therefore, when we can say: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:" that the time of her recovery is drawing nigh. So in fact we are not really jumping way back, but speaking about the same time.

And there is a further point here, namely, that those who believe that the book of Isaiah was written by two different men at different times are proven wrong. They divide the book of Isaiah at the end of the 39th chapter. They say the first 39 chapters were written by one man at one time, but from the 40th chapter on it was written by somebody else at some other time. Now we see that here is a link between the 39th and 40th chapters which binds the two parts together. But this is a little digression from our subject, and we will go on.

The point I have been referring to is, that Babylon the Great, began in 539, and will not be finally destroyed until 1915; but a partial destruction took place in 1309 A. D. Up to that time Babylon was a simple empire, you may say, and that was just in the very middle of the papal millennium. Up until that time the pope had been king of kings and lord of lords; he had universal sway over the world; but in the year 1309 his power began to be broken. How? In this way: A certain pope, Boniface the VIII, had been appointed just prior to that, and this pope was more arrogant than any before him. He issued the famous bull called **unam sancti**. In this bull he claimed not only temporal and spiritual authority over the whole world, but he said, further, that no man could get eternal salvation except by his sanction. Now at that time the king of France, Philip the Fair, objected to this; he was sufficiently advanced to see that this was nonsense, and he did something no king had ever done before him in the time of the papal supremacy; he made the pope a prisoner, and that was in 1309, the very middle of the papal supremacy. It was Charlemagne who began the papal Millennium; it was France and Napoleon the Great who finished the papal Millennium; and it was the king of France in the middle of that Millennium who made the pope a pris-

oner and began to break the power of the papacy. The pope, being an old man, died as a consequence of the indignities and injuries received. Then another man was appointed pope, and he died in the course of a year. Then a man who had sold himself to the king of France was appointed pope. Now, this man could not go to Rome because the people of Rome would have risen up in anger against him, and so he had to seek his seat of empire somewhere else. He finally, in this year 1309, chose Avignon as his seat, and there began what is called the Babylonish captivity of papacy, which lasted about 70 years. During all of that time there were seven popes in Avignon, and they were under the power of the king of France, and during that time Britain, Germany, Switzerland, and other kingdoms, refused any longer to have the pope as their umpire and arbitrator as before, because they recognized that if they appointed the pope as arbitrator his decisions would simply be decisions of the king of France, as he was under the power of the king of France. So there we see the power of the papacy broken, and Babylon, to a certain extent, overthrown, —a partial fulfillment of what occurred in the year 536 B. C. There was the opportunity for the captive spiritual Israelites in Babylon to become free, and to lay the foundation of the Temple—meaning by that the reformed church, the spiritual temple. That is just what all historians tell us; they tell us that if we want to study history of the reformation, we must begin with Avignon; that Avignon constitutes the dawn of the Reformation. But only the foundation was laid in that year, just as in 536 B. C. it was only the foundation of the House of the Lord that was laid; the enemies came and stopped the work, and it was not until this time, 521 to 517, that the material Temple was built in the Jewish age; and so we find the corresponding years, 1324 to 1328, when the spiritual temple was built by Marciglio.

Now, here comes in a little explanation. We must understand that the year 536 is the end of the chronology as given in the Bible; the chronology is given us year by year right up until 536, and there stops; after that we are referred to the books of secular history. Now that is a wonderful arrangement on God's part, because secular history is not reliable before 536 B. C., but is reliable at that time and afterwards. So when we come to this year when the temple was built, we are not told how long it was after the return from Babylon, but we are told that the temple began to be built in the second year of king Darius.

So in studying this matter I had to go to secular history at this point. First of all I looked at the margin of the Bible, the chronology given by Usher, and there I was told that the second year of Darius was not 521 but 520 B. C. So I went to the history of the middle ages, to the year 1325, to find out what happened there, and I found that what happened at that time was the great work of Marciglio; but his great book was written in 1324; there was a difference of a year. I found more books on the middle ages, and they all said the same thing. That book was written in 1324, so I said, if that was the case, then the temple did not begin to be built until 521, that it could not be 520 B. C., but must be 521. So I went to searching the books of history to look up Darius, and they all said the same thing, that Darius began to reign in 521 B. C. Now, if 521 B. C. was the first year of his reign it surely follows that 520 was the second year of his reign. There was a difference of a year. I looked over history after history on the kingdom of Persia, and they all said the same thing, viz.: That Darius began to reign in 521 B. C. There was a difference of a year; it seemed to mean that the whole thing had to go; but no, I was sure that it would not have to go, because all the other points had been exact; this was the only one where there was a difference, and the difference only one year; there must be some way to explain it. So convinced was I of that fact that I started at the beginning again; and, dear friends, it is wonderful to me to say this: I am a very busy medical man, and have not much time to spare on these things, but during the week I was investigating that matter I had a great deal of time to myself, being very slack in my professional work, but as soon as I found the solution of this my work began to grow again and I became as busy as ever; so it seemed to me as if the Lord's hand was in that, as I believe, and you all believe, our Heavenly Father planned all things. "The steps of a righteous man are ordered of the Lord."

Now, what I found was a very simple explanation of the matter. It was found in one of the first books I looked at, but hidden away in a foot-note, and that is why I hadn't seen it at first. Rawlinson points out in his "Five Great Monarchies" that the temple began to be built in the six month of the second year of king Darius, according to Ezra and Haggai. Rawlinson states that these, being Jews, chose the Jewish ecclesiastical year. Now, you know that the Jews' ecclesiastical year begins in the spring time. Darius began to reign in the first of January 521 B. C. January 521 was the first month of his reign. Then February 521 was still the first year, March 521 was still the first year, and April 521 was the beginning of the second year, according to the Jews, and so the sixth month was September 521—the sixth month of that second year of Darius, according to the Jews, but still the year 521. So the solution was simple.

Now, the Temple was built in four years, and more or less work was finished in that time. I am sorry that I have not time to enter into the work of Marciglio, but he was greater than any of the succeeding reformers in very many respects. It is a wonderful book he wrote in 1324, way back there in the dark ages. He advocated republicanism; he said we should have no kings; he said there should be no division between the clergy and the laity; he said the church should have nothing whatever to do with the temporal affairs of this life; that the church should own no property; that the people had the right of conscience; that Christ was the Judge; that Saint Peter never had been at Rome, or if he was there he did not, at least, establish a church; that at any rate the holding of the keys meant simply being the turn-key, and the turnkey was not the judge; that the minister, while he was worthy of his hire and should therefore get his support, he should not receive anything more than he actually required; that if he received anything more he should give it to the poor. So on many points like that he undoubtedly laid the foundation that built the temple of the Reformation; he forged the bolts which were used by succeeding reformers. His great object was to bring about this reformation, but he knew that at that time Republicanism could not hold, for the people were too superstitious for that; so his wish was to put down the papal supremacy. He recognized the church should be subject to the Gentile powers that be, and so to secure this aim he tried to get some man appointed as emperor of the West, an imitation of Charles the Great, in order that another pope might be appointed under him, so as to keep the secular power supreme. In the year 1326 he found what he wanted. He found out that a certain king, Louis, was quarreling with the pope in Avignon, and took advantage of that quarrel, which was insignificant in itself. With a band of followers who were very enthusiastic he approached king Louis of Bavaria and put his proposal before him, and Louis was quite pleased. Louis joined him, and the band went up to Rome, and the people in Rome received him with that commission. Why? Because they were sick of the fact that the popes were in Avignon. As long as the popes were in Avignon it meant that the people flocked to Avignon, and the money went to Avignon, and Rome was becoming poorer and poorer in consequence. So when there came a prospect of a pope being appointed in Rome they were as pleased as could be, and accepted it. And there Louis in this year 1328, at the end of the year, was appointed emperor of the West. And then in that year, 1328, Marciglio died Now Louis was a man of no ability, and full of super-

stition, who dreaded an ex-communication, and when Marciglio, his great counsellor, died, Louis simply threw up the whole matter and fled from Rome, and the matter ended. The work was finished in four years;—just as the literal temple was finished in four years, and did not go on building again, so this work was finished in four years and did not go on again year after year. But just as the temple being built in four years was used for the purpose for which it was built, so the work of these four years was also used for the purpose for which it was done—the organization of the great reformation. Then follows a lull of about fifty years; and as in 467 Ezra came back from Babylon with the golden vessels of the temple, and then the temple could be used properly with the vessels in it, it was the same way here. In 1378 Wycliffe came back from Babylon the Great, and with him carried the vessels (truths) of the temple to Jerusalem—(to this reformed church.)

In the year 1378 a wonderful thing happened. In that year the pope in Avignon died, and the people rose up and appointed a pope of their own in Rome. But the people in France did not want him, and they also appointed a pope in Avignon. So there were two popes in Europe at the same time. What happened? These two popes immediately arose and quarrelled with each other, called each other all sorts of blasphemous names, and used scurrilous language against each other; each of them claimed to be the vicar of Christ, and each of them said the other was Anti-Christ—not knowing, of course, that both were correct. That opened Wycliffe's eyes. Wycliffe had been a reformer, but not a temple reformer. He saw it could not be true that there were two vicars of Christ, more especially considering what language they were using. So in that year, 1378, he came out as a reformer. He began to translate the Bible, and the first thing he saw was that the golden vessels, (the Word of God,) which had been lying in Babylon, this great system of papacy, were full of abominations, and the worst of all these abominations was the doctrine of transubstantiation. This abominable doctrine took away the sacrifice of our Lord Jesus Christ. When Wycliffe saw that in 1378 he began to teach the world what the sacrifice of Christ meant. He brought the golden vessel back from Babylon to this temple of the reformed church, containing the pure Bible truth with regard to the ransom sacrifice of our Lord Jesus Christ, that our Lord Jesus Christ had died once and for all; and not only did he bring that vessel back, but others. He pointed out the error of the adoration of the virgin Mary, of the adoration of the saints, and of the claim that pennance would atone for sin, and of many other false doctrines. He taught that the abominable doctrines of the papacy were all wrong, and brought forth the truth in regard to these questions. That was the work of Wycliffe, corresponding to the work of Ezra.

Then the work of the reformation grew. Just as 13 years afterwards Nehemiah received his commission to build the walls of Jerusalem, to buttress that great system of Jerusalem, fleshly Israel, so 133 years after the death of Wycliffe, Huss received his commission to do the same thing to buttress the reformation. It was Huss who made the reformation a natural force, and properly, therefore, these two points, the work of Nehemiah and the work of Huss, begins each of the seventy weeks. The 70 weeks brings us to the time 454 B. C. That was about the time of Malachi the prophet. After that we come to this time; seven weeks brings us to 1440, the time of the invention of printing, which did almost more than anything else to carry on the reformation. Then followed 62 weeks. In that period between 1440 and 1874 is a blank, just as the corresponding time in the Jewish age was blank. You know the historical canon of the Old Testament ended with Ezra and Nehemiah, and the prophecies ended with Malachi. Then there is a blank until we come to the New Testament, which tells about the birth of our Lord Jesus Christ and John the Baptist. Nevertheless, we know what happened during that time. We know that previous to that there was a gradual rise of the reformation, but during that interval there was a fall, chiefly into two parties; one party holding to the traditions of the elders, which bound them faster and faster into those traditions, and these were the Pharisees; the other party became free thinkers, began to doubt the Bible, began to criticise the Bible, began to doubt the fact of the resurrection, doubting many things and interfering more in the politics of this world, and these were the Saducees. So "in due time" when the Lord came to His own His own received Him not; it was only a remnant who received Him.

During the corresponding time there has been a similar work going on in Christendom. First of all, the reformation took its rise; then during this interval a fall, chiefly into two parties: One party holds to the Word of God, and say they believe every word of it, but what they believe is the traditions of the elders, and they have bound themselves faster and faster in those traditions; then there is the other party who are free thinkers, who have begun to criticise the Bible, and disbelieve great parts of it, the higher critics, evolutionists and that class, and interfering more in the politics of this world; and the result was, when our Lord came the second time to His own His own received Him not; but again, to as many as received Him, to them He has given power to become the sons of God. So we see a wonderful parallel in all of this.

What I have said will, I hope, have this effect, viz.: To make sure to you that God has been acting in everything according to His own appointed times, and all of these events in the past have occurred just exactly in the way God intended them to happen. Some might say, "What matter is that to us? They are in the past, we have nothing to do now with them, they were already gone." But the point is this: If these things happened in exact years in the past, and God made them to happen as we say He has, then with equal confidence we can look forward to the future, and to this year 1915, and say that just as surely will Christendom be destroyed in that year. In October, 1914 the marriage of the Lamb and His Bride will have come. What does that mean? It means, dear friends, that out of a whole period of forty years' harvest 32 have now gone, and only 8 remain; and possibly the reaping work will be finished in less than that time, because you know the reaping work is followed by a threshing work, a sifting work. So we expect the reaping work will be finished possibly before that time! And in any case many of us will have finished our work before that time, but those who live to the very end of the time have at the very most only 8 years left. Surely we must be up and doing to make our calling and election sure; surely we must be up and doing the Lord's work of the harvest, gathering His saints together unto Him, those who have made a covenant with Him by sacrifice. Is not that the reason we are gathering together? Are we not the Lord's saints, and that is why we are gathering together unto the Lord, our great Head? And we want to gather out those who are still in Babylon. We want to carry on His work. We have a short time to do it, and we must be up and doing if we are to be pleasing to the Lord. But we are not to be over-anxious. We are not to think it rests on us; we must not be worried about the matter; we must trust in the Lord. I always take great pleasure in a verse which was brought to my attention by Brother Hemery in England:

"In quietness and in confidence shall be your strength."

That does not mean quietness and confidence in yourself; it means quietness and confidence in the Lord shall be your strength. The Lord is doing the work, and simply using us as His instruments. So when we realize that we have the peace of God ruling in our hearts; we do his work but we do not worry about it; we do the work conscientiously,—having a conscience void of offense toward God and toward men; then we can take pleasure in the Lord's words

when He says, "Lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Dear friends, although we see the kingdoms shaking, although we know that soon these kingdoms will be cast into the midst of the "sea," nevertheless there is a river, the great river of the water of life that is to flow through the Millennial age, that great river of th knowledge of the glory of the Lord. "There is a river, the streams whereof shall make glad the city of God." These streams of truth that are coming now make up that great river, the streams whereof make glad the city of God. Yes, dear friends, we who form this city of God are glad because of the truth that is coming to us now,—this truth that the kingdom of our Lord and His Christ is soon to be established, and that if we be overcomers, if we be faithful unto death, we shall share with Him in that kingdom.

Wednesday, August 15, 1906

5 to 6:30 a. m.—Sunrise Rally, Praise and Testimony Service.

10:15 to 10:45 a. m.—Praise Service.

10:45 to 12 a. m.—Discourse by Brother A. E. Burgess.



Bro. A. E. Burgess

The subject of Brother Burgess' discourse was "Faith." Brother Burgess said in part:

I trust, dear friends, that the Lord's rich blessing will be on our assembly here this morning, and that our hearts may be refreshed, strengthened and encouraged as we consider the things which pertain to our heavenly inheritance, and so let us in words of the poet say:

"Far from my thoughts, vain world, be gone!
Let my religious hours alone;
Fain would mine eyes my Savior see;
I wait to visit, Lord, with thee."

I call your attention to our text found in Heb. 11:6, "But without faith, it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Our text, together with many other Scriptures, present very forcibly to our minds the important place in God's plan which faith occupies in connection with our relationship to Him. Faith is represented as indispensable at the very beginning of our Christian experience, and without this operation of the mind in connection with those things presented to it, we could not approach unto God acceptably, could not be recognized by Him as in any degree being entitled to those blessings and privileges and favors which he has assured us in His Word He has reserved for all those who love Him. It is, therefore, important that we consider this word "faith," the manner of its attainment, and the result which comes to ourselves in its exercise. It has been claimed by many that in some mysterious way our heavenly Father, electing certain ones to be saved, pours or infuses into them some spiritual essence called faith, by which they are enabled to lay hold on the promises and believe on our Lord Jesus Christ, and thus become heirs of salvation. The Apostle presents this matter to our minds in a very different light from that. He declares that faith comes by hearing and hearing by the Word of God; implying that God has arranged some particular way, or method, whereby any one can approach unto him. And our Lord corroborates these words, and explains the matter, when He says, "I am the way, the truth and the life: no man cometh unto the Father but by me." We can see, then, how necessary is this operation of the mind in connection with those things which our heavenly Father has presented to us to inspire our belief and faith in these things. He has left us the record of His plans and purposes; He has manifested to us this plan in the gift of His son, His love, and mercy, and He requires us to exercise our belief in this direction. Now the Apostle shows the result of this exercise of faith on our part by saying, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Those who make the claim that faith is in some manner infused into us by our heavenly Father, whereby we are enabled to lay hold on these things, take these two texts, for instance, as the basis for that claim: "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." And, "According as God hath dealt to every man the measure of faith." But as we have seen, faith comes to us in a very different manner. The Apostle again expresses the manner in which it comes to us, the way in which we are called into this great salvation, when he says to the Thessalonian church, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Now those who have come up to this point in the exercise of faith—the first element of faith, you might say, because faith is composed of two elements, first, belief, which is the foundation principle, or we might say faith in the abstract, belief being a mental assent to, or acceptance of, anything as fact or truth, simply upon the ground of testimony or authority, are required to accept the testimony or authority of the Word of God and exercise belief; and this brings us to that point where the Apostle says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." This is the natural result of the exercise of faith, or belief, on our part. We are then prepared for a further exercise of faith, namely, the second principle of which faith is composed, which would be trust. Trust, we would define, as confident reliance or perfect resting of the mind on the sincerity of the friendship, or any other sound principle, of another,—upon His promises as involving Him. And so those who come up to this position and relationship with our heavenly Father, whereby they are accepted of Him through our Lord Jesus Christ, are then informed that there is another step they must take; that they must witness to their faith in some way; and so we call your attention to the words of the Apostle James where he says, "Be ye doers of the Word and not hearers only."

After we have come into the condition of having attained full assurance of faith and reliance on our heavenly Father's promises, then the prayer of our hearts should be, "Lord, increase our faith." Now how does our heavenly Father answer this prayer? How does He increase this faith in us? Does He pour this faith in us as we would pour water into a vessel? We would answer, no. How, then, does He increase our faith? We might say, in three ways. First, by instructing us concerning His will in its relation to ourselves. Second, by the operation of His providences manifested in the various experiences we have in our Christian lives day by day, which, co-operating with the promises of the Word, bring us to an experimental knowledge of what is that good and acceptable will of God. Third, by means of trial and test our faith is increased. "Beloved, think it not strange concerning the fiery trial,



Bro. A. E. Burgess

which is to try you, as though some strange thing happened unto you." These fiery trials come to us in three ways, or from three directions. First, tribulation; second, persecution, and third, temptation.

Faith is not only indispensable as an introduction into the privileges according to the child of God, but is also indispensable all the way along to the end of our Christian race course. As the Apostle says, we walk by faith and not by sight; we go from faith to faith; after having entered into the race-course we go to the full assurance of faith, to the growth of faith, to the unity of faith, and last of all to the end of our faith, even the salvation of our souls. And as the Apostle goes on to say, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

So, then, dear friends, in view of these things, let our hearts be filled with love; let us more and more exercise the faith which we are assured overcometh the world; let us realize also that in proportion as we prepare our hearts to exercise faith, and to receive the blessing of God, to that proportion will we realize the words of the Lord fulfilled unto us, "According to your faith be it unto you." If it is according to our faith that we can have that peace, that joy, and that happiness in believing, which is our privilege as children of God, if we have little faith we will have just a little of joy, peace and happiness; if we have great faith we will have a correspondingly great amount of peace, joy and happiness, in believing. Then let the language of our hearts be as the poet has expressed it:

"A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and steady ray
Illumes a dying bed.

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

Wednesday Evening, August 15

Discourse by Brother Hayden Samson



Bro. Hayden Samson

THE subject of Brother Samson's discourse was "Thy Kingdom Come." He took for his text part of the 10th verse of the 6th chapter of Matthew, "Thy kingdom come, thy will be done in earth as it is in heaven."

Unfortunately we were prevented from transcribing notes on this discourse and much to our regret nothing can be reported on it, although it was a discourse listened to with great interest.

Thursday, August 16

9:30 to 10 a. m.—Praise Service.

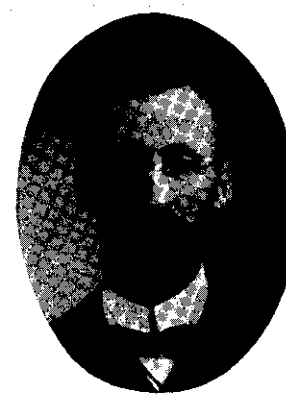
10 to 11:30 a. m.—Discourse by Brother C. T. Russell. Subject, "Baptism and Its Import."

3 p. m.—Immersion service.

7 p. m.—Praise Service.

WHEN the local representatives went to secure the use of the First Baptist Church for the Immersion service, the Pastor asked them how many they expected to immerse, and when the reply came that we expected 50, he said that we could not have it, as 25 was the largest number that could be immersed in the time allotted. He was assured that if we did not have time for more than 25 that those were all we would immerse. It turned out, however, that in the time he thought we could immerse only 25, we immersed 118. As this discourse was practically the same as appears in Vol VI, Chapter X, it is thought best not to repeat it here.

7:30 p. m.—Discourse by Brother J. D. Wright.



Bro. J. D. Wright

THE subject of Brother Wright's discourse was "The Good and Acceptable and Perfect Will of God." He took for his text Romans 12:1-3, and called particular attention to the last clause of the second verse, "That good, and acceptable, and perfect will of God."

That good and acceptable and perfect will of God, was doubtless expressed in man as originally made, and as he came from the hands of the Creator; as recorded in the first chapter of Genesis, He made man in His own image; or as represented in the Psalms, and quoted by the Apostle Paul in the second chapter of Hebrews, "Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thine hand; thou hast put all things in subjection under his feet." That was doubtless God's will concerning the man. God's will was also again expressed in the permission of evil. And as the Apostle Paul expresses it, "God in times past suffered all nations to walk in their own ways." For six thousand years God has thus been permitting evil to run its course, and He has doubtless had His will expressed in this matter. That is to say, His will was to let it go until man should finally learn the lesson concerning the exceeding sinfulness of sin. We are glad to know that in due time God's will is again to be expressed in this: That God has appointed a time, and a day, and an arrangement, by which He purposes that the original image shall be restored to the man. There is coming a time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, when that which was good and acceptable and perfect, as represented in the first man, shall be finally restored. Therefore, that good and acceptable and perfect will of God as it pertains to mankind is that when the kingdom is come, God's will shall be done in earth as it is in heaven.



Bro. Hayden Samson



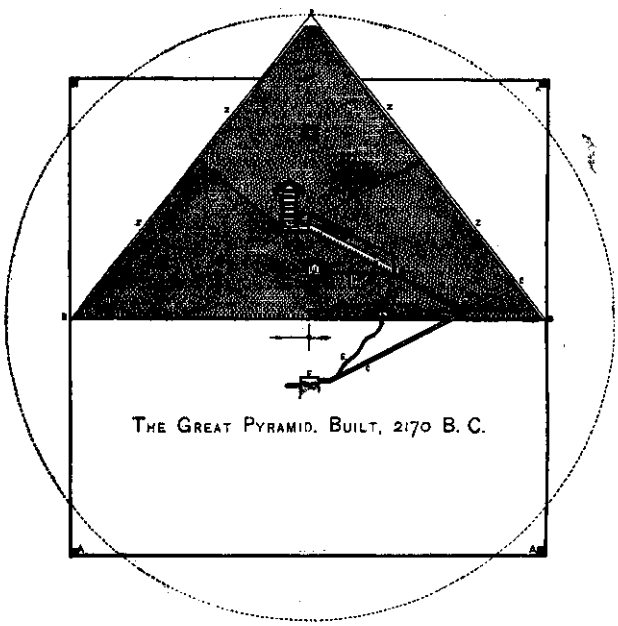
Bro. J. D. Wright

But what is that good and acceptable and perfect will of God with respect to the church at the present time? First of all, the will of God in Christ Jesus concerning us, the church, is, that we might escape the corruption that is in the world through lust. It is the will of God that we should be justified freely from all things that are bad, through the forbearance of God. And, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also, we have access, by faith, into this grace wherein we stand and rejoice in the hope of the glory of God. The Apostle says that it is the will of God in Christ Jesus concerning you that you be sanctified, "This is the will of God, even your sanctification." That is your consecration, even that ye might present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service.

Friday, August 17

9 to 10:30 a. m.—General Rally, Praise and Testimony.

10:45 to 12 a. m.—Discourse by Brother John Edgar. Subject, "The Great Pyramid."



THE GREAT PYRAMID. BUILT, 2170 B. C.

DEAR Friends: I have great pleasure in coming before you and speaking a little more concerning God's purposes with regard to the time features of His plan. I want to remind you of our motto for this year, "In Due Time," and to show you how God has been working everything on time. It is six years since I first read the chapter on the Pyramid in the third volume of Millennial Dawn. At that time I was somewhat prejudiced against it; partly because the Pyramid is not the Bible, and partly because it seemed to me too fanciful to imagine that its various passages should symbolize the plan of salvation. I cast the matter entirely aside, and did not study it again until April of this year (1906), when I had to take it up in the usual course of the Glasgow class for Dawn study. My knowledge of God's plan of salvation is now deeper and wider than it was six years ago and accordingly I am now better able to appreciate the symbolism of the Pyramid. As a result of this year's study of the Great Pyramid I agree with Brother Russell that it is indeed God's stone witness in Egypt. I now feel certain, dear friends, that God was the architect of this wonderful structure and that it was built fully 4,000 years ago in order to be God's witness to the world in the Millennial Age. The reason why God has given us the privilege to point out that it is the witness, and wherein it is the witness, is that we, the feet-members of the Body of Christ, are living in the opening years of the Millennium. In our study of the Pyramid our love for God grows deeper, because we see in it His loving favor for us and for the world in general, and at the same time our awe of Him increases as we perceive His power and wisdom.

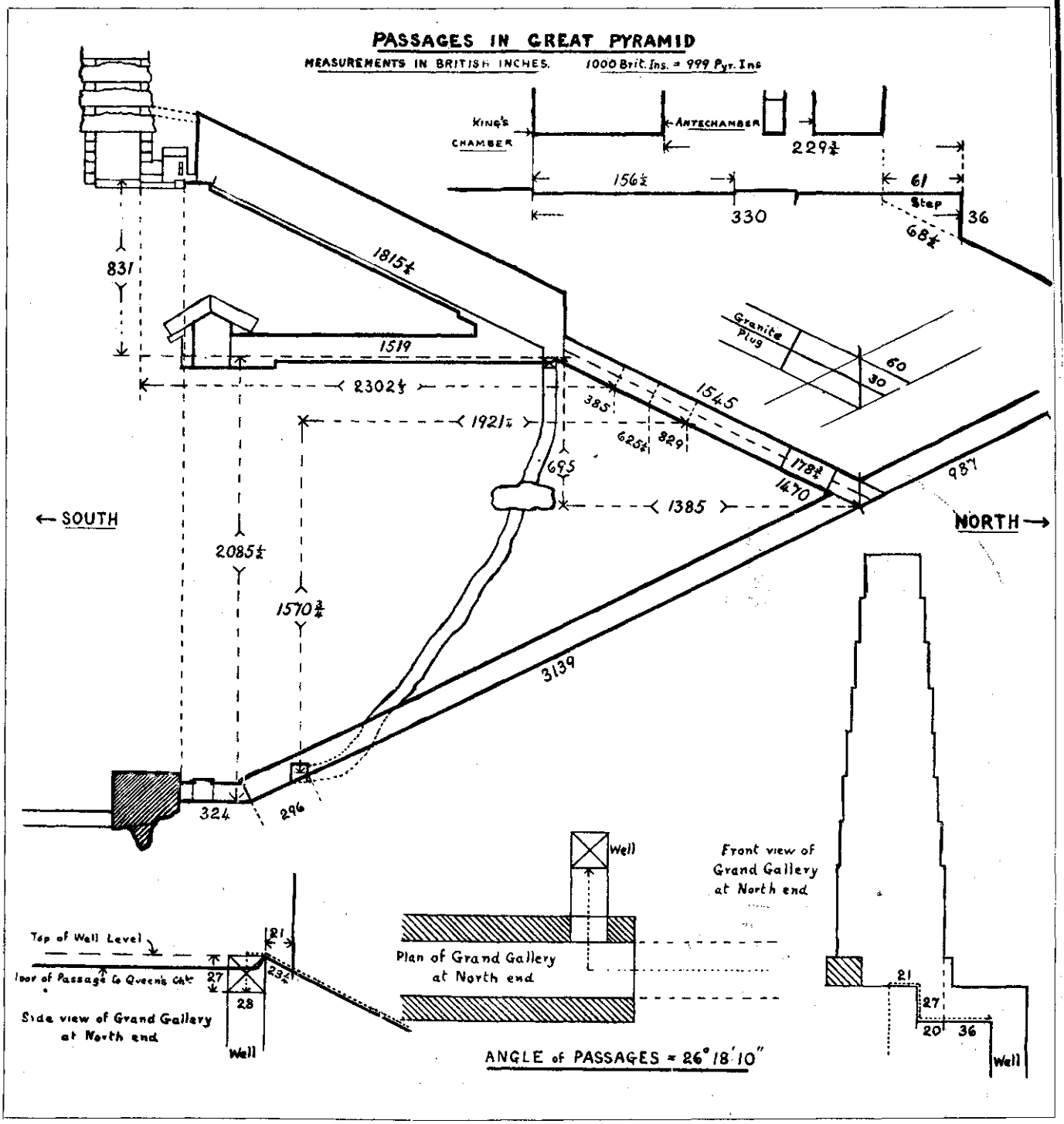
Now, dear friends, I shall not take time to discuss the outward features of the pyramid but shall confine myself entirely to the internal passages. You will see on this chart, Cut No. 34, a great many figures. Some of you may be rather discouraged, but I want to remind you that God does not make it a stipulation that every one who gets into the kingdom of God must be a mathematician; that is not one of the essentials; it is the development of character founded upon faith in Christ that is essential. These figures are given us in order to establish our faith in God, and to help us understand Him better. The more we can understand these things the better for us. Nevertheless, if after honest endeavors to understand them we find we cannot do so, we should bear in mind that God will supply our need in some other way.

These figures are all in British inches. The Pyramid was built fully four thousand years ago, and at that time there was no British nation and no British inch; therefore, we should seek for the standard measurement of that time. Prof. Piazzi Smith, when investigating this subject, found beyond a doubt that 1,000 British inches are exactly equal to 999 Pyramid inches. Accordingly, if we want to find the number of Pyramid inches we shall require to subtract one from each thousand of these figures, and of course the same proportion for lower or higher numbers. It was my brother, Morton Edgar, who drew this and all the other charts. I am glad to say that he shares with me the joy of being in the present truth. He was associated with me in the study of the Pyramid and many of the time features of which I shall speak were discovered by him.

Now, dear friends, for a proper understanding of this matter we shall require to know the symbolism of the different passages. It was a young Scotchman, Robt. Menzies, who first pointed out that the **key** to the knowledge of the symbolism of the internal passages is the "Well" which represents the grave, Hades, that state of death from which there will be an awakening. He pointed out the fact that if you take the top of the first ascending Passage as representing the birth of our Lord, 33 inches further on brings you "over against the mouth of the well," and that at the top of the well, there is an appearance of an explosion, seeming to say that God, after Christ died and was buried, burst the bonds of death and raised His beloved Son from the hades condition, the death state.

In the Epistle of Timothy we read that Jesus by his death and resurrection abolished death and brought life and immortality to light through the gospel. Life on the plane of human perfection, as it will be at the end of the millennial age, is indicated in this Pyramid by the **"Queen's Chamber."** Immortality is indicated on a higher level by the **"King's Chamber,"** into which we can gain entrance only by means of the **Grand Gallery** and **Ante-Chamber.** The Grand Gallery represents the high of heavenly calling, and the Ante-Chamber represents the school of Christ, the school of consecration unto death. The Ante-Chamber thus represents the "Holy" of the tabernacle, and the King's Chamber the "Holy of Holies." When we once understand this, dear friends, then the whole symbolism becomes plain.

We can now see that the **Descending Passage** represents the course of this "present evil world" down to destruction, which is represented by the "Pit," or subterranean chamber. This **"Pit,"** or subterranean chamber represents "Gehenna," just as the "well" represents "hades." We are not to understand, however, that it is the people who are going down into gehenna. It is the world—this present evil world with all the present evil institutions which is to be destroyed in gehenna,



These institutions, thank God, will never be awakened again.

The Descending Passage, then, represents the plane of "condemnation and death," and you can see that from this plane to the upper planes of life and immortality, there are two ways shown in the Pyramid of life and immortality, there are two ways shown in the Pyramid, viz.: the First Ascending Passage, and the "Well." Now, if you will look at this chart, you will see that of the two ways the First Ascending Passage, which represents the Law Covenant, appears to be much easier than the other. That is just how the Israelites looked at it. When the Law was presented to them they shouted joyfully "All these things will we do." They thought the Law Covenant was an easy way to life. They did not recognize their own weaknesses. They did not recognize that it was impossible for them to keep the perfect law of God. But we know that the perfect law of God effectually blocked the way. Thus that which was ordained to life was found to be unto death, because it was impossible for fallen flesh to obey that law. What blocked the way? It was the divine law. Now look at this First Ascending Passage and you will see a granite plug blocking the way and making it absolutely impassable. This granite plug, therefore, represents the divine law, the law of God.

This way being blocked, we find that there is only one open passage to the upper passages of life and immortality, namely, the "well;" and this also was blocked until it was opened by the death and resurrection of Christ. Besides, it is a very narrow way; it is only 28 inches square, and it is vertical for a large part of its course. In this way is beautifully represented the scriptural text, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." We cannot ascend from this plane of "condemnation and death" to the plane of justification or reckoned human perfection except by grace; it is not of ourselves, it is the gift of God. Justification is not the result of works on our part, but of faith. No works of ours are accepted by God as living works till after we are justified.

There was only one man who ever kept the perfect law of God, and that was the "man Christ Jesus;" but He was not born on this plane of condemnation and death represented by the Descending Passage. He was born under the law, however, i. e., at the upper end of the First Ascending Passage, on the plane of human perfection. That is why He could and did keep the perfect law of God. The only two who ever came into being on this plane of human perfection were Adam and Christ. Adam sold the whole human race under sin and death. Christ, on the other hand, kept the perfect law of God and did not require to die, but He voluntarily gave up His life, and then as it was not possible that He could be holden of death, He was raised from the dead. Through Christ as the last Adam the first Adam and all his family will likewise be raised from the dead, and so will be exemplified the saying, "the first shall be last and the last shall be first."

Bro. Russell points out in the third volume of Millennial Dawn that the floor of this horizontal passage is rough and that evidently no time measurements are indicated there. Keeping this in mind my brother has drawn a horizontal dotted line on a level with the top of the well along the smooth wall of the passage as representing the plane of human perfection, that point on which Adam and Christ stood, and the plane on which all will stand when they emerge from the well, either now by faith or at the end of the millennial age by the year 2874 A. D., in the actual sense. Adam, in selling the race under sin, brought them into condemnation and death, and as "they did not like to retain God in their knowledge, God gave them over to a reprobate mind," or as the margin puts it in Rom. 1:28, "Gave them over to a mind void of judgment." The result was that mankind fell into a lower and lower state of degradation. Not even the flood stopped the downward progress. In this way was exemplified what God knew from the beginning, but which it was necessary for mankind to learn by bitter experience, that none could by any means redeem his brother nor pay a ransom for him. Then in due time God made his oath-bound covenant with Abraham, the foretaste of the gospel, at a time when the world had reached such a state of degradation that in the city of Sodom there were not found even ten righteous men. It was in the year 2045 B. C., exactly 2083½ years after the creation of Adam. Now, from the plane of human perfection on which Adam stood at his creation down to the lowest point of the Descending Passage the vertical measurement is 2085½ British inches, but I have just said that the distance in time from the creation of Adam till the date of the Abraham covenant was 2083½ years. Why the difference? We must subtract 2 to bring these British inches into pyramid inches, and then we get the required harmony.

Now this promise first made to Abraham was repeated to Isaac, and again to Jacob, and then in the lifetime of Jacob God began to carry His promise into effect. In the year 1830 B. C., He caused Jacob and his household to go into Egypt, which in the scriptures, represents "this present evil world." From that time the working out of God's promise has gone on and will go on step by step, first through natural Israel, then through the Church in this Gospel age and finally in the millennial age through the Church glorified, and the ancient worthies. By the year 2874, A. D., the end of the times of restitution, perfection will have been attained and all will have been restored to what it was before the fall.

We have this also exemplified in the Pyramid. We see that the promise was given to Abraham, Isaac and Jacob at the point of very low degradation represented by the floor of the horizontal passage leading to the Pit. If we start now at the point where the horizontal portion and the descending portion meet, the point where the upward inclination begins, as October of the year 1830, B. C., when Jacob and his household entered Egypt and go up at the rate of a pyramid inch to a year along the Descending Passage, step by step, until we get to the floor of the First Ascending Passage, and then up along this passage still at the rate of a pyramid inch to a year until we get to the top of the well, the plane of human perfection, we shall find that this point indicates the year 2874, A. D., the date when mankind will be restored to that plane from which Adam fell.

October, 1830, B. C.	1829¼	
Spring 2874, A. D.	2873¼	
	4702½	years
Length of lower portion of Descending Passage	3139	British inches.
Length of First Ascending Passage	1545	
Distance to edge of upper end of Well.	23¼	
	4707¼	
Deduct	4¾	
	4702½	pyramid inches.

Having considered the general symbolism of the passages, we shall now consider them more particularly, and first we shall begin with,

The Descending Passage

Just imagine that this is an excursion party and that we are all now in Egypt at the foot of the great pyramid, and that I am leading you up through these passages. If your imagination can carry you in this way, then you will be able to better realize the points to be made. We climb up to the entrance, and we go in single file down this passage; it is a very small passage, it is scarcely four feet from the floor to the roof, but the length of it is 124 yards. At the first a little light streams in at the entrance just as it was at the beginning of "this present evil world," but as we proceed the gloom deepens until it becomes pitch dark. We are obliged to stoop very low as we proceed laboriously down this passage, and very soon our heads and backs are aching. Does not this aptly represent the course of this present evil world, groaning under the yoke of sin and death, and going down towards destruction? Darkness covers the earth and gross darkness the people; they know not at what they stumble. When we realize this, dear friends, our hearts go out in sympathy to the groaning creation. We look at the hopelessness of their efforts to rule themselves and to bring about eternal blessings and life, and so we ask ourselves the question, when will be the end of these things?

I want to emphasize very strongly that we must not go to the pyramid for first hand instruction in matters in regard to the plan of salvation. We must go to the Bible for that first hand instruction, and then having found out what the Bible teaches, we look to the pyramid to see whether or not it will confirm the Bible. Now when we study the time prophecies and chronological parallels we know that this "present evil world" will be destroyed by the fall of 1915; that October, 1914, will be the end of the lease of power to the Gentiles and that the following year, 1915, will see the destruction of all the present evil institutions. The question, then, we are to ask ourselves is, Does the lower end of the Descending Passage at the edge of this Pit represent the fall of the year 1915? It does,

dear friends. How do we find this out? We find it out very simply in this way: All we require to do is to find out the date of any point along the length of this passage; the point for instance, where the floor of the Descending Passage is intersected by the floor of the First Ascending Passage projected downwards. Once we get the date of that point, then all we have to do is to find the measurement of the passage from the same point down to the edge of the pit, and thus we shall find the date represented by the edge of the pit. To find out the date in the upper portion of the Descending Passage we shall require to keep in mind that the upper end of the First Ascending Passage represents the true date of the birth of Christ, and then measure backwards along the passage to get this date B. C. Now the length of this passage is 1545 British inches. Prof. Piazzi Smyth states in his book that it is 1544 British inches. Prof. Petrie, the other great expert says it is 1546½ British inches. The number 1545 is intermediate between the other two. To some who do not understand much about measurements it may seem strange that these two men should differ by two and a half inches, but if two or three of you should measure this hall from one end to the other, intelligently and carefully, and then compare your results, it would be very surprising indeed if you did not differ by two or three inches. Remember also that this passage is a very long dark one, has a very low ceiling and is blocked by the granite plug. The reason why these two men came so close in their measurements was because they were both experts, and were extremely careful. They both spent months in measuring these passages.

The reason why I have taken the measurement of the First Ascending Passage as 1545 British inches is not simply because it is intermediate between the measurements of Smyth and Petrie, but because it harmonizes six different times which with any other measurement would be thrown out of harmony. That seems to me to be sufficient evidence that it is correct. Now 1545 British inches represents 1543½ Pyramid inches, because we must subtract one for the thousand and ½ for the 500. Christ was born in October 2 B. C., 1¼ years before the Christian era; therefore we must add on this 1¼ inches, and that brings us to the date 1544¾ B. C. In other words, April of the year 1545 is the date represented by this point on the floor of the Descending Passage.

We must next find out the length of this passage. Piazzi Smyth gives the length of that portion of the Descending Passage above this point as 987 British inches. He could not measure the part below because it was filled with rubbish, but Howard Vyse gives the measurement of the whole passage as 4450 British inches. If we subtract 987 we find that the measurement from the point, which indicates the date April 1545 B. C., down to the edge of the pit is 3463 British inches—3129 and 324 added together make 3463, and this date is April, 1545; that is to say 1,544 ¾-inch years before Christ. If this portion of the Descending Passage is 3463 inches long and the date indicated by its upper end is April, 1545 (1544¾) B. C., what is the date represented by the edge of the pit? By subtracting we get 1918¼ A. D. This would mean that the date indicated by the edge of the pit is 1918¼, which is to say April of the year 1919 A. D. But I said a little while ago that this point represents the fall of October, 1915. What is wrong? The 3463 inches are British inches, and it is a pyramid inch that represents a year, therefore we must subtract 3½ inches to bring it down to pyramid measurement. Subtracting 3½ from 3463 gives us 3459½. Now when we subtract 1544¾ from 3459½ we get 1914¾. In other words, the edge of the pit does indicate October of the year 1915. Thus we see the importance of keeping in mind the pyramid inches. In this wonderful way the Pyramid points out exactly what we have already discovered by our investigations in the Bible. It is in October, 1915, that the destruction will be complete and then the reign of peace will begin.

Now you know that the peaceful reign of Solomon, the son of David, foreshadowed the reign of our Lord Jesus Christ, the greater son of David and Prince of Peace.

Solomon was away down here on this plane of condemnation. It was not possible that his reign could bring about the blessing of all the families of the earth because his reign was not an eternal reign; it was a reign which was bound to end in death. But it is different with our Lord Jesus Christ. He is not on the plane of condemnation but up here on the plane of the divine nature, represented by the sanctuary, the "holy of holies," the King's Chamber. When he begins his reign of peace in October, 1915, it will be a never ending reign, and will bring about the purpose that God intended, namely, the blessing of all the families of the earth, the giving to them of eternal life. If we measure the number of years from the death of Solomon in 999 B. C. when his reign ended, until the fall of 1915, we shall find the number of years corresponds exactly with the vertical distance in Pyramid inches from the floor of the lowest portion of the Descending Passage up to the floor of the King's Chamber.

Now let us come back to this Descending Passage at the lower part. Certain features are marked here. The lower end of the "Well" is at this place. You notice that it is not in the roof of the Descending Passage but in the side. If we measure back from the edge of the pit, which we have seen represents the date October, 1915, we shall find that the upper edge of this lower end of the Well represents the year 1296 A. D., and the junction of the descending portion with the horizontal portion the year 1592. Between these two dates, 1296 and 1592 is comprised the period of the Reformation. The Reformation began at Avignon, 1309, which is represented by the middle of the well, but that was brought about by the work of Boniface VIII., who was appointed Pope in 1295 A. D., and who shortly afterwards published the famous bull "Unam Sanctam," in which he said that no man could get into heaven except by his sanction. Philip the Fair, King of France, objected to this and made the Pope prisoner. The Pope died and another was appointed who had sold himself to the King of France. In this way the shackles of the captive spiritual Israelites in "Babylon the Great" were loosened and the prisoners were allowed to go free and build the spiritual temple of the reformation. That was exactly in the middle of the papal millennium. The work of reformation went on step by step after this until about the year 1592 when its progress, so far as Christendom in general was concerned, had stopped. By that time we find that the Protestants had divided into three great parties, or church state systems, the Lutherans, the Anglicans and Presbyterians. We know that since shortly before the end of the 16th century there has never been a country previously Roman Catholic that has become Protestant, or previously Protestant that has become Roman Catholic. Then again we know that although the head of the "beast" was fatally wounded by the work of Martin Luther, nevertheless it recovered from this wound; in other words we know that the papacy, because of the division among the Protestants had become stronger in the meantime. The result, then, was that so far as Christendom in general was concerned, the reformation had ceased, and men had bound themselves firmly with their creeds; nevertheless, we know that a work of cleansing still went on in the sanctuary.

Beyond the point indicating the year 1592 the passage is more constricted than the part above it, showing how men had bound themselves; nevertheless this part is horizontal so indicating that through the reformation and through the invention of printing there has been greater enlightenment than before. Near the edge of the pit we find a portion of the passage where it is roomier. If we measure backward we find this part represents the time of the American War of Independence and the French Revolution—a time when men were freeing themselves, only again to be bound.

Now, dear friends, let us come back to the bottom

of the Well and see what that represents. We have already pointed out that the well represents hades, the death state, and also the fact that the resurrection of Christ is represented by the appearance of an explosion at the top. In other words the Well represents the ransom sacrifice of our Lord Jesus Christ.

Now at the upper edge of the lower end of the well we have the year 1296. If we measure straight across its width of 28 inches you will find that the lower edge represents the year 1324; but if you measure down along the incline the date represented at the lower edge will be found to be 1328. In other words, the lower edge of this well at the bottom represents the years of the work of Marciglio, 1324 to 1328 A. D. Marciglio was the first of the reformers, the one who built the spiritual temple of the Reformation. Some people call Marciglio the Morning Star of the Reformation, but that title is generally applied to Wycliffe, because although Marciglio's work was a great work, nevertheless it was Wycliffe who pointed out the error of transubstantiation, and pointed men to the true ransom sacrifice of our Lord Jesus Christ. Marciglio prepared the way for Wycliffe the true morning star of the Reformation. Marciglio's date is represented here at the lower end of the well, and Wycliffe's date, 1378, A. D., we shall find represented at the North edge of the upper end of the well. It was in 1378 that Wycliffe came out as a reformer and pointed men to the true ransom-sacrifice and so prepared the world for Martin Luther with his great doctrine of justification by faith.

The ultimate result of the ransom is to bring about the blessing of all the families of the earth, to bring about the restitution of all things, the condition symbolized in the Pyramid by the Queen's Chamber. This condition of human perfection will come to pass by the year 2874, A. D. If we measure in Pyramid inches from the North edge of the upper end of the Well along the dotted line representing the spring of 1378, A. D., we shall find that the entrance of the Queen's Chamber represents the date 2874 A. D., when men will be ushered into the post-millennial condition. Thus we find Marsiglio indicated at the bottom of the well organizing the work of the Reformation, and preparing the way for Wycliffe, who showed men the true ransom-sacrifice of our Lord, Jesus Christ, and so prepared the world for the times of restitution.

The First Ascending Passage

We shall now consider the First Ascending Passage, representing the Law Covenant. As we go down the Descending Passage, representing the present evil world, we find that the portion of its floor which is opposite the entrance of the First Ascending Passage is extremely hard, different from the portions above and below. At this point the floor is so hard that with a sharp instrument you will not be able to make a mark on it. This was intended partly for the purpose of exact measurements, but it also seems to indicate the fact that when the Israelites were called out of Egypt to be the people of God and given the law, they had a firm footing with God.

Owing to the fact that the triangular stone has been removed from the entrance of the First Ascending Passage, we find that at this point we no longer need to stoop; we can stand upright and so ease our aching backs. We are thus able to appreciate the joy which the Israelites must have experienced when freed from their bondage in Egypt and can sympathise with them when on being given the law, they cried joyfully, "All these things we will do."

But whenever we begin to ascend this passage we find something blocking the way—the "Granite Plug," the Law of God; we cannot go up. The Israelites found a law in their members warring against the law of their minds so that they could not do what they would and the evil that they would not, that they did. Thus the way which was ordained unto life was found to be unto death. But God, by means of the atonement sacrifices, which he caused to be repeated year after year, reckoned it to the Israelites as if they were going up this way; they were typically justified, and those of them who, like Father Abraham, saw Christ's day, the great Millennial Day, with the eye of faith, and were glad, and who were faithful unto death, will, as shown in the 11th chapter of Hebrews, be awakened perfect, but not without us, the followers of Christ. Accordingly, let us proceed up this First Ascending Passage. We can do so by the passage forced by Al Mamoun, through the soft limestone around the granite plug. This forced hole was no original part of the Pyramid, but God evidently allowed it in order that we might explore the First Ascending Passage. When we get into this passage we find that the way is steep. The angle of inclination upwards is exactly the same as that of the Descending Passage downward. It is dark and steep and slippery; so slippery is this passage that when Piazzi Smyth was measuring it, he tried at first to stick his lighted candles on the floor, but invariably they slipped down to the granite plug; and when his measuring rod slipped out of his hand the same thing happened to it. The passage, then, is dark and steep and slippery, and the height of the roof above the floor is scarcely four feet. Does not this wonderfully represent the Israelites groaning under the yoke of the law, stumbling in the darkness, having no doubt a lamp to their feet, the Word of God, but a lamp which, at that time shone but dimly compared to the way it is shining now. And as they go up this passage laboriously, they slip every now and then and they have nothing to hold on to when they do slip because they are under the law and not under grace. Those Israelites among them who were faithful, and who were looking for the coming of the Messiah must have rejoiced when they reached the end of that law dispensation, when the Messiah did come. Being burdened by the law they must have rejoiced when they heard the gracious words of our Master, "Come unto me all ye that labor and are heavily laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Those who accepted that gracious invitation, dear friends, found themselves out of this first ascending passage into the Grand Gallery, into the high calling. The yoke slipped from their shoulders and they stood fast in the liberty wherewith Christ made them free. The Grand Gallery is seven times the height of the first ascending passage; it is 28 feet high. There is no need any longer to stoop. But before passing up the Grand Gallery, which signifies the High or Heavenly Calling, they must recognize the "Well," which is at their feet on the right side of the lower end of the Grand Gallery. As I have already explained, the "Well" represents "hades" or the "death state," and the appearance of an explosion at its opening, represents the resurrection of Christ and the opening up of the new and living way to life and immortality. It was necessary, then, for the Israelites, before being accepted as partakers of the Heavenly Calling, to recognize the love and the righteousness of God in giving His only begotten Son as a sacrifice on their behalf and the loving obedience of the Son in drinking the cup which was given Him by His Father, and also the mighty power, by which God raised Him from the dead and set him on His own right hand on high. Hallelujah! what a Savior! As we know, very few of the Israelites took advantage of the grand opportunity presented to them. The nation rejected the offer and was, in consequence, cast off and in due time passed into "hades," the "death state."

Time Features of First Ascending Passage

First of all I should like to draw your attention to the measurement given by Bro. Russell in his appendix to the third volume. You remember how he supposes that this granite plug should be pulled down its entire length. Of course you cannot actually pull down the plug. It is jammed so firmly that although men have tried again and again to displace it, they have not been able to succeed. But if you will do it in imagination,

and then measure from the bottom of it thus extended, you will find that if the lower edge be taken as representing the date of the exodus from Egypt, April, 1615, B. C., the upper edge represents the date of the death of Christ, April, A. D. 33.

Those of you who remember what is stated in the appendix of the third volume of Dawn will see that I have differed a little from Bro. Russell in this respect; Bro. Russell makes the measurement end in the fall of A. D. 36. When I found that I differed from him I felt some misgiving at first, because I knew that he had made a special study of these matters, and I have so frequently found that when I have differed from Bro. Russell at first I have come, on further study, to agree with him. Accordingly, my brother and I went over the figures again and again, and we invariably found the same result. So now I feel confident in saying that it was from the exodus to the death of Christ, and I shall explain to you how the difference comes about. It is in this way, dear friends: Bro. Russell has made the little mistake that my brother and I made very often when we were making the various time-measurements in the Pyramid. Again and again when we were estimating the different time features we found that our results did not coincide by a year or two or three with what we had expected, and we felt non-plussed; they were so near and yet not quite right, until we remembered that we had forgotten to deduct the necessary number to bring the British inches down to pyramid inches. Now, dear friends, that is exactly what Brother Russell did—he forgot that he was dealing with British inches. Perhaps you will remember that Brother Russell's measurements are all in round numbers and even with that he finds himself a little over an inch wrong, and has to note the fact that the plug is chipped a good deal, and supposes that possibly another inch ought to be added on that account. But if we measure in Pyramid inches we shall require to make no addition for chipping and we will find that the length of the passage represents exactly to the fraction of an inch the period from the spring of 1615 B. C. till the spring of 33 A. D. You can measure it for yourself—1470 British inches from the top of the passage down to the lower end of the plug, and then the length of the plug itself which is 178¾ inches, =1648¾ British inches or 1647 Pyramid inches. This represents exactly the duration of the period from the exodus in April 1615 B. C., till the death of Christ in April 33 A. D., for 1614¾ + 32¼ = 1647.

This gives the best result for two reasons: (1) In the year 1615 the law was given to Israel; in the year 33 the law was nailed to the cross. (2) In the year 1615 the House of Israel was called out of Egypt to be the people of God; in the year 33 the House of Israel was cast off. Five days before his death our Lord said, "behold your house is left unto you deserted." This period then represents the period of the house of Fleshly Israel, the length of the law dispensation.

Some might say, "well that is true, the house of Israel was cast off in the year 33, but nevertheless the special favor did not end until 3½ years later." What special favor? The special favor of the high calling, the invitation to be joint heirs with Christ, which did not end until 3½ years later. Is that represented in the pyramid? You will find that it is represented beautifully in the pyramid according to its symbolic features, and we shall discuss that later if we have time.

Then again some might say that although the house was cast off in the year 33, nevertheless it was not destroyed until the year 70 A. D. It was the year 70 that Jerusalem was destroyed and the nation was no more. Is that represented in the pyramid? It is. Now, dear friends, I am glad that Brother Russell did not discover this point in his investigations, because if he had I doubt whether he would have thought of this beautiful plan of extending the plug, and so we would have missed this other beautiful measurement that we have already given you. This measurement I am now going to give you does not require the pulling down of the plug, but measure from the floor of the descending passage at the point where it is intersected by the floor of the first ascending passage projected downward. But a little explanation is necessary with regard to the upper end first of all.

We have already seen that this "well" represents hades, the death state, but you are not to understand that the upper edge of the well is in the middle of the floor, but it is on the right or west side of the floor of the Grand Gallery. The middle drawing at the lower part of the chart is simply a little enlargement so as to give the measurements. This second portion represents what I as telling you. The space between the heavy shaded portion represents the floor of the Grand Gallery at the lower end; and the space between the dotted lines represents the floor of the first ascending passage at its upper end. (Turn the chart so that the top is at your right.) Now as you go up the first ascending passage into the Grand Gallery, you see the mouth of the well on your right side. Then the lower right hand drawing of the chart also represents it, showing the Grand Gallery as you go upwards, and the two side walls of the Grand Gallery; so you are looking up the passage now. When you get into the Grand Gallery you see the opening on your right side. But if you go to that opening and jump down you do not fall straight down the "Well," but simply jump down 27 inches. In order to get to the mouth of the Well, you are required to get down on your hands and knees and creep along this little horizontal passage, only 27 inches high; and then if you go far enough you will fall down the well—if you want to.

Now we are prepared to understand this time feature. The house of Israel was called out of Egypt in the spring time of 1615 B. C. The house of Israel went into hades, the death state, in the fall of the year A. D. 70. If we measure from this point as representing the date of the Exodus, April 1615 B. C., along the floor of the Descending Passage and go up at the rate of a pyramid inch to a year, and then along to the middle of the Well, turn sharp to the right 21 inches and down the 27 inches and along the horizontal passage until we get to the edge of the mouth of the Well at the point where it falls straight down, that point represents the fall of the year A. D. 70; that is the time when the nation of Israel entered into hades. Now you know that is beautifully represented in the parable of the rich man and Lazarus, how the rich man represents the Jewish nation, rich in God's favor, just as "Uncle Sam" represents the American Nation and "John Bull" represents the English Nation; and how a certain time arrived when this rich man died and was buried, and being in hades he was tormented and lifted up his eyes and saw Lazarus, typical of those Gentiles who had been begging for the crumbs of favor from the rich man's table, who died, and was received into Abraham's bosom, the place of divine favor. Since the date of October A. D. 70, the nation of Israel has ceased to exist, but the people are still alive—the people who are the descendants, of course. It is the people who are in torment and have been in torment ever since; even in this day they are suffering torment, as we know. And why are they suffering torment? Why is it that the Jews in Russia are now being persecuted? The reason is simply because the nation is dead. There is no nation of Israel. If an American citizen were to go to Russia and there suffer the same persecution the Jews are now suffering, the American Nation would rise up and put a stop to it at once. The Jews are suffering persecution because there is no nation to rise up and help them; the Jews are not now a nation; they have no country of their own, and so there is no way to stop their persecution. The nation died in the fall of A. D. 70; there they entered into hades, as is beautifully represented in this Pyramid. You see that the last 36 or 37 inches of it, representing years, is very contracted. That represents the time when Israel was cast off by Jesus, who said, "behold your house is left unto you desolate," and from that time the nation was brought down to its knees; it had to grope along this passage only 27 inches in height, and then terminated in the year A. D.

70 by death.

Now, dear friends, these two time-measurements, namely, from the Exodus to the death of Christ, when the house of Israel was cast off, and from the Exodus to the year A. D. 70, when the house of Israel was destroyed, represent unfaithful Fleshly Israel. It was unfaithful Israel that was cast off; it was unfaithful Israel that died. The faithful Israelites were received by Christ as his joint heirs, the remnant, the elect. At the beginning it was the same class, unfaithful Israel, that was called out of Egypt. How do we know? Because that class of people who were called out of Egypt were so disobedient that they were made to wander in the wilderness for 40 years, and not allowed to enter the land. Of all of those above 20 years of age who left Egypt, only two were allowed to enter the land of promise, Joshua and Caleb. They were unfaithful Israel at the beginning and here, in the year A. D. 70, they were unfaithful still.

Length of First Ascending Passage	1545
From its upper end to a point opposite middle of Well	37¼
Thence to opening in floor of Grand Gallery	21
Depth of this opening	27
Width of opening	20
Length of horizontal passage to edge of mouth of Well	36
British inches	1686¼
Deduct	1¾
Pyramid inches	1684¼
Exodus in April 1615 B. C	1614¾
Destruction of Jerusalem in October 70 A. D.	69¾
	1684½

Time Measurements From the Entrance Into Canaan Till the Birth and Baptism of Jesus

But now let us think of something higher and better. Let us think of the faithful Israelites. Where would we expect them to be? On a higher level, wouldn't we? First, we measure along the line between the floor and the roof and find out what that represents. Supposing again we measure along the roof itself, higher still, and find out what that represents. Now, we do not begin faithful Israel at the exodus; we begin faithful Israel at the time of the entrance into the land of Canaan. That class who entered into the land of Canaan were faithful. They crossed the Jordan and were circumcised; their unfaithful fathers had not circumcised them in the wilderness. These two measurements from their junction with the floor of the Descending Passage will be found to begin with April in the year 1575 B. C. Now go up along the dotted line midway between the floor and roof at the rate of a pyramid inch to a year and we trace the course of those faithful Israelites. What were they doing? They were looking for the coming of the Messiah. These faithful Israelites, finally came to the point at the top of the passage, where the dotted line meets the Grand Gallery, which represents the date October 2 B. C., when our Lord Jesus was born, the "Holy One" of Israel; and the faithful Israelites at that time, the Shepherds, and Simeon and Anna received him. Then if we begin at the lower point, where the line of the roof intersects the floor of the Descending Passage, as representing the entrance into the land of Canaan, and go up a pyramid inch a year, we get to that point at the upper end of the passage where the roof meets the Grand Gallery, you will find that point represents the date October A. D. 29, the date when Jesus was immersed in the waters of Jordan and was annointed with the Holy Spirit and with power, when Jesus became the Christ. So at the top of this passage we have three important dates represented. In the middle at the upper end we have the birth of Jesus. You know that Jesus came to this earth for the very purpose of giving up his life on our behalf. In other words, as Brother Russell points out in the third volume, Jesus was the first to be called, he was called from his birth; but by the law he could not accept that great and high invitation until 30 years of age. And then he offered himself, was accepted and anointed with the Holy Spirit and power. So in the middle we get the birth of Jesus, October B. C. 2; at the top of the roof the beginning of the Gospel age, so far as the Head Christ was concerned. Then down on the floor we have the date of the death of Christ. And you know how, shortly after the death of Christ, at Pentecost, the holy spirit descended on the body of Christ, the Church, and so the Gospel age began so far as the body of Christ was concerned at this time.

Length of First Ascending Passage	1545
Extra for axis along dotted line	30
British inches	1575
Deduct	1½
	1573½
Add extra length for roof	30
	1603½
Entrance into Canaan April 1575 B. C	1574¾
Birth of Jesus in Oct. 2 B. C	1¼
From entrance into Canaan to birth of Jesus	1573½
Add 30 years to Jesus' baptism	30
	1603½

Covenant with Abraham to Death of Christ

Now let us look with regard to this first ascending passage. Brother Russell, in a foot note, wonders why this point on the floor of the descending passage opposite the entrance of the first ascending passage represents the Exodus. Why does it not represent the death of Jacob at the beginning of the Jewish age? It does represent that, dear friends, as I hope to show you later on. I might ask another question: Does it not also represent the date of the Abrahamic Covenant, which was the root of all, and the time when the great promise was given? It certainly does represent that also. This promise was, "In thee and in thy seed shall all the families of the earth be blessed." And that seed was Christ. Christ came and died, was buried and resurrected, and then highly exalted for the purpose of carrying out this blessing, and the beginning of the blessing was at Pentecost when the disciples received the holy spirit. That was the year 33. Now, if we take into consideration the inclination of this passage, to measure from the Abrahamic Covenant to top would not give you such a long period as from the Abrahamic Covenant to the death of Christ, but the Pyramid shows it in this way: By taking the length and inclination of the passage into consideration, we shall find if we drop a vertical line from the top of the First Ascending Passage downward, and then measure from the point where the floor of the Ascending Passage intersects the floor of the Descending Passage horizontally to this vertical line, then up to the top of the well, we shall get exactly in pyramid inches (2078) the time from the Abrahamic Covenant to the death of Christ in the year 33—the time when the seed was exalted in order to carry out the blessing of all the families of the earth.

The Horizontal Passage to the Queen's Chamber

You know how Brother Russell points out that this horizontal passage leads to the Queen's Chamber—the post-millennial condition of perfect life, and how it is divided into two parts, a long portion, six-sevenths of the whole and a short portion only one-seventh, and how he says that the first six-sevenths represents the first six thousand years and the last seventh the last thousand years. Now, taking that into consideration, let us study this passage a little, not with regard to the time features but the symbolism. The first then is

this: This portion of the passage represents the first six thousand years. It is only four feet from floor to ceiling, and it is pitch dark, and it is rough under foot. In this way it represents the world under the yoke of sin and death, stumbling in the dark; but there is this difference between that passage and the other descending passage which represents the same thing, namely the course of this present evil world: That this passage is horizontal, whereas the other passage is inclined downward. Why the difference? The difference is simply the standpoint. The standpoint here with regard to the descending passage is looking to the ultimate end of this present evil world, destruction. The standpoint with regard to this horizontal passage is looking to the ultimate end of this, namely, to the restitution blessings. And it is looking at the thing from the standpoint that the lamb was slain from the foundation of the world, the well here representing the ransom being at the beginning of this passage. In other words, we find represented in this passage the fact that mankind was subjected to vanity or frailty by God, in hope. Here is mankind laboring under the yoke of sin and death, not knowing where they stumble; they are walking in darkness, and are not aware that a point six-sevenths of the length of the entire distance there is a drop of 21 inches. If any of you have ever gone along a narrow dark passage, not knowing there was a step of 21 inches at the end, and you came to that step and fell over it, you can realize in some measure the condition of mankind when they will find all their earthly hopes and aspirations wrecked by the great time of trouble that is coming on this world. There will be a great fall, dear friends. There will be many little aches and bruises, and a great deal of groaning at that time. But afterwards, when men pick themselves up to their feet, as they will do, they will find to their joy that they can stand erect, because this portion of the passage from the floor to the ceiling is from 5 ft. 6½ in. to 5 ft. 8½ in. in height. In other words, it is the height of an average man. The burden has fallen from their shoulders and they are able to stand upright, and then they shall progress along towards the Queen's Chamber, the post-millennial condition. But, dear friends, if at that time any one begins to think highly of himself, begins to get a little heady, begins to think that he is a six-footer, he will bump his head against the roof, the iron rule of Christ. On the other hand, if he thinks lowly of himself, thinks he is only a five-footer, he will be encouraged to a more sober appreciation of his abilities, because in that time we know that the proud shall be abased and the humble shall be exalted. And so all those who are obedient will at the end of that time be ushered into the post-millennial condition of glory. I have already shown how the length of this passage represents also the period from the work of Wycliffe in pointing men to the Ransom up to the Post-millennial ages of perfection.

The Grand Gallery

We see that the entrance to this Grand Gallery is by the well for the world in general, and by the first ascending passage for the Israelites. Those of the Israelites who accepted Christ's invitation passed from Moses into Christ; but in any case all would be required to recognize the well, the death of our Lord Jesus Christ, before they can go up the balance of this passage.

Now, on going up this passage, we find that, while it is very lofty, as we have said, it is also extremly narrow. Those who are partakers of the high calling are walking up a very narrow way to life. From side to side it is less than seven feet broad; but even that is contracted. We find on each side of this Grand Gallery on the floor, a ledge 23 inches high and 20 inches broad, called the "ramp." It is so contracted this way that the distance between the ramps along which we are walking up this passage is only three and one-half feet—only room enough for two to walk abreast, "My Lord and I."

Now, this way, dear friends, is very dark, but we have a lamp to our feet and as we go up this way we find that the lamp shines brighter and brighter in proportion to our faith, and we have our Lord to hold to, and we have the ramps to hold on to. So although it is steep, and slippery, if we do stumble we have our Lord, and we have the exceeding great and precious promises of God to hold on to, and we have this lamp by which we can see the ramps and we can see our Lord and we can see the goal to which we are aiming. Now that is all in proportion to our faith, dear friends. Although the way is narrow, there is plenty of room at the top, if we have only enough faith; if we only wait on the Lord "We shall renew our strength; we shall mount up with wings as eagles, we shall run and not be weary, we shall walk and not faint." Isa. 40:30. And then at the end of the course of each one of us we shall come to the great step shown in this diagram, which represents in each individual's Christian course the last great trial to be overcome. Now, if we keep in mind, the ramps—the promises of God—and the help of our Lord Jesus Christ we shall be able to surmount this step and be ushered into the glory of God.

Brother Russell points out that the length of this Grand Gallery represents the length of the high calling from the birth of Christ, which was the beginning of the high calling, up till October 1881. It is only those who understood the Divine Plan of the Ages who are able to comprehend that in 1881 the general call ceased, and that since that time there has still been an opportunity to get the crowns of those who have lost them; just as is illustrated at the beginning of the Gospel age by the fact that Paul gained the Apostleship which had been lost by Judas Iscariot.

Brother Russell shows also that the upper wall of the Grand Gallery inclines forward 7 inches at the top, so indicating the date Oct. 1874, and that there is an opening above communicating with the construction chambers over the King's chamber, as if to say that at this point a Spirit Being, Our Lord Jesus, entered. Half way down on this upper wall is the date 1878, when the dead in Christ rose to meet the Lord in the air and thenceforth to be with Him forever.

Now, dear friends, let us study this passage a little more particularly with regard to the invitation now. So far, we have considered the Grand Gallery as representing us as Christians, partakers of the high calling, consecrated to the Lord, walking along the narrow way to life; but now let us consider it with regard to the calling itself, which began at the birth of Christ and ended in 1881, the calling, the invitation to the high calling—the invitation to consecration.

Ante Chamber

Consecration itself is represented by the Ante Chamber. (See enlarged diagram at top of chart.) We understand, then, that this Grand Gallery from this point of view represents simply the invitation to consecration. Now, those who are invited to the high calling are those who are justified—none others; but at this stage, when they are simply invited, they are not yet partakers of the divine nature; they are not yet new creatures in Christ; they are simply justified human beings on the justified plane. That seems to be represented by the fact that the top of this step is flat. Being justified by faith we have peace with God, and we are called to the high calling. Now, in order to accept the high calling we are required to do something. We see this passage here is a low passage entering into the Ante Chamber, and that then there is another low passage into the King's Chamber. This represents then the plane of justification. Then we are called to the high calling. In order to accept this high calling we must bend down and creep through this passage which is only 42 inches high, before we can enter into the Ante Chamber. This represents the death of the human will. We have to give up our own wills in order that we may enter the school of Christ.

We cannot be accepted unless we do that. But it is one thing to give up our own wills, and it is another thing to accept the will of God. You know, for instance, dear friends, that many persons give up their own wills and accept the will of the pope; then whatever the pope says, that they will do; the pope is their will, he is their will power, their mind; they accept everything that he says, and think he is infallible. But that is not the true consecration; that is not the purpose for which we are called. We are called to give up our own wills in order that we might bow down and accept the will of God. It is only then that we are new creatures in Christ Jesus. This is beautifully represented in the pyramid. After we bow down, giving up our own wills, we enter into this Ante Chamber condition; but here we are only in a small part of the Ante Chamber. Above our heads, as represented here, we shall find that there is a granite roof. Granite, in the pyramid, as we have already seen, represents things divine. It indicates that after we have given up our own wills, we are under divine protection, but nevertheless we are still standing on limestone; we are still only justified human beings. In order to be accepted of God as new creatures in Christ Jesus, it is necessary to bow down once more under this granite leaf, which represents the divine will, the will of God, and then for the first time we put our foot on the granite floor; for the first time we are accepted as new creatures, partakers of the divine nature, and we are now in the Ante Chamber proper.

Now, this first granite stone is ¼ of an inch higher than the limestone. We have stepped from the plane of human justification upward to the plane of spirit begetting. It is 21 inches beyond the end or south wall of the Queen's Chamber, indicating that none of the world, in the "Age to Come" can hope to reach the spiritual condition. Moreover, it is vertically above the edge of the Pit, indicating possibly that by the end of 1915 A. D. all will have passed from the human to the spiritual nature, and all who have crucified Christ afresh, putting Him to an open shame, will have passed to the second death. But as we go along this passage we find that we must step down once more to the same level, showing that after all we are actually human beings; there has been no actual change in our nature, but this change has been in our mind; we have the new of the spirit as regarding the mind; we have the new mind, which is an actual thing certainly, but our bodies are still human bodies. We cannot hope to be received into glory with these bodies; we must give them up. And so that is represented by the fact that this floor is on the same level as before, but it is granite. We are reckoned as partakers of the divine nature. We have to reckon ourselves dead indeed unto sin, but alive unto God; and if we are faithful unto death then we shall give up these earthly bodies of ours in death, represented by this last passage. Then we shall be in due time ushered into the resurrection glory of our Lord Jesus Christ as real partakers of the divine nature, real divine beings. And that is represented by the fact that the floor of this King's Chamber is three times the height of this first stone of the granite floor of the Ante Chamber. This is the plane of justification, this first stone is the plane of spirit begetting, and the floor of the King's Chamber is the plane of the divine nature.

King's Chamber

Now, dear friends, when we consider that, we are prepared to study some of the time-measurements with regard to the King's Chamber and the Ante Chamber, you will see that the King's Chamber represents the sanctuary, heaven itself, into which Jesus entered. We said a little while ago that the floor of the Descending Passage might be taken as representing the death of Jacob, the beginning of the Jewish age. Brother Russell wondered whether it might not be taken as that. We will study it from that point of view now. We know that at the death of Jacob, he called together his twelve sons and gave them each promises, and of these promises the most important was the one to Judah, namely, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Shiloh is the great seed that had been promised to Abraham—the Christ. Now, we know that Shiloh came at his first advent for the purpose of sacrifice. In the fall of 1874 he came for the purpose of carrying out that great promise of blessing all the families of the earth. It was in October, 1874, that he came to tabernacle in this world; there was the beginning of his presence here; heaven came to earth in that way, but it is first to the Church, however. Then we might wonder whether this entrance into the King's Chamber would represent this date, October, 1874, when Christ came to this earth. It does, dear friends. If we measure at the rate of a pyramid inch to a year from the point on the floor of the descending passage as representing the spring time of the year 1813, when Jacob died, and go up these two passages until we come to the bottom of the step; then omitting the riser, or front surface, begin at the north edge of the great step and measure along this passage until we come to the entrance of the King's Chamber, we will find that point represents October, 1874, when Shilo came.

First Ascending Passage	1545
Grand Gallery to foot of step	1815¼
North edge of step to north wall of King's Chamber	330
British inches	3690¼
Deduct	3¾
Pyramid inches	3686½
Death of Jacob in Spring of 1813 B. C.	1812¾
Second advent in Oct. 1874 A. D.	1873¾
	3686½

Jewish Double

You know that the Jewish age began with the death of Jacob and ended with the death of Christ, and then began the double, the time of the call of favor; and in the spring of 1878 was the time when that favor **began to return** to natural Israel, and also to spiritual Israel. Eighteen seventy-eight was the time when the dead in Christ arose and joined the Lord in the air; and since that time all those who died are changed in a moment, in the twinkling of an eye, to be forever with the Lord. Then, where would this date, 1878, be represented in the pyramid? It represents the end of the suffering, you notice—the end of this double period, the end of the suffering time. And the Ante Chamber represents the school of Christ, the suffering. Therefore, we should expect that the further end of the Ante Chamber would represent the spring of 1878, the time when favor began to return to natural Israel, the time of the resurrection of those who died in Christ, and the time when those who henceforth die will be ushered at once into the resurrection glory.

The same thing occurs here; we do as Brother Russell suggests, bring down the plug to its own length and measure from the bottom of the plug thus extended, as the death of Jacob and the beginning of the Jewish age, and go up at the rate of a pyramid inch to a year, omitting the riser or front surface of the step again and go along to the farther end of the Ante Chamber, and we find that represents the springtime of the year 1878.

First Ascending Passage from bottom of Plug	1470
Length of Plug added	178¾
Grand Gallery to foot of Step	1815¼
North edge of Step to south wall of Ante Chamber	229¾
British inches	3693¾
Deduct	3¾
Pyramid inches	3690
Death of Jacob, Spring of 1813 B. C.	1812¾
End of Double in Spring of 1878 A. D.	1877¼
	3690

No. 5 in the King's Chamber

Now, there is one other point in regard to the Ante Chamber and the King's Chamber. First, in regard to the King's Chamber, "Piazzi Smyth pointed out that the characteristic number of the pyramid, and specially of this King's Chamber is the number 5, which he regards as the sacred number of the pyramid; although peculiarly enough it was an abhorrent number to the Egyptians. This number 5 is represented in the pyramid in two or three ways in the King's Chamber. First of all the stones which compose the four walls of the King's Chamber are exactly one hundred in number, and those stones are built in five courses. That is to say, that in one layer the stones are all of exactly the same height, then in the next layer the stones are all of exactly the same height, so that the groove between the two layers runs in the same line all the way around. Then, besides that, the lowest of these courses is sunk five inches below the level of the floor of the King's Chamber. And lastly, the floor of this King's Chamber is on the fiftieth course of the pyramid. Then there must be something in this number 5, and Piazzi Smyth tries to find out what it is, but he does not succeed.

Then in the Ante Chamber there are some peculiar markings in the wall which Brother Russell compares to the markings in a school room; he calls it the school of Christ. Now, there is something in connection with these markings which points to time measurements in a way. We find that if we look at the two side walls of the Ante Chamber that there are three vertical grooves on each side wall, and Prof. Smyth points out that it is not the grooves that are the important things but rather the spaces between the grooves. In other words he points out that each side wall is divided into four spaces, and the first of these is half way blocked by the granite leaf. The south or end wall has four vertical grooves reaching from the ceiling down to the top of the doorway, dividing, therefore, this wall into five spaces. Now, the question is what does this five mean? Concerning this Prof. Smyth says, on page 114 of "Our Inheritance In the Great Pyramid, 5th Edition," "As the doorway is only 42 inches high, and the dividing lines of the wall above it are apparently drawn down to the doorway's top, a man of ordinary height standing in the Ante-room and looking Southward (the direction he desires to go, in order to reach the King's Chamber) cannot fail to see this space divided into 5. And when he bows his head very low, as he must do to pass under the said Southern doorway, only 42 inches high, he bends his head submissively under that symbol of division into 5; and should remember that 5 is the first and most characteristic of the Pyramid numbers." When I read that passage from Piazzi Smyth's book, the thought came to my mind, "Can that 5 represent the fifth day?" You remember that in the creation at the beginning, as it is described in the first chapter of Genesis, life came into the world first on the fifth day. Then again you remember how the Passover Lamb was chosen out on the 10th day of Nisan, and then on the 14th day—that is to say, the fifth day after it was chosen—it was slain, and the first born were delivered from death. Now, these seem to point forward to the fact that the beginning of the new creation would be on the fifth day—the fifth millennial day (2 Pet. 3:8.) We know that our Lord Jesus came into the world early on that fifth thousand year day. The date of the creation of Adam was October, 4129. Perhaps you may wonder at my saying that for we always say 4128 B. C. But that is because the most of that first year was in 4128—nine months in fact—but the year actually began in October, 4129. How do we know that? It is very simple. The six thousand years from the creation of Adam terminated in October, 1872, and it is therefore, a very simple calculation to find out that Adam's creation was in October, 4129, B. C. Two years after that the Fall occurred in October, 4127. That is to say, 4000, and also 126¼ years before A. D., Christ died in the springtime of 33; that is, 32¼ years, and the third day he arose, and forty days afterwards he ascended on high. Now, adding 126¼ and 32¼ you get 158½ years. That is to say that 158½ years after the beginning of this fifth millennial day the new creation began.

Now, dear friends, are there any points in the Ante Chamber to indicate the beginning of this fifth day. If we look into the Ante Chamber the first thing that strikes us is the fact that the first granite stone is raised ¼ inch above the level of the floor. It was evidently meant to mark some point; the floor in the King's Chamber is ¾ of an inch above the level of the floor of the Ante Chamber. These two added together make 1 in. Then the space between these two points is 156½; making altogether 157½ inches. In other words, it would appear that the last inch of that first granite stone on the floor of the Ante Chamber marks the first year of the fifth millennium; and the entrance of King's Chamber represents the springtime of the year, 33 when Christ died and was resurrected, as the beginning of the new creation on this fifth day.

Now, we have a beautiful picture shown us, and we may exercise our imagination somewhat. There are some beautiful qualities in imagination and you should try and cultivate them, if you have not already done so. Imagination is all right if you do not carry it too far. Sometimes people allow their imagination to lead them astray, but if it is kept within proper limits it is good. Now, imagination carries us away back to say two or three thousand years ago, before our Lord came into this world, and suppose we are among the heavenly beings, and that we are aware that our heavenly Father has provided that the Lamb shall die for the sin of the world, and will be highly exalted. Now, here we are in this Ante Chamber waiting anxiously for that time. On each side of us we see the walls divided into four spaces representing the first four thousand year days, the first of which was blocked by the granite leaf, the divine will. We knew that the first day was the first Adam's day; it was the day when condemnation came on the world; then, as we approach this point, we are getting nearer and nearer to the south wall of the Ante Chamber, and we see in front of us—if our lamps are good—the wall divided into five spaces, and the thought comes before our minds that we are approaching this great fifth day. What a feeling of suspense must have been in heaven at that time! How the holy angels must have been so anxious, knowing that our Lord Jesus was to humble himself to become a man and to be obedient unto death! And then comes the first year of that great fifth day when Christ humbled himself and became a servant, and then humbled himself still farther, even the death of the cross, all in obedience to the Father's will. And then because he could not be holden of death he was raised from the dead and highly exalted. With that explanation we can then see why this number 5 is a sacred number in the Pyramid.

The Seventy Weeks of Israel's Favor

Waynman Dickson, in exploring this first ascending passage, found a very peculiar thing. He found that while for the most part the roof, walls and floor were formed of separate stones, at certain points there were great transverse plates of stone with the rectangular bore of the passage cut out of the center, so that at these parts the roof, walls and floor were formed of one stone. These must have been designed by the Master Architect for a special purpose; it could not have been merely for the sake of stability. When we examine the measurements we find that they indicate certain time features in the Law Dispensation. Take the top one; as the date of the beginning of the 70 weeks, the year 454 B. C., when Nehemiah received his commission to build the walls of Jerusalem, and then, when we reach the point which is opposite the middle of the Well, turn sharp to the right till we get to the edge of the orifice, and finally down to and along the floor of the short horizontal passage leading to the mouth of the Well, we shall find that the point on the floor which is vertically beneath the West wall of the Grand Gallery indicates the date October 36 A. D.

This is just what we should expect. The building of the walls of Jerusalem was the last act of a great reform in Israel. Nehemiah's commission formed therefore, a very appropriate date for the beginning of the 69 weeks of waiting and preparation for the coming of the promised Messiah. In due time, namely at the beginning of the 70th week, October 29 A. D., the Messiah came, and the High calling went forth to the Nation of Israel, first as a whole through its representatives, and then, after the rejection of the Messiah, in April 33, to the individuals of the Nation. In October, 36 A. D., this exclusive favor of Israel ceased. Now, as we have before seen, that the Grand Gallery symbolizes the High-calling, therefore, when the Nation reached the point on the floor of the passage leading out of the Grand Gallery toward the mouth of the Well, they had reached the limit of their exclusive favor, to be invited to the High-calling. The moment they passed beyond this they were outside the Grand Gallery and were obliged to take their lot as individuals along with the Gentiles.

First Ascending Passage from upper edge of highest plate to the upper end	385
Thence to edge of orifice of passage, 37½ plus 21	58¼
Thence to floor of passage	27
Thence to point vertically beneath west wall of Grand Gallery	20
British inches	490¼
Deduct	½
Pyramid inches	489¾
Nehemiah's commission	B. C. 454
End of 70 Weeks, October, 36 A. D.	35¾
	489¾

The 2300 Days of Daniel

As a further proof that the upper edge of the highest transverse plate of stone in the First Ascending Passage, represents the year 454 B. C., we find that the period of the 2300 Days of Daniel which also had their beginning in this year, is shown by the Pyramid as starting from the same point. The 2300 Days terminate in the cleansing of the Sanctuary in the year 1846 A. D. (Dawn III). We have seen that the King's Chamber represents the Sanctuary. We should expect, therefore, that a line drawn from the point which indicates the year 454 B. C., and measuring 2300 Pyramid inches, should in some way indicate the Sanctuary at its further extremity. If we measure along the passage, the distance to the King's Chamber is too great, but if we draw a horizontal line from the upper edge of the highest transverse plate to a point vertically beneath the North wall of the King's Chamber, we shall find that this line measures exactly 2300 inches, and that, therefore, its extremity indicates the date 1846 A. D., when the Sanctuary was cleansed.

From highest plate in First Ascending Passage to line of North wall of King's Chamber, British inches	2302 1-3
Deduct	2 1-3
Pyramid inches	2300
Nehemiah	454
Sanctuary cleansed in	1846
	2300

The Jubilee

The lower edge of the second transverse plate in the First Ascending Passage is stated by Waynman Dickson to be 625 inches. As however, all figures given by him with regard to these plates are whole numbers, it is probable that they are not meant to be exact. If we suppose that 625¼ inches represent the exact distance from the upper end of the passage, which shows the true date of Jesus' birth, it follows that the lower edge of this second plate indicates the year 626 B. C., the last Typical Jubilee.

From lower edge of second plate to top of passage, British inches	625¼
Deduct	½
Pyramid inches	624¾
Last Jubilee year	626 B.C.
From birth of Jesus, October, 2 B. C.	1¼
	624¾ B.C.

Again, if we add to the measurement 625¼ inches, the length of the Grand Gallery, up to the bottom of the great step, and also the length of the upper surface of the step, we shall find that the total distance from the lower edge of the 2nd plate to the South wall of the Grand Gallery equals 2499 Pyramid inches. This is the exact number of years which cover 51 cycles without jubilees, as shown by the prophecy of the 70 years, during which the land enjoyed her Sabbaths, and in which 19 jubilees were observed. This period began in October, 626 B. L., and ended in October, 1874, the beginning of the great antitypical times of restitution.

From lower edge of second plate to top of passage	625¼
Grand Gallery to bottom of step	1815¼
From North edge of step to South wall of Grand Gallery	61
British inches	2501½
Deduct	2½
Pyramid inches	2499
51 cycles, without jubilees, equal 51 × 49	2499
Last Jubilee ended in October, 626 B. C. equals	625¾ B.C.
Beginning of Antitypical Jubilee	1873¾ A.D.

The Complete Period of Duration of the Typical Kingdom of Israel

Waynman Dickson states that the lower edge of the 3rd transverse plate of stone in the First Ascending Passage is 831 inches from the top of the passage. In the following measurements, my Brother and I found that we got harmony only by changing the number to 829 inches. This makes the deduction on this point correspondingly weak, but the harmony is so complete, that I feel inclined to think that the latter measurement is the correct one. However, if you do not care to trust to it, there is enough in the Pyramid without the following time measurements, to show that God is the great designer of this building, and that His chief purpose has been to show in it His wonderful Plan of Salvation.

The Typical Kingdom of Israel is sometimes taken as beginning with the accession of Saul to the throne, but properly it began as soon as the Nation of Israel entered the land of promise. God was their King. You remember that when the people wanted a man to reign over them, God said to Samuel, "they have not rejected thee, but they have rejected Me, that I should not reign over them." (1st Samuel, 8:7.) After that they had men reigning over them, but the Scriptures are careful to state that these men sat on the throne of the Lord. In 606 B. C., the kingdom was overthrown. This was because of the sentence passed upon Zedekiah, "remove the diadem and take off the crown, I shall overturn, overturn, overturn it and it shall be no more until He come whose right it is and I will give it him." (Ezekiel 21:26, 27.) The kingdom was taken from Israel and gven to the Gentiles for a period of "Seven Times," 2520 years.

The duration of the kingdom of Israel was accordingly from April, 1575, B. C., when the Nation of Israel entered Canaan, till 606 B. C., when the kingdom was overturned and the people taken into captivity. After 70 years they returned to their land and became once more a Nation, but in accordance with the decree of

God, they have never had a king since, nor will they have till the "Times of the Gentiles" are complete. Then Christ will become their King and their kingdom will be restored. We have already seen that the Nation of Israel was overthrown in 70 A. D., and that this is indicated in the Pyramid by the edge of the mouth of the Well.

When we measure upwards from the lower edge of the 3rd transverse plate, taking this as marking the date of the entrance into Canaan, April 1875 B. C., and pass along the same line and to the same point as already detailed in the time measurement of the duration of the Nation of Israel, when we reach the edge of the mouth of the Well, we shall find that this point indicates the year 606 B. C., when the Kingdom of Israel was destroyed. This point, therefore, appropriately represents both the year 606 B. C., when the Kingdom of Israel passed into hades and the year 70 A. D., when the Nation of Israel passed into hades, and here they have both been ever since.

From lower edge of third plate to top of passage	829
Thence to edge of opening into horizontal passage	58¼
Thence down to the floor of horizontal passage.	27
Thence along the floor to the edge of the mouth of the well	56
British inches	970¼
Deduct	1
Pyramid inches	969¼
Entrance into Canaan is	1575
Zedekiah dethroned	606
	969

Restoration of the Nation and Kingdom of Israel

When will they emerge from hades? According to the prophecies of the Scriptures the Nation of the Kingdom of Israel will emerge at the same date, October, 1914, the end of "The times of the Gentiles." We might expect, therefore, that this date will be shown by the mouth of the Well. Should we expect it to be the upper or lower end of the Well? The fact that the Israelites will still be on the plane of human imperfection at this date would indicate that we should expect the Nation and Kingdom of Israel to emerge at the lower end of the Well, to take their part in the "time of trouble," which is to come upon the world in 1915 A. D.

We find that this is the case. When we measure from the lower edge of the 3rd transverse plate as the date of the entrance into Canaan, first horizontally inward toward a point vertically above the center of the lower end of the Well, and thence vertically downwards, we shall find when the center of the lower opening of the Well is reached, that this point indicates the date, October, 1914. Thus, the upper end of the Well indicates the beginning, and the lower end of the Well indicates the end of the "Times of the Gentiles."

From lower edge of third plate horizontally to vertical line drawn up from center of outlet of Well	1921¼
From this horizontal line down to center of outlet	1570¾
British inches	3492
Deduct	3½
Pyramid inches	3488½
Entrance into Canaan	1574¾
End of the "Times of the Gentiles"	1913¾
	3488½

Now, dear friends, when you begin to study these different points, you will see what a wonderful Stone Witness this is of God's Great Plan of Salvation, a Witness which shall be for the world in the Milennial Age,—the time when the knowledge of the Lord shall cover the earth as the waters cover the great deep.

Truth

The Word of Truth is like a stained-glass window rare,
We stand **outside** and gaze, but see no beauty there,
No fair design, naught but confusion we behold;
'Tis only from within, the glory will unfold,
And he who would drink in the rapture of the view
Must climb the winding stair, the portal enter through.
The sacred door of Truth's cathedral is most low,
And all who fain would enter there the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes each color heavenly bright,
The Master's great design we see, our hands we raise
In reverent ecstacy of wonder, love and praise.

G. W. S., Jan. 30, 1906.

Friday Evening, 7:30 P. M.

Question Meeting Conducted by Brother Russell

Q. Will the human race be under condemnation in the resurrection?

A. They will not be under condemnation in the sense of being under the curse, because our Lord has paid the penalty for them, and it is on that account that they are to be brought out from under the curse, from under the divine sentence. They will no longer be under the divine sentence of death, but they will still be under some of the effects of the curse. They will be under the effects of the condemnation, but not under the condemnation itself. The legal condemnation passes away when the great High Priest shall have finished the work of the day of atonement and sprinkled the blood in the Most Holy. The traces of the condemnation, as found in the blemishes of the race, will still continue and require the work of restitution during the millennial age to bring mankind up out of that condition of imperfection to the full perfection of all that was lost.

Q. Are we actually new creatures at the moment of our consecration, or reckoned so?

A. I presume the brother means in the moment of the acceptance of our consecration. It is one thing for us to consecrate, and another thing for the Lord to accept the consecration. I understand the point of this question to be on the word "actual." Are we actually new creatures, or are we merely reckoned new creatures, is the thought. I think persons might, with equal sincerity state the matter both ways, and have different thoughts. Actually I am a man, physically I have a human body, a human brain, etc., but the Lord tells me to reckon myself dead. Now I reckon myself dead. He tells me to reckon that I have passed from death unto life, and that I am now alive. But my human being, and human life, and human rights have been sacrificed, and I am now a new creature; I am to reckon that so. He tells me that he reckons it so. That is to say, he is going to deal with me from the standpoint as though I were a new creature, with whom old things have passed away, and all things have become new. So you see it depends on how we are thinking of the matter, when stating these things. Words are only vehicles for conveying thoughts. It is the right thought we want to get, and use the most reasonable words we know how to express it. So I can see how some words say we are not actually new creatures, but only reckonedly new creatures, and that we will be actually new creatures when we enter into the full perfection of the new nature in the resurrection; and yet I can see how the other might be stated also, and say that actually we have something new, that we are new as compared with what we were before, in the sense that we have the new mind, and that God is dealing with the new mind, rather than with the body, and since he is dealing with the new mind, it is an actual new mind, a new will, a new purpose, a new intention. So you see the answer to this question just depends on which way you are viewing it.

Q. Do consecrated believers have an eternal life now,

or only a reckoned one? If a reckoned one, explain Jno. 5:24, which says: "He that heareth my word, and believeth on him that sent me hath everlasting life."

A. This is a very similar question, as you will perceive, to the previous one, and would be answerable in the same way. It is more to get the right thought than to dispute as to which would be the best way of stating that truth. Both ways of stating the thought are really right. You may say that we have eternal life now, and proceed to prove it in this way: That the Lord has promised eternal life to them that love him, and God's word is sure, and since he has promised it, speaking by faith from that standpoint of God's promise, I could say, Yes I have eternal life. And yet it is very much like the matter I have sometimes illustrated by a check. Suppose you had handed me, or I had somewhere received a check, and that check were in my pocket. Suppose that check was for one hundred dollars, and that was the only money I had, and some one should come up and say, "Have you any money, Brother Russell?" You see I could say yes or no, because a check is not money, but I have a check that is worth money. Just so God has given us eternal life, and this life is in His Son. That is a plain statement. That is the record, he has given us eternal life, and this life is in his Son. And when He who is our life shall appear, then shall we also appear with Him in glory. So you see we have eternal life in the same sense that we have the check in our pocket. It is worth all it calls for, yet it is not the life itself. As far as the life itself is concerned, that is the salvation to be brought unto us at the revelation of our Lord and Savior Jesus Christ.

Q. I understand the scriptures to teach that those who fall into the grave in unbelief, under condemnation, come forth from the tomb without any change of condition, to be lifted up during the millennial age? Have I the correct view?

A. We answer practically yes. All who go into the tomb in a state of death because of Adam's condemnation, without having had their trial in the present time, without having come to a knowledge of the truth to that degree which made them responsible for life or death eternally, go into the tomb as the great prison house, and there is no change while in the prison; no alteration takes place there. There is no wisdom, knowledge or device in sheol, hades, in the tomb, in the grave, whither the whole world of mankind goes. Consequently when they are awakened and brought forth from the tomb by the power of the great Redeemer in due time, it will be coming forth in practically the same condition they went into it—practically I say—because we have to consider there are certain limitations. It would be reasonable to suppose for instance, that Lazarus died of some kind of disease which meant a wasting of his organs. Suppose he died of consumption, and that both lungs were gone at the time he died: Of course he could not breathe again without lungs. In bringing him forth you can see that Lazarus might come forth in the same condition mentally and morally, and practically the same condition physically, but with the addition necessary that he would have lungs enough to breathe. And so if a man were blown up in an explosion, we would have to suppose he would be put together again. That is to say, he would come forth not in pieces but a whole man, though not necessarily a perfect man. I am merely offering these suggestions in a general way. The thought would be that God is dealing with us as moral creatures, but if you have a bad natural disposition it shows in your face, and those who are well versed in phrenology could tell it by the shape of your head and facial expression, or others might be able to tell a good deal about the natural disposition by looking at the palm of the hand and reading it there. God seems to have so built our system that mental and moral degradation makes its mark upon the face, upon the head, and upon the whole system, especially as it comes down from generation to generation. As the sins of the past come down they have made their marks more or less, and those not of our own doing we need not be especially ashamed of, as we are not to blame. The Lord is not blaming us for them especially. If we were all perfect we would all be good looking.

Q. What Scripture have we to prove that Jesus had not the divine nature before He came in the flesh?

A. I answer that the proof would be on the other side. What Scriptures have we to prove that Jesus had the divine nature before He became flesh? We answer there are no Scriptures to prove that He had the divine nature before he came in the flesh, but we have logic to prove that He did not have the divine nature. The logic of the matter is this: That the divine nature is the very highest of all natures, is immortal, cannot suffer and cannot die; that it needs no support, no sustenance of any kind. Now, if our Lord Jesus had had what we understand to be the divine nature, immortality, then He could not have died, and what would have been the use of coming into the world to die if He could not die? So you see the logic of the matter says that He was not possessed of the divine nature, and there is nothing in the Scriptures to show that He was possessed of the divine nature. Therefore it is proper for us to understand that this nature was the great blessing and reward the Father gave Him. as the Scriptures particularly say. He humbled Himself, took upon Himself a bondsman's form, was made in fashion a man, humbled Himself unto the death of the cross, wherefore,—on this account,—God has highly exalted Him. Now, if our Lord had the divine nature before, which is the very highest of all natures, how could the Father have highly exalted Him after His obedience even unto death? It would be merely bringing Him back to what He had before. It would be no superior exaltation. And the scriptures practically say that it was because He was obedient that God highly exalted Him and gave Him a name that is above every other name.

Q. Please explain Matt. 8:12? How shall the children of the kingdom be cast out into outer darkness where there shall be weeping and gnashing of teeth, while many from the East, and West and South, sit down with Abraham, Isaac and Jacob in the kingdom?

A. I answer that the Lord was here discussing the matter of the earthly kingdom with the earthly children of the kingdom, and He was telling them that because they were rejecting Him, the time would come when they would be rejected. He was explaining to them spiritual things, and did not try to explain the difference between the heavenly and the earthly parts of the new kingdom; it was not proper that He should do so; they were not yet begotten of the holy spirit and could not have appreciated spiritual things, if he had taught them spiritual things. Therefore our Lord, in all His teachings of the people during His three and one-half years of ministry, did not attempt to teach them spiritual things; he merely taught them natural things. Anything beyond the natural was stated in parables and dark sayings, and He told the disciples, who were able to receive those messages, that the time would come by and by, as a result of this going to the Father, that the holy spirit would come, and bring these things to their knowledge—not to the knowledge of the others. Therefore those who are addressed, and who were rejecting Him, were not intended to understand in its fulness and clearness the earthly and heavenly phase of the kingdom. From their standpoint the best way He could talk to them was on their level; that Abraham, Isaac and Jacob would be in the kingdom, not saying whether the earthly or heavenly phase. We know from other scriptures that they will be in the earthly phase of the kingdom, but the Lord did not undertake to explain matters or dilate on that feature of the subject, but merely that they would be in the kingdom, and that these others when they come forth will find that, instead of being companions to Abraham, Isaac and Jacob in the kingdom as they hoped to be, being the chosen nation of God, will find themselves in the outcast condition. When do they get the weeping and gnashing of teeth? We answer they went into weeping and gnashing of teeth at the end of their age. Those who rejected the Lord found a great time o'

trouble coming on their nation. That fits that part of the statement very well. By and by when they come forth, in awaking, they will find what a great mistake they made, and the prophet speaking of them and respecting them says that they shall look upon Him whom they pierced, and shall mourn because of Him.

Q. In Isa. 54 we read of the barren one, which Paul identifies in Gal. 4:27, to my understanding, with the Church. Does this chapter refer to the Church? In what sense is Jehovah her husband. "For thy Maker is thine husband; the Lord of hosts is his name."

A. I understand the picture here given is that of the covenant. The Apostle is describing the two great covenants that God made. You remember He made one covenant with Abraham, then later on made another covenant, and He promises later on to make a new covenant. The Law covenant was added to the Abrahamic covenant, the Apostle says, 430 years after. The New covenant is still future. Now, these three covenants were typified, or prefigured, in the three wives of Abraham. Abraham represents the heavenly Father, Isaac represents Jesus; and Rebecca, the wife of Isaac, represents the Church. Now, Abraham, as the Father, makes these three covenants; the first covenant was the Abrahamic covenant, which is represented by Sarah. It was a result of that first covenant that Isaac was born. And Isaac's bride was given to him under that first Abrahamic covenant. Then you will remember the Apostle goes on to say that the second covenant, the Law covenant was represented by Hagar, who was the second wife of Abraham. Hagar's son was born first, and you remember the Apostle says that represents how the Jewish people were the first that came into the inheritance, under God's favor according to that arrangement, and yet that was the son of the bondwoman—"Cast out therefore the son of the bondwoman (the child of Abraham according to the flesh) for he shall not be heir with the son of the free woman." Who was the free woman? The free woman was the Abrahamic covenant. Who was the bondwoman? The Law covenant. Who are the children of the Law-Covenant? The Jews, according to the flesh. Who are the children of the free woman? Christ and the Church. "We, brethren, as Isaac was, are the children of promise"—the children of the Abrahamic covenant. Now, Sarah was Abraham's married wife, and since Abraham represented or typified God, so the wife of Abraham represented God's covenant. This is the covenant that is going to be fruitful, that is going to bear the seed of promise, the seed that is to bless all the families of the earth. The Hagar, or Law covenant, never did bear the seed and was never intended to do so; but as the Apostle says, that thing was an allegory, a figure or picture that God gave. And so the New covenant is typified in the third wife of Abraham, Keturah. And we read that Abraham had many children by Keturah, and God proposes that in due time he will have many sons under the New covenant; many children of God will come into harmony with him under the New covenant; but during this gospel age he developed the Isaac seed, which seed is Christ; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise—heirs according to everything that was to come through that Abrahamic covenant, and the privilege of blessng all the families of the earth, because you remember afterwards that although Abraham had many children, yet all of them received their blessing through Isaac, and so must all who ever become sons of God receiving their blessings through the anti-typical Isaac, Christ and the Church.

Q. Please explain Isa. 19:24. "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land."

A. This is a picture, we believe, in the future. Prophecies that are not yet fulfilled are not expected to be clearly and forcibly seen in all their details. In what way Israel is going to be one with these others is not very clear yet; but the Lord not only speaks of the three here but He also speaks of Egypt, Sodom and Israel in the book of Ezekiel, pointing out that a blessing shall be given to all three of these. Our Lord seems to have given prophecy more to be understood after it is fulfilled; and so you will find the prophecies relating to Christ were not understood until after they were fulfilled, and nearly all the prophecies relating to the second coming of Christ were not seen until they were fulfilled.

Q. Please explain Rev. 14:9-11?

A. We prefer, dear friends, not to answer questions on Revelaton yet, because it is a book of symbols so interwoven one with the other that we would have to here begin and prove what was the "beast" and what was its "image," and what was the "mark," etc., and it would really take us all evening to give a full explanation of that verse. So our thought is until in the Lord's providence the book of Revelation shall be treated as a whole, and connectedly, it will serve your interests and the Lord's interests best for me not to answer questions on it.

Q. Would it be right to say that the Gentiles would come under the New covenant when they never have been under any other covenant with God?

A. Yes, it would be right, because the New covenant does not mean another covenant. It will be another covenant for those who were under a previous one, but "new" and "another" have not the same significance. The Lord says, "After those days I will make a new covenant with the "house of Israel and the house of Judah," etc. In stating this matter respecting the new covenant, if we were to follow the connection it might seem at first as though it referred only to the Jews, but we are to remember that the Jewish people were a typical people. And just so if we read about the day of Atonement in the Law, you will find that the sin offering was made for the tribe of Levi, and then the second part of the sin offering for all the remainder of Israel. Now, where would you apply it? The Apostle applies it to every creature. In other words, all Israel meant every creature in the outcome. In the type it was simply done with Israel, Israel as a nation being representative of the whole world in that atonement sacrifice. That is to say, all of God's provisions are for those who will ultimately become Israelites indeed. There will not be any provision for any who are aliens and strangers and foreigners. But now there is reason why people are aliens from God—the great adversary blinds their minds. All people who will come into harmony with God's plan, through Christ, the great son of Abraham, will become thereby the children of Abraham, and thus will be a part of the "all Israel," who will have this new covenant confirmed with them and have the blessings and privileges included in it.

Q. Is it necessary for women to wear hats or some other covering during meeting?

A. Well, ask the Apostle Paul; he is authority on the subject and I am not.

Q. In the Scripture referring to the Savior, that he led captivity captive and gave gifts to men, what is specially meant by the word captivity?

A. The captivity that is on the world is the captivity of slavery to sin and death. That is the great captivity. As the Apostle declares, we as a race were sold to sin and the wages of sin came down on the whole race; we are all sinners; and we are all dying. That is captivity. You remember how the prophets and our Lord also speak of the tomb as being the great prison house, and speak of even the whole world in their limitations, mental, moral and physical, as being captives. Now, our Lord when He died, did so as the great Ransomer, as the Redeemer of the whole race. He bought the prison house and all the prisoners, and all of those who were in a dying condition, and now He has thus led captivity captive. He owns the captives, and in His own due time He is going to open the prison doors, and say, "Come forth, show yourselves."

Q. Are there any special words of instruction and comfort in God's Word to the children of consecrated parents, who must most likely go through the time of

trouble, and who will not have reached the years of accountability?

A. I would say that while we do not know of any words that are directly addressed to such children, we do know this: That from the Lord's standpoint all of His people are precious, and all of their interests are precious—not only themselves, but their little ones and everything that would be theirs would be certainly precious in the sight of the Lord. It is a self-evident fact and does not really need any statement in the Scriptures. I would say that all children of believers are under the Lord's special protection and care up to the time of their personal accountability, when they have responsibilty for themselves; and we may certainly conclude that all such will be under the special supervision of the angel of the Lord.

Q. What sin, or sins, spot the robe?

A. I suppose the reference here is to the statement of the scripture that we are to keep our garments unspotted from the world. We answer that the garment itself we must first see to be the robe of Christ's righteousness, our justification, granted to us or imputed to us as a covering for the blemishes of our flesh. What would be implied, then, in keeping the robe unspotted? What kind of spots might get on it? Well, it is a figure of speech, you see. Suppose a lady had on a white dress, and she was very careful of that dress. She would know that an ink spot, or a grease spot, or anything of that kind, would spoil it, and make it unsuitable for general wear. So she would be very careful. And that is the way the Lord would have us to do. He says, "There is your robe, clean linen, pure and white, representing the righteousness of the saints, the imputed righteousness of Christ covering all your blemishes." Now, in what way could we blemish it? By saying or doing something that would be wrong. A sin would be a spot, or a sin would be a wrinkle is the thought. And the person that would be without spot, without blemish, and without wrinkle in his robe, would be one who was in full accord with the Lord and pleasing to him. Nobody can go into the wedding with a spotted robe, but the Lord has made a gracious provision that if a spot gets on your robe, you may apply the precious blood of Christ, by asking the Lord to remove the spot, that the robe may be in His sight spotless.

Q. What is meant by that passage which says, "Keep back thy servant from presumptuous sin?"

A. I would say that there might be various forms of presumptuous sin. It signifies the sin of presuming. Some presume to make themselves very great, and do not appreciate the necessity for the precious blood of Christ. It is presumptuous to think that we could appear in the presence of God in the filthy rags of our own unrighteousness. Then we might see a beginning of this presumptuous condition. It begins with some, perhaps, in a small way; then they presume a little more, and presume over the brethren and lord it over them; it is a growing thing, and they finally get so presumptuous that they are in a condition where the Lord canont deal with them or use them in any sense.

Q. The modern hat is certainly anything but a convenience in an audience, and some of the sisters wish to know if any one can suggest some method by which women can have the head covered during service without wearing the objectionable hat, and yet be something that would not call undue attention to the fact?

A. Am I a Solomon, that I should have the wisdom to decide questions like this? I will tell you, dear friends, what I have noticed some sisters do, and thought that if I were a sister it is quite probable I would adopt it, though this is the first time I have ever mentioned it, I believe. I have noticed some of the sisters wearing a little lace covering, and thought, now that looks very neat, and as far as I know, that covers everything the Apostle had in mind. It is merely a sign, and I would not know any reason why that would not be proper. But, mind you, I am not laying down any law.

Q. Where in God's Word does it say that during the first dispensation the uplifting of mankind was left to the angels?

A. We answer that it does not say so anywhere. It is merely an inference we draw from two facts. First, we find that there were angels in connection with humanity at that time, and we reason from that fact that God must have placed them there, or given them some responsibility with the race else they would not have been there. Second, we have the statement of the Apostle in the New Testament in which he refers to our Lord Jesus and the coming kingdom, saying, that God will not put that kingdom in subjection to the angels. So when he says that God will not put that kingdom in subjection to the angels it gives us the inference that there was a time when the world was in subjection to the angels. And looking back we see the time when it was in subjection to the angels, and when those angels kept not their first estate, but were more or less subdued by the wickedness of mankind.

Q. What will constitute the marriage supper or nuptial feast of the Lamb, to which the virgins, the Bride's companions will be invited, and when will it take place?

A. We answer, this is a picture. There is the invitation, the bridegroom coming and going into the marriage, the door shut, and the marriage taking place. The union between Christ and the Church is thus represented. When will it take place? When the last member of the body shall have finished his course and has been changed into the glory of the Lord, then the marriage will be consummated; that is, the union will be consummated. Will they have a supper, and sit down with knives and forks and chairs and have something to eat? No, not that kind of a supper. We are having a feast here at this convention, dear friends, without knives or forks. We are having a feast on God's Word and truth. Our Lord represents it as a great feast, a great time of blessing; we don't know what it is. He gives us some pictures drawn from earthly things to give us a suggestion merely that there is something grand beyond power to describe. Who will be there? We answer the bride of Christ will be there, the bridegroom will be there, and the virgins, the bride's companions, that follow her, will be there. They are represented as a great company. They also, says the Prophet, shall be brought near to the presence of the King.

Thank God the great company is going to be invited to share in the marriage supper of the Lamb, to share in the glorious blessings and favors of God, which will make their hearts rejoice, and compensate them for all their trials and difficulties in the present time.

Saturday Morning, August 18, 1906

9 to 10:30 A. M., General rally praise and testimony meeting, led by Brother E. J. Coward, of San Antonio, Texas. Regular service 10:45 A. M. Discourse by Bro. O. L. Sullivan

Brother Sullivan's discourse was in substance as follows:

THE importance of our study this morning, dear friends, cannot be overestimated, for it goes to the very core and center of the Christ religion. The subject "Fellowship with God and with his Son Jesus Christ" strikes us with amazement at the very beginning. The text is found in 1 John 1:3. "Truly our fellowship is with the Father, and with his son Jesus Christ: and these things we write unto you that your joy may be full." A discourse along these lines generally stirs up the mud, and it will be pretty sure to do so this morning, if there is any mud, and if it does not stir up the mud, you may rest assured that it is at least a good indication that you are on the rock foundation.

We are astonished when we hear of the Father speaking of Abraham as His "friend." Is it possible that the

great Jehovah, the Father who made all things, thus condescends to consider poor mortal man? My friend, Abraham. Again we hear him speaking of Daniel, and sending an angel from heaven, "O Daniel, a man greatly beloved." Think of that, dear friends,—Daniel a man greatly beloved, and Abraham a friend of God. But there is a secret in that, which I would like you to get right there. What is it? "O Daniel, a man greatly



Bro. O. L. Sullivan

beloved. . . . . from the first day that thou didst see thine heart to understand, and to chasten thyself before thy God, thy words were heard." What does that mean, dear brethren and sisters? It means that God the Father had respect for an earnest soul. That is one element. What are the others? I will mention then right here. Is it your money? Is it your wealth? Is it your physical appearance? No, dear friends. What is it you have that recommends you to God, more than others? He tells us what it is: A meek and quiet spirit is in the sight of God of inestimable value. Ah, there it is. Now, get these three elements fixed in your mind. An earnest soul—"O Daniel, a man greatly beloved. . . . . from the first day thou didst set thine heart to understand, and to chasten thyself before thy God." Brother, have you ever fasted a day in your life, or do you eat before you are hungry, and drink before you get thirsty? Do you know what it is to hunger and thirst? You know what it is to hunger and thirst for the truth. I tell you it means something. Daniel had something on his mind of more importance to him than eating or drinking. The soul that hungers and thirsts for rghteousness, God says shall be filled. Now, there are three elements I want you to fix in your mind to-day: Humility, Meekness, and an Earnest Soul. "O Daniel, a man greatly beloved." We are astonished when we thus consider the respect God has for poor mortal man. Abraham, "the Friend of God." But what is it that comes to you and to me? Why, it says, our fellowship is with God and with His son Jesus Christ. What does fellowship mean, dear brother? It means frequent and familiar intercourse, companionship. It really means a companionship and association of equals. Brethren, think of it, is it possible? Is it possible that you and I are thus invited to the championship of Jehovah God, the Father? Do you enjoy such companionship as that? Brother and sister, I press this question on you this morning. I tell you it is the very core of this whole religion, Frequent and familiar intercourse with whom? With God and with His son Jesus Christ. The Apostle says, "Our fellowship." What does he mean by that? The intimation is that all do not enjoy these privileges. Oh, how true that is; we know that very few do, for we are taught that "few there be that find it." "For," he says, "truly our fellowship is with the Father and with His Son Jesus Christ."

Now, this is a wonderful idea. I tell you we stand apalled when we consider it. I ask you this morning where you got such wonderful aspirations—aspirations as high as heaven itself; that you, a mere man, should be elevated, and seated with God and with His Son Jesus Christ? Why, God is the author of this call. In I Cor. 1:9 we read, "God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord." God is sending you the invitation, brother, and God is faithful. Again, in 1 Pet. 5:16 we read, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, making you perfect, establish, strengthen, settle you." Who it is? The God of all grace who has called us into His eternal glory, make you perfect. Then, dear brother, you will not make yourself perfect. I want you to fix it in your mind that you cannot do that. Then you say, "What am I to do?" "I am to work out my own salvation with fear and trembling." Yes, that is true, brother, but the Apostle says, "It is God which worketh in you both to will and to do of his good pleasure." What are you to do? "To lay aside every weight, and the sin which doth so easily beset us," and exercise patience—run with patience, it says. Exercise patience, dear brother, but you do it on the run. I want you to get that idea in your mind—run with patience, not stand with patience, or lay down and go to sleep with patience—not to be so patient as that. But you run with patience and press toward the mark of your high calling of God in Christ Jesus. What are you to do? Lay aside those sins and those weights. What are those weights? I will tell you what impresses me as being the weights: We all have peculiar, twisted ideas of our own, and these are the heaviest weights we have to get rid of. The Lord will help us to get rid of these weights, and help us to lay aside these sins that do so easily beset us, but you cannot do it yourself. I will ask you what you can do? The greatest thing, and about the only thing you can do, dear brother or sister, is to be willing—willing with all your heart. Now I ask you this morning, Can you look up into the face of your dear heavenly Father and say, "Father, I am willing with all my heart. I separate myself from these things of the world, and I cling to Thee, and I want Thy will to be worked out in me." Brother and sister can you say with all your heart this morning, that you want God's will perfected in you at all costs to the flesh? God help you to so do.

Right there is the turning point of this whole matter. This call is of God. Now I ask, how many of you can say, "Truly our fellowship (our companionship) is with God and with His Son Jesus Christ?" God will not leave you in darkness on this point. He says in this same chapter, the 6th and 7th verses, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." We have fellowship, enjoyment, association with one another, and the blood of Jesus Christ His Son cleanseth us from all sin. In 2 Cor. 13:5 we are told to prove ourselves, "Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates." Prove your ownselves, dear brethren. Now I will tell you this, that our course of life, also, in the light of such peculiar experiences, such peculiar leadings, and such enjoyment and fellowship one with another, and such a blessed hope is such that we all will know; the Lord will not leave us in darkness. Is such a thing as this possible—frequent and familiar intercourse with God and with his son Jesus Christ? Let those who have sat at the Father's table answer this morning. Let those who have experienced the present help in every time of need testify, and not the wicked. In Psa. 50:16 we read: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" It is not for the wicked to declare these things. You take the poor street waif that has never known the pleasures and comforts of a home, that has never known a mother's love or a father's approval, and indeed he is a very poor witness to testify to the truthfulness of those



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things. It is those who have enjoyed such things who can best testify to them. But truly our fellowship is with the Father and with His Son Jesus Christ.

Now some of us may be cravng very much for the fellowship of men, for the fellowship of the world. I tell you if God be for us, he is more than all that can be against us. I tell you there is something radically wrong with your longings when you are not satisfied with your companionship of God and His Son. If you have this companionship then you need not care what men can do, or for association with the world. But you need to look after your longings if you find you are growing dissatisfied and restless, and the truth is having that effect on you. It should have the opposite effect. Every truth should make you more resigned, more peaceful, more subdued, more in harmony with God in every respect.

Now, who is it then that has this fellowship with God and with His Son Jesus Christ? There are two questions I wish to discuss today, and one is, who may thus enjoy this fellowship and companionship, and the other is, on what terms. Now you would greatly enjoy the fellowship and companionship of some of earth's nobles. If President Roosevelt should invite you to come to his table whenever you got ready and make yourself at home, you would feel you were greatly honored, wouldn't you? And if King Edward would say, "Come without any invitation, just come and be at home, come to my table and enjoy the pleasures here," wouldn't you feel you were greatly honored? And what is this that the God of heaven, the King of Kings says? He says Come boldly, as oft as you will, come into My presence, pray without ceasing. And I tell you that those who are advanced in truth find their hearts more and more centered around the throne of God, centering about the will of the Father, thinking about what would please Him, thinking about the blessed time coming, when His gracious heavenly character will be clear, and His glory will appear to all men. We are thinking about those things. Now we must be able to appreciate our privileges. The prophet David says, "In thy presence is fullness of joy, and at thy right hand are pleasures forever more." I tell you they will not be found elsewhere for the Christian. You may think, "Well, I feel right comfortable and safe, I have a bank account, a nice home, and I am well fixed." Brother, brother, I tell you you have got to give up something in this matter. You must remember when you consecrated yourself fully to God, you gave up everything, and every mental and physical ability, and all your time and influence, belongs to God, and you are living on consecrated time and means. Now what a glorious opportunity you have as a steward of God, thus having His goods in your possession, to show Him truly that you do love Him! Oh brother, do not sacrifice future prospects for present enjoyment. These things pass away, and by and by when you get past this point and look back at the time when you suffered a few moments for Jesus' sake, how small it will be. Now think for a moment, here are the ancient worthies, who lived in tents and caves of the earth. We read in Heb. 11 chapter that they suffered all kinds of things, were sawn asunder and lived a life of sacrifice and suffering. The people of that time thought they were very foolish, and you know they went to Noah and said, "What are you living this way for?" "Well, we are seeking a better resurrection." "Well, what fools you are." But now remember, we stand face to face with blessing, and here it is: When these men are brought up from the tomb as glorious and perfect men and look back to that point of time when they suffered, don't you think it will look small? Here is all eternity before them. Now you see they gave up those things, and they obtained a good report and now the blessing is to begin; and you see they are the only people that up to this time have really accomplished anything in life. So it will be with you. The balance of the world are going right around and around in the same course, and have been for sixty centuries, and if they could gain enough money and enough fame, they think they would be happy; but I tell you brethren, none of these people are happy; the only ones that are happy are those who have had their relationship with God restored. "As many as walk according to this rule, peace be on them, and mercy," says the Apostle. Now I ask you again the quesion, Who is it that may enjoy this fellowship with God and his son Jesus Christ? Let the Master answer. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." And he says, in effect, "I am hunting for people like myself, those who are meek and lowly of heart, the poor in spirit, the broken hearted, and to those I am preaching the gospel, and binding up the broken hearted." Doesn't that apply now? This fellowship with Him means separation from the world, it means joined to Him, begotten to the new nature. In Jno. 15-16 we read, "Ye have not chosen me, but I have chosen you." Listen brother, "Ye have not chosen me, but I have chosen you. and ordained you that ye should go and bring forth fruit, and that your fruit should remain." What is that fruit he wants you to bring forth? Well brother, it is the fruit of the spirit —love, joy, peace, long suffering, gentleness, meekness, etc., growing more and more into His likeness and image, for God not only decided that He would have a church, but He has decided another question: That every one who will be a member of this church shall be transformed into the likeness and image of His Son. I now ask this question: Do you see this transforming going on in your life from day to day? Are you today just where you were a month ago? Are you making progress? And when we consider the time from the standpoint of preparedness, then indeed it is a very short time.

Now what does the Lord say here? He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain." He also said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Now, you see, you are not your own; you are separated; you are called out of the world; you have human rights and privileges, not only those you can enjoy in this time, but you have also restitution privileges. Now you take this whole thing, restitution privileges and all, and consider the heavenly calling in connection with it. You are poor in spirit, humble, meek, and what do you say? You say, "I will turn these things all down and take the heavenly." You cling to God. You separate yourself from the world and join yourself to Him for every purpose. God will take you day by day and develop you as a new creature, if you will put yourself in His hands for development. Now the Lord's people recognize the hand that is leading them; they know now that they are in the narrow way, and able to readily understand their experiences, and are getting a foretaste of future blessing. And the Lord says they have a hundred fold more in this life, of blessing. That is, for every pound of self denial, God gives you a hundred pounds of blessing; and just to the extent you are willing to deny yourself God blesses you. Well you say then, "Hadn't I better get out and hunt for trouble?" No, you need not do that. There is a difference in jumping into things and falling into things. You will find plenty of trouble right around you. I want to say this to you, that if you are enduring all things the Father sees fit to send on you, those ten thousand little things, enduring them patiently, and humbly, and faithfully, I don't know that any more severe trials could be sent upon you. It is a very wonderful thing to think about. We must not judge ourselves too severely. Now it would be an easier thing, I imagine, to go out and be struck down at one blow for the sake of Jesus Christ than it would be to stand and be nibbled to death by a thou-

sand little things—that stomach trouble, that rheumatism of yours, and the home troubles, and ten thousand other little things. When you endure all these things faithfully for Jesus' sake, you are enduring very severe trials. But I want you in all things to look up into Jesus' face and bear all these things patiently, knowing that nothing in the world happens to us by accident. I will ask you this: Which would be easier, to stand up here and be nibbled to death by a thousand minnows, or be struck down by one blow? Which would you rather do? This dying by inches, little by little, and seeing the things that the heart most yearns and longs for taken away, is the hardest trial to endure. Now you have got to stand there and feel like you were deserted sometimes. We read in Iza. 49:14, "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.' There is not one of you here but what has felt that sometime; it has probably been the experience of every one of the Lord's people. But listen to what he says, dear friends: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee." I have known a mother to go crazy and do that, but he says, "I will not forget thee. Behold, I have graven thee upon the palms of my hands.' I tell you God has not forsaken you. You must have these trials. You must go through these shadows, but you must look up to your heavenly Father; you must sing and make melody in your hearts because you know you have separated yourselves unto God; you know what these things come for and what they are for.

There is another class of people in the world, and they look at this world and say, "Oh, this is a pretty good thing," and then look around and say, "This is a pretty good thing, too," and hardly know which they would rather have. They look first that way and then this way, and they begin to reach out—they want the world. You cannot serve God and mammon, dear brother. You must not look at this pretty good thing, and at that pretty good thing, and cannot tell which you had rather have, but if you have any of this in your heart, you want to get down on your knees and ask God to help you to see how vain and unsatisfactory are the things of this world. They are poor things, dear brethren. Now just take the world for sixty centuries going down into the grave, in blood and agony and tears—look at them and point out one that has ever gained anything. How about Jay Gould, or Daniel Webster, or other great men who have lived down through the age? They are just one long row of tombstones. Who has done anything, the ancient worthies? Yes, they have done something, and the world will soon see it. They saw these things from afar off. But then, dear brother, I am asking you this question: what kind of people ought we to be? God help you to answer that question.

As I traveled in the state of Indiana in company with some brethren who are in this audience, we passed through a very fine country, and on a hill we saw a great red barn with big white letters, two feet in diameter, right across the end of it, "Good Enough." You see this world was just as good as he wanted, if he just had more of it. Now do you feel that way about this world? Do you feel that it is good enough, if you just had more of it? The Apostle says when we are at home in the body we are absent from the Lord. When you look around in the world and see all of this, and then see all of the groaning, and dying, and misery, and pain, everywhere, then, dear brother, your heart turns from it all, and in the language of David you say, "As the heart panteth for the water brooks, so panteth my soul for thee, O God." That is the sentiment of every Christian here. You want righteousness. It is not simply joy you want; it is righteousness and peace, and this you will find nowhere but in the presence of God. "In thy presence is fulness of joy, and at thy right hand are pleasures forever more."

Now I want to call your attention a moment to natural Israel. You know they were examples to us. In I. Cor. 10:11 it says, "Now all these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." All of these things happened unto them. Have you gotten the lessons out of it? All these things happened to them for our instruction. What are the facts? God separated them from Egypt. God separated us also from Egypt—from the world. He brought them out that they might be united to Him. Did He bring them in the wilderness? If so, could He have loved them? Do you suppose He could have loved you? He separated you and set you down in the wilderness. Were they not right there in the presence of God? You say, "If I had been there I never would have doubted God." But are you doubting Him now? You have one hundred times more evidence than those poor people had. But God took these people and left them right there in the wilderness, old men and old women, helpless infants and all, and what had they to fear? God was going to lead them all the way. But He tells you that with many of them He was not well pleased, and slew them in the wilderness. What was God trying to do? Listen, I want you to understand this: He was trying to do with them the same thing He is trying to do with you. They did not understand it. I will ask you if you do. He provided for them, gave them water out of this rock, gave them bread from heaven, and led them all the way. What was God doing? He was giving them such an exhibition of His power, of His love, of His wisdom and of His mercy, that they would never doubt Him. That is just what it was for, that they might get to know Him. "This is life eternal, to know God and His Son Jesus Christ whom He hath sent,"—to know Him intimately, like a little child knows its mother. A child feels happy when in its mother's arms, though the house may be on fire. He was trying to show these people that He loved them and was right with them, a present help, and that he was able to care for them and would care for them. And now when they came to the final test, did they fail? They did not understand. In the 78th Psalm it reads, "Yes, they spake against God; they said, can God furnish a table in the wilderness?" They did not understand what He was trying to do. They did not understand that God was trying to give them a proper appreciation of His character, so that they would have full confidence in Him, and so they condemned God. The result was that when they came right up to the promised land and sent the spies over, the spies brought back an unfavorable report and said that there were giants in the country, and we are as but grasshoppers in their sight, and the people were so discouraged that God turned them right back into the wilderness. Now mark you here what they should have said: "We have seen God's power in dividing the waters; we have seen water gush out of the rock; he has fed us and led us all the way. We are not looking to ourselves, but we are looking to God. The worldly people may be strong, but God is more than all, and we may trust him." If they had learned the lessons day by day as they came through the wilderness, they would have gone right into the land and enjoyed it; instead they were turned back into the wilderness. Now are you trusting God, and can you see His hand through all the vicissitudes of life? Can you see that your prayers are being answered, and can you see that these experiences are bringing you nearer and nearer to Him and separating you more and more from the world. If so, then I say to you, rejoice with exceeding great joy, for great is your reward. Trust Him more and more.

Now this fulness of joy is the very consummation of all our wishes. We read in Jno. 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." God wants you, brother and sister, to have fulness of joy. Have you got it? Well, thank the Lord. We read again, "Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full." God does not want us to go through the world and not

have any joy. It was the joy that was set before our Master that enabled Him to endure the cross and despise the shame. Brethren, you cannot endure these things without joy. The fulness of joy, which the world cannot give, is what you want. It is one positive proof that the fruit of the vine is being produced in the branch. Now this fruit cannot be produced except by sacrifice. We must hold nothing back. It cannot be produced otherwise. In Jno. 15:12-14, He tells us, "This is my commandment that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Again in I John 3:16, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." Now I can see one thing, that our blessed Lord Jesus Christ gave up all. He was rich but for our sakes became poor, so poor that He did not have where to lay His head. And the Apostle Paul gave up all. No doubt he was disinherited by his father. He said he suffered the loss of all things, and counted all things but loss and dross. And we can see that the Apostle Peter left all. He says, "We have forsaken all and followed thee." But there is one thing I cannot understand. I cannot understand why any one should be willing to forsake more than we for this calling. I cannot understand why any one should be willing to sacrifice more for Jesus' sake than you or I. I cannot see why this should mean more to anybody else than to me. I cannot see why it should mean more to Peter, or the Apostle Paul, or Brother Russell, than to you or myself. I tell you this means everything. We do not have to live, but we do have to keep this covenant.

Now, this is the spirit of rejoicing in the shadow as well as in the sunshine, rejoicing in suffering as well as in pleasure. It is not natural to us; we do not possess it as human beings. It is anointing obtained by union with the vine, then it becomes one vine, just the stem and the branches. This anointing is obtained by and through vital union with our Lord Jesus Christ; it is not to others; it is the poor and the meek. It is a spiritual communion. God is a spirit, and He seeketh such to worship Him as worship Him in spirit and in truth. Now we read in I Jno. 2:27, "But the anointing which ye have received of him abideth in you." And we are told that Jesus was anointed with the holy spirit and with power. In 2 Cor. 1:21 we read, "Now he which stablisheth us with you in Christ, and hath anointed us is God." God has anointed you and for what purpose? He tells us in 1 Peter 2:9 that we are a peculiar people, a holy nation, a royal priesthood. God has anointed us then to be priests and kings unto Him. It is an anointed company, and with our dear Lord Jesus, the Head, constitutes the Christ, the seed of Abraham, through which the blessing is to come to all the families of the earth. Therefore you need this companionship, you need these various experiences to separate you from the world more and more, and join you day by day to God himself. Now, I ask you, are you having such leadings as these? He says they shall all be taught of God. He says you are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. He is the great teacher, and we are to be separated from the world and joined to him for the very purpose of being led, directed, established and fitted for this great work God has to be done in the future. But this spirit is not natural to us, this spirit of love; it is not a human quality. It is a new creation, the meek, the poor in spirit, the humble that voluntarily separate themselves from the world and join themselves to the Lord. And then they receive the begetting of the new nature in them, and they have this treasure in earthen vessels. It is not only a begetting to the spiritual nature, but it is a begetting of God's spirit of love. I want you to get that point, and just as sure as corn seed will produce the corn plant, and the cotton seed produce the cotton plant, you will see this spirit of love of which you were begotten developing the fruits of love in your life. "Well," you say, "I love; everybody loves." Yes, but that is a very different thing, as I will show you here. Now, the proof that we have been begotten of God's spirit of love then, is, that this fruit is being produced in our lives. Look at 1 Jno. 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." This love teaches you finally to love your enemies. You must not expect the full development of the fruit of love at the very beginning, but this is to be the result at the end. You will have enemies, but you can rejoice in tribulation, and rejoice in your sufferings. God is love, and every one that loveth is begotten of God, and knoweth God. Eighth verse, "He that loveth not, knoweth not God, for God is love." This does not mean that we are only to love our friends. Any one loves his friends; it is not that; it is an entirely different thing from that. Verse 13, "Hereby know we that we dwell in him, and he in us, because he has given us of his spirit." What spirit? His spirit of love. And we see this spirit working in us and producing this fruit. Not that you pull yourself up to the point of speaking well, aud being generous and kind to somebody; it is not that. It means that you will see this spirit working out this result in your life. Now, Jno. 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth." There is such a thing as "wordy" love, where we love in word; but it must be in deed and in truth; it must be the result of this begetting of the spirit of God's love. Now look at the 11th and 14th verses, "For this is the message that ye heard from the beginning, that we should love one another." We should expect to see this as the result of God's spirit of love, that we should love one another. We should expect that as a result. "We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Verse 24, "And hereby we know that he abideth in us, by the spirit which he hath given us." He has given us the spirit of love, and we see it developing and producing fruit in our lives. Now, then, it is far beyond any earthly love, or human joy; it is the peace of God. He says it is my peace. And in Psa. 119:165 we read, "Great peace have they which love thy law; and nothing shall offend them." You see nothing shall offend them; they are not going to be offended. Now, take Stephen when being stoned to death what did he do? He says, "Father, lay this not to their charge." What does that mean? "Let them not suffer on my account; let it be no worse for them on account of the way they are treating me; I have no revenge in my heart." Do you say that a human being could do that? No, not any human being. But he was standing there and asking God that it be no worse for them. You see that is not a natural or human thing. Now, brother, you must expect such results, where you can thus pray for your enemies. Now, take Peter in Luke 22:32: "But I have prayed for thee that thy faith fail not; and do thou **when thou art converted,** strengthen thy brethren"—you cannot do it now. But Peter said to the Lord, "I am ready to go with thee both into prison and to death." What does that mean? It means, "I am ready right now to die for you or for the right" But our Lord said, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat,"—"You don't know what you are talking about. When you are converted you may strengthen the brethren; you cannot do it now. I understand that you are a strong character physically and would die for your friends, or what you thought to be right, but you cannot suffer wrongfully for righteousness sake." And he said, "You will deny me three times; you cannot even let that maid point her finger at you and claim that you are my disciple; you are human yet; but when you are begotten of this spirit of love, then you can strengthen the brethren." Brethren, this is not natural to us. We must not expect uninterrupted sunstine; we must expect some shadows.

Now, I pass to the next question, and this is the

most important of all, and I am sure it will go to the very core of what you believe. What are the terms of such fellowship? He says, "We write these things unto you that ye may know them." That is, it is not intended for all, but you may know of it; it is only for those who have an ear to hear, for the brokenhearted, for the meek; it is not an arbitrary selection, however, God has ordained that He will have this church, and those who are transformed into the likeness and image of His Son shall be members of this church, and no others. Now it is those who are thus joined to Him by faith and consecration. But you must mark well one thing: This book of John was written about A. D. 90, or 57 years after the death of our Lord Jesus Christ. You must abide in the doctrine of Christ (2 Jno. 9). It is abiding in the doctrine of Christ, that which you have heard from the beginning. It is His truth that sanctifies; you must not believe in any doctrines only those heard **from the beginning.** Here is a very important point, and I want you to be sure to get it. It is that which you have heard from the beginning (2 John 6). This whole book of John and the epistles of John also were written for the purpose of guarding the church against the subversion of the doctrines of the Lord Jesus Christ. The church, only 57 years after the death of our Lord, began to turn aside from this great central doctrine upon which all our hopes are based, this doctrine of the Lord Jesus Christ. You must abide in this doctrine. In 1 John 2:18-19 we read, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last time. They went out from us, but they were not of us." That was only 57 years after the death of our Lord Jesus Christ. And He said, in the 26th verse, "These things have I written unto you concerning them that would lead you astray." And in Acts 20:29-31 the Apostle says, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own-selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I have ceased not to warn every one night and day with tears." Now, these grow up right in the church, you see.

Now what are these doctrines concerning Christ which we must believe? Brethren, there never was a more important question propounded to an intelligent audience than that. The first is, that Jesus Christ was the Son of God. Do you believe it? Well, some might say, "Certainly there is not anybody but who believes that." I will tell you that comparatively few believe.

What is meant by saying that Jesus was in the beginning? He was the first being the Father ever created. What is the next thing we must believe? It is that Jesus was made flesh. Do you believe it? Oh, you say, of course I know He had flesh just as a covering for His God-likeness. Oh no, brother, that is not the question at all. **He was made flesh.** The next point is, Jesus was the anointed. The next is, that He died for our sins, not for His own. And the next is, He arose for our justification. These are the things you must believe.

Let us take up the first one: Was Jesus Christ the Son of God? Almost the whole world believes that He was one of a trinity of Gods. The higher critics and evolutionists believe that He was a member of our fallen race, the son of Joseph; a good man, but a bright specimen of our race. One is just as wrong as the other. First, He was the Son of God. He said to His disciples, "If you loved me you would be glad I am going to my Father." He said again, "The words I speak unto you they are not mine, but they are the Father's." In Rom. 1:1-4 we read, "Paul, a servant of Jesus Christ called to be an Apostle, separated unto the gospel of God (which he had promised afore by his prophets in the holy scriptures), concerning His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh." He said it was according to the flesh, not something else. He was made flesh, and was declared to be the Son of God, with power, according to the spirit of holiness by resurrection from the dead. He was holy, harmless, separate from sinners, and declared to be the Son of God. If He had not been holy He never would have been resurrected. 1 John 5:5, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 2 John 3rd verse, "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." In Eph. 4:13 we are told that we must all come unto the unity of the faith and of the knowledge of the Son of God. And there is one more point there, His perfect manhood. Again in 1 John 4:15 we read "Whosoever shall confess that Jesus is the Son of God, God dweleth in him and he in God."

Now the next thing, that Jesus was in the beginning, the first of God's creation. We read in Prov. 8:22, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was." Again in Rev. 3:14, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Col. 1:15: "Who is the image of the invisible God, the first born of every creature. For by him were all things created." Then, dear brother, Jesus did sacrifice, he did become poor, he did give up all things.

The next point is, He was made flesh. He was a perfect man. Jno. 1:14, "And the word was made flesh." 2 John 7, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." The question is not whether you are rejoicing so much, but whether you are believing the right things or not. These are the doctrines we must believe. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any one unto you and bring not this doctrine, receive him not into your house, neither bid him God's speed." Heb. 2:16-17, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest." What is the nature of angels? It is the spirit nature. But He became flesh; He took not on Him the nature of angels, but the seed of Abraham. Now we know that angels do not have the human nature, because they do not need it, and neither do we have the spirit nature for the same reason.

Now, what is the next thing we must believe? That Jesus was anointed. In Acts 10:38 we are told, "How God anointed Jesus of Nazareth with the holy spirit and with power." In 1 John 2:22 we read, "Who is a liar but he that denieth that Jesus is the Christ?"—the anointed. Now, what is the point, dear brethren-It is this. That Jesus gave up the spirit nature and became flesh; that He consecrated this flesh unto death, and at that very point He was anointed with God's holy spirit of love; He was begotten to the new nature. I John 5:1: "Whosoever believeth that Jesus is the Christ is begotten of God."

Now the next thing for us to believe is, that Jesus died for our sins, not for His own. In Rom. 5:6-8 we read, "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." In 1 Thes. 4:14, we read, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." In 1 Cor. 15:3 we read, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

The next thing is, he rose for our justification. Rom. 4:25 we read, "Who was delivered for our offenses, and was raised for our justification."

Now I will ask you, brother, do you know this? That

you need the Lord's help all the way, and only as you recognize and confess your sins can God forgive you for those sins? If we confess our sins He is faithful and just to forgive them. Now there is a difference between the Lord's people and other people. The world does not know us as new creatures. In Jas. 5:16 we are told to confess our faults to one another. This is different from the world, you see. We do not come together to talk about how good we are, but we confess our faults one to another, and pray for one another. We are not trying to conceal these faults, but we are asking God to forgive them.

Now in closing let me say that we still need the Lord's help to direct us; we are still helpless and must confess our sins, and look to Him, and He will give us just such experiences as will bring us off more than conquerors. These things rightly believed will bring the peace that the world cannot give, and cannot take away. Riches cannot give it to you, and men cannot give it to you, and none can take it away from you. It is a foretaste of the fulness of joy and communion and fellowship with the Father and with His Son Jesus Christ. Being baptized into His death, you partake of His anointing. "The anointing which ye have received of him abideth in you." In closing I will read Rom. 14:17-19: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the holy spirit. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Saturday Evening, August 18, 1906. 7 P. M.—Praise Service

7:30 P. M.—SYMPOSIUM—Various Speakers. Subject, "The Fruits of the Spirit"



Bro. Lowe Bro. Page Bro. LeFerry Bro. Hollister Bro. Draper Bro. Bohnet Bro. Hersee

The topic for this evening was "The Fruits of the Spirit," and was presented by Brothers Lowe, Page, LeFerry, Horace Hollister, Geo. Draper, Bohnet, Hersee, each of whom was in turn introduced by Brother A. E. Williamson and allotted ten minutes time each in which to present the subject.

A short outline of the remarks of each speaker appears below:

Brother Lowe: When we speak of the fruits of the spirit, we are reminded of the words of the Apostle in Gal. 5:2-23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When we speak of fruit, we think of something that is delicious to the appetite, pleasing to eat, as well as nourishing the life; and we know that it is the joy of the gardener to show the delicious ripe fruits of his garden—the fruit of the soil as well as of his labor. But we are to speak of the fruits of the spirit, and there is something just as delightful and pleasing to the spiritual appetite as any of the luxurious fruit which we may partake of from the natural garden. So when we speak of the fruits of the spirit we realize that there is an enjoyment in the spiritual life and a pleasure, and that we are rejoicing in the rich feast at this convention—feasting upon the fat things we call it—and it is upon the fruits which the Lord has provided for us. As we see these fruits in each other's lives, or in our own lives, it is a pleasure and joy to us; we rejoice to see them growing in our little gardens. As we rejoice in the fruits of the gardens of the earth, so much more do we rejoice in these fruits of spiritual growth in our character.

Brother Page: Our dear brother has presented to us the thought that this subject would naturally bring to our minds the statement of the Apostle in Gal. 5:22-23. We also have brought to our minds in this connection that this thing God is developing in us is a fruit, and not a work; and therefore that we are saved by grace, that is the favor of God, not of works lest any man should boast. And we remember that our dear Lord in presenting to us the source of life as we develop under the influence of His spirit, and bring forth these gracious and luscious fruits, says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

Brother LeFerry: As we consider the subject for this evening, we would call your attention to the mottoes upon the wall, "Keep yourselves in the love of God," "Love Suffereth Long," "Love is Kind." These are some of the fruits of the spirit, or Christian graces, that we are to develop.

We are reminded that God is the great author of love, and that He is an inexhaustible fountain from which all mercies and love and blessings come. Thank God that tonight we have before our eyes in large red letters, "God is Love." The love of God is flowing down from heaven into our hearts, and our hearts are open on both sides—open on God's side, and then open next to the world, and the love flows right on through our hearts and out on the other side, and it keeps our hearts clean, and ready to do the Master's will.

Brother Hollister: I would define the fruits of the spirit as the outward manifestation in our lives of the progress of that process by which the heavenly Father is seeking to transform our characters into copies of His own. I anticipated that the other dear brethren would take the positive side of this question and show the beauty and desirability of these fruits, so I have chosen to take what may be called the negative side of the question. It has occurred to me that in these things which are so valuable there are counterfeits; and we find in the scriptures we are warned against counterfeiting of these fruits; we are warned they will be counterfeited; we are warned by our Lord and His Apostles of the existence of one whose special effort is to counterfeit the things of the spirit of God. It is to these warnings I call your attention to-night. Satan is a counterfeiter. In the law of our land certain destruction is the fate of all counterfeits. So we read that Satan, and all who follow him, shall ultimately be destroyed. So then, dear friends, do not take or pass counterfeits. Here arises an important question: How may we detect them? In a bank we have what we call a counterfeit detector, which describes the real and also



Bro. Lowe



Bro. Page



Bro. LeFerry



Bro. Hollister



Bro. Draper



Bro. Bohnet



Bro. Hersee

detector in His holy Word that describes the real and the false; and we thank God we have a counterfeit which describes the false, so that we can make no mistake in the cultivation of these graces, and in the presentation of the graces that will be acceptable to our heavenly Father.

Brother George Draper: How may we cultivate the fruits of the spirit? We recognize the Apostle Paul's statement in the 5th chapter of Romans where he says, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." But that is not the class that can cultivate the fruits of the spirit because they are still natural men, and natural men receive not the things of God. So after being justified there is another step to be taken. We find three classes of people justified by faith. One class that says, "I am glad I have been saved and wish everybody was;" another class says, "I am glad I am saved and thank the Lord for his goodness"—but go no further; another class recognize they have been bought with the precious blood, and they say, "I recognize now that I am not my own, and now, Lord, what would You have me to do?" This class hears the words of the Apostle admonishing them to present their bodies living sacrifices.

Brother Bohnet: Around the Bible House table when the questions are put, and several of the brethren have expressed themselves on the point, the person next in order for comment is apt to pass the question with the remark, "I agree to what has been said," or, "My thoughts have already been expressed."

The dear brethren who preceded me have presented the thoughts that I had in mind, and now, what shall I say unless I repeat? I am expected to speak for ten minutes upon a subject foreign to my general presentation, and one that has already been well covered, and, "How am I straightened until it be accomplished?"

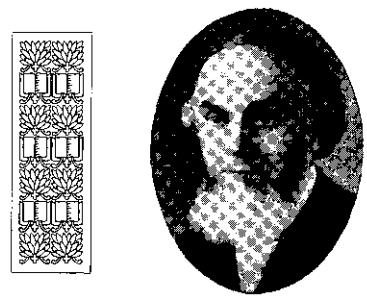
However, the development of the "fruits of the spirit" is not spontaneous, not an instantaneous procedure. It takes time to produce fruit of any sort, and this spiritual fruit production is by no means an exception to the rule. There are some whom we might liken to fruit which has passed the blossom stage and gone on to the green fruit, in which condition they do more harm than good—not being "wise as serpents and harmless as doves" in the presentation of the truth. Remember that a branch does not bear fruit for its own self, but for others to receive a blessing. The half-ripe fruit is not what our Lord desires we should bear, but half-ripe fruit in a sense is better than no fruit at all, for it indicates at least some effort or desire in the right direction. It is the good luscious, ripe fruit that the Master is pleased to see on His branches, and tendered to those who are in need. Our Lord rejected the nation of Israel because it failed to bring forth the desired fruit. Let us take heed lest we likewise be rejected as worthless branches. Let us cultivate the Christian graces and produce all the fruit we can to his praise.

Brother Hersee: While at lunch this evening my mind was directed in connection with the Heavenly Manna to this scripture: "The meek will He guide in judgment, the meek will He teach His way," and I said to myself, This is one of the fruits of the spirit. So, dear friends, I am glad that the majority here this evening know what "heavenly manna" is. The very first thing that is necessary to be taught by the Lord is meekness.

As the fruits of the spirit are developed more and more in our hearts we realize that we have this treasure in earthen vessels that are very leaky, and therefore we should be very gentle and patient with others, and with the brethren, and endeavor by the Lord's grace to press along the narrow way. And as we progress in the cultivation of these graces, we will have more sympathy with the brethren, more meekness and more kindness, and more patience.

Sunday, August 19, 1906

10:30 a. m.—Discourse by Brother C. T. Russell. Subject, "The Secret of the Lord is with Them that Fear Him; and He will Show Them His Covenant."



Bro. C. T. Russell

PASTOR RUSSELL discoursed this morning from Psalm 25:14, "The Secret of the Lord is with Them that Fear (reverence) Him, and He will Show Them His Covenant." He considered first the proper and improper kinds of fear and then delved into the "secret." He said:

The emphasis of our text is upon the word "Him." "The secret of the Lord is with them that fear Him." Many other Scriptures agree with this, and assure us that "the fear of the Lord is the beginning of wisdom." (Prov. 1:7). Other fears, however, are discountenanced among the Lord's people, who are exhorted to be of good courage and to fear not the fear of others, but to let the fear of the Lord be their only one. (Isa. 8:12-13.) The Scriptures not only declare that all other fears are tormenting, but assure us that the fear or reverence of the Lord is comforting and helpful and safe for us. And to these testimonies our experiences fully agree. We are repeatedly cautioned against the "fear of men, which bringeth a snare" (Prov. 29:25); and our Lord, emphasizing this matter, declared the reason for this to be that man can do no more at worst than take from us our present life, while on the other hand our hopes respecting eternal life are with God. (Matt. 10:26-28.) The world, by reason of sin and its binding effects, is more or less under the control of "the prince of this world," Satan, and more or less committed to principles of unrighteousness, iniquity, in thought and word and deed. On the other hand is the Divine covenant and law, and those who recognize these are to seek to think, speak and act so far as possible in accord with their spirit and intent. These, however, are the few addressed by our Savior, saying, "Fear not, little flock; it is your Father's good pleasure to give you the dominion."—Luke 12:32.

It is this little company of the Lord's consecrated ones that is addressed in our text as those who fear Him. Under present circumstances it is a question of whether we will fear the world or fear "Him." The Lord is, in a general way, believed in by all civilized people, but He is realized by but few—only a few recognize His real power and authority and their responsibility to Him. Consequently these few are, as respects the world in general "peculiar people," zealous of good works—zealous both for righteousness and for all the ways of the Lord as they see them. The majority of mankind, on the contrary, recognize the Lord but vaguely, and pay little heed to the spirit of His instruction, being governed more by the God of this world, by self-interest, by the ideas of the majority, by Mammon.

The Fear of Mammon

Remarking on this condition of things, our Lord forewarned us: "Ye cannot serve God and Mammon." (Matt. 5:24.) And since the majority are serving Mam-



Bro. C. T. Russell

mon, fearing to displease Mammon, seeking to have the approval of Mammon and the emoluments paid by Mammon." (Matt. 6:31.) And since then only a few are properly fearing and serving the Lord and looking to Him for the honors and emoluments which He has promised to His faithful ones—not in the present life, but in the life to come. Mammon controls in business, leads in every social function, and manages all the finest churches and religious functions. Mammon is Confucian where Confucianism is in the ascendancy; it is Mohammedan where the followers of Mohammed are most numerous; it is Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, etc., according to the locality and the influence. Mammon is too crafty, too wise, to be irreligious. It is well known that there is a religious element in human nature which must be satisfied with something, else the present order of things would collapse forthwith.

Thus seen, Mammon's empire is the world—mankind in general—and from this standpoint we can readily see the force of the statement that the fear of man bringeth a snare, for the fear of man is the fear of Mammon. To go contrary to Mammon's laws in any part of the world is like rowing against a strong tide—it is very wearisome to the flesh, and the progress is so small that were it not for the encouragements which lie beyond the present life none could endure the strain.

Our text tells us of the "secret" of the Lord being with those faithful ones who hearken to His Word, and have respect thereto, with reverence, fearing to such an extent to displease Him that they dare brave the opposition of the world. This secret is to this class the power of God working in them to will and to do His good pleasure, regardless of the sneers and disapproval of Mammon and his more or less blinded devotees. They must resolve first to be true to the Lord, to reverence Him rather than man and human institutions, and to trust to Him for the strength, the courage, to follow in the footsteps of the Lord Jesus, the great Leader whom He has appointed. After they have thus manifested their loyalty of will, of purpose, of intention, and after He has to some extent tried them—not suffering them to be tempted above that they are able, but with the temptation also providing ways of escape—He gradually makes known to them His "secret," which so illumines and transforms and strengthens them, and develops in them His spirit of perfect love, that His word is fulfilled in respect to them, namely, that "perfect love casteth out fear." Thus it is that those who have the fear of the Lord, and who are granted an understanding and appreciation of His secret, gradually lose all fear of man, and become more and more courageous, strong in the Lord, and in the power of His might, so that they are able to say in the words of inspiration, "I will not fear what man may do unto me."

"The Secret of the Lord"

We cannot hope to explain the "secret of the Lord" to any others than the class for whom it is intended; but since there is a measure of fear of the Lord in many hearts that have a still greater fear for Mammon and the opinion of the world, we may hope to be able to make clear the Lord's "secret" just in the same proportion that each of our hearers possesses the "fear of the Lord." Those who have a little fear of the Lord, a little of the proper reverence for Him, may understand a little about this secret, but they will be hindered from understanding much respecting it by their fear of Mammon, of sectarianism—the fear of man that bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh; that it is not popular with the world; that it would constitute them a peculiar people; that it would hinder them from sins and follies in which they are fond of indulging; that it would break their influence with many of their friends in Churchianity; that it would make them practical nonentities in the world; because, according to the worldly proverb, they "might as well be out of the world as out of fashion." Hearts thus ensnared cannot hope to see, understand and appreciate the secret of the Lord in any considerable measure; but in proportion as the fear or reverence of the Lord stands out boldly beyond all fear or reverence for man or human institutions, in that same proportion it is the privilege of each of us to appreciate and enjoy the "Secret of the Lord."

He Has Covenanted to Show Them

The latter part of our text is not the best translation of the original. The whole text should read, "The secret of the Lord is with them that fear Him, and He has covenanted to show it unto them." However, the translation makes no real difference in the matter, because the Lord's "Oath-bound Covenant," which we discussed this afternoon, is really the kernel or pith of this "Secret of the Lord."

To some it may seem peculiar that the Scriptures should intimate that God has secrets—that some are privileged to understand the divine plan, while others are not so privileged. Such will perhaps say, Where is the revelation of God's secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized world to-day. We answer that the Bible is accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry. The Scriptures themselves so portray the matter, saying, "And the vision of all is become unto you that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the Book is delivered to one that is not learned saying, Read this I pray thee: and he saith, I am not learned. Wherefore saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa., 29:1-14.

Our Lord spoke in the same strain at His first advent, saying respecting the humble ones whom He chose for His apostles, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (scribes. Pharisees. Doctors of the Law), and hast revealed them unto babes: even so, Father, for thus it seemed good in thy sight." (Matt. 11:25-26.) At the first advent the Pharisees were too self-satisfied, pleased with their own theories, proud of their attainments, and boastful of their progress and of the divine favors enjoyed; the scribes were too learned to be associated with such as constituted the Lord's companions, and, besides, they were becoming more and more filled with the "higher criticism" views of the Greek philosophers; the Doctors of the Law were too proud and too pretentious. All of these were hindered from becoming the Lord's disciples and learning from Him the "Secret of the Lord," because they were all under the influence of Mammon—the great institution of their time which would condemn and ostracize all who would not support it. In an earthly way they had everything to lose and nothing to gain by becoming followers of the lowly one. On the contrary, those who did come to Jesus and became His disciples had very generally less to lose of an earthly kind, and hence were the more attracted by the future prospects which our Lord held out to them. From the worldly standpoint they were foolish babes to place so much reliance upon things unseen as yet and to measurably ignore the prospects and opportunities held out to them by Mammon in the present life.

"The Mystery Hid From Ages"

That which is spoken of in our text as "the secret of the Lord" is in the New Testament called the "mys-

tery of God." The thought is the same, namely, that God—while revealing His plan through the law and the prophets in the Old Testament, and through the words of our Lord and the apostles in the New Testament—has so expressed the matter that it can be understood only by those who come properly into accord with the Lord—that fear Him. The worldly man in reading the Scriptures fails to understand His secret, and only those that fear and reverence Him to the extent of making a full consecration of their all to Him can comprehend it. The apostle clearly sets this forth in his letter to the Corinthians, saying, "Your faith should not stand in the wisdom of men, but in the power of God * * * but we speak of the wisdom of God in a mystery, even the hidden vision which God ordained before the world unto our honor, which none of the rulers of this world knoweth. * * * As it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His spirit."—I. Cor. 2:5-15.

St. Paul, speaking of this mystery or secret of the Lord, intended for His people, but not for the world nor for the merely nominal Christian, declares, "I am made a minister according to the dispensation of God, which is given to me for you, to fulfill the Word of God: even the mystery which hath been hidden from ages and generations, but now is made manifest to His saints."—Col. 1:25-29. Speaking of the church in the same strain, he continues, "That their hearts might be comforted, being knit together in love and in all riches and full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden."—Col. 2:2-3. Continuing along the same lines, he exhorts, "Withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ."—Col. 4:3. In his epistle to the Ephesians the apostle also speaks of this mystery, saying, that God's grace in Christ "hath abounded toward us in all wisdom and prudence; having made known good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ." Again in the same epistle he writes of God's favor to Himself, "That by revelation He made known unto me the mystery which in other ages was not made known to the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit * * * to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.—Eph. 1:9-10; 3:5-9.

St. John, the Revelator, speaking as the mouthpiece of the glorified Lord, tells us of this mystery also (Rev. 10:7), saying, "In the days of the sounding of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Thus we see that the mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the millennial age, the only exception being the revelation of the mystery granted to the saints—to those who are fully consecrated to the Lord, the class mentioned in our text, "The secret of the Lord is with them that fear Him; he has covenanted to show it unto them."

He That Hath an Ear Let Him Hear

It was for this reason that our Lord spake in parables and in dark sayings that are not yet understood by the world, neither appreciated by any except the few, His "little flock," the consecrated. Thus it is written, "All these things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34-35.) The apostles came unto Jesus privately, saying, Lord, declare unto us this parable; and Jesus said unto them, "To you it is given to know the mystery of the kingdom of God: but unto them that are without (outsiders ensnared by the fear of men) all these things are done in parables: that seeing they might see and not perceive, and hearing they might hear and not understand." (Mark 4:11-12.)

Now, dear friends, we will do our best to make plain this secret, this mystery, hidden from ages and dispensations, remembering, however, that only in proportion as our hearers have ears to hear can we succeed, only in proportion as the fear of God predominates over the fear of man: only in proportion as perfect love casts out the fear of man and makes us truly freemen in Christ Jesus—only in that proportion can we hope that our message on this subject will be understood and appreciated. From our Lord's words and from the Apostle Paul's words already quoted, the mystery is uncovered to those who have the eyes of their understanding opened and the ears of their hearts unstopped. It is the message of the coming kingdom—the message of the "Oath-bound Covenant" discussed this afternoon.

This message explains all the difficulties and perplexities which have hitherto confused us. It shows us how sin entered into the world through Adam's disobedience, how death has been the penalty of that sin, resting upon the whole race of Adam, degrading us mentally, morally and physically to the tomb. It tells us of God's love for us while we were yet sinners, which led to His sending His Son to be our redemption price, "that we might live through Him"—that we might be recovered from death through Him. It shows us that Christ Jesus by the grace of God tasted death not merely for a few, but for every man; and that not merely a few, but every man shall have a resultant blessing from that great sacrifice for sins, and a full and fair opportunity for returning in heart to the Lord and for receiving back again all that was lost through Adam's disobedience, with superadded blessings and everlasting life if obedient. It shows us that this one purpose of God to eradicate sin from the world, and to utterly destroy all who will not come into accord with His righteous arrangements, has never been changed; and although the time for the accomplishment of these promises seems long to us, it is not really long from the standpoint of Him with whom a "thousand years are as one day." It shows us that in the dawning of the seventh day of the Lord, the millennial day—at the close of man's 6,000 years—these blessings are to be realized by the world through the establishing of a glorious kingdom of God under the whole heavens, which will enforce righteousness and shower blessings upon every creature.

"Church's Identity With Mystery"

The unfolding of the mystery shows further that during the Jewish age God dealt with the house of Israel as a typical people, giving them a typical law, a typical "Day of Atonement," typical sacrifices, shadowy promises and during that period selected a few faithful souls from that Nation to be His special servants in the earth during the millennial age. These are particularly described by the Apostle in Hebrews 11, all of whom "having obtained a good report through faith received not the (blessings) promised." (Verse 39.) It reveals to us further the Lord's object in respect to the promulgation of the Gospel during the period since our Lord's death, namely, that the preaching of this mystery to the Lord's consecrated people who fear Him has been with a view to selecting a little flock from among all kindreds, peoples and tongues, to be Christ's bride and joint heir in the kingdom, to be associated with Him as members of the seed of Abraham for the blessing of all the families of the earth. The Apostle's words, we recall, are very explicit on this subject. He declares, "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3:29.

Not only is the message itself called a mystery, but

the church class, the "little flock," now being selected from the world, is Scripturally designated "the Mystery of God," and the false systems "the Mystery of Iniquity." "The Mystery of God" is the class associated in the divine plan. and, therefore, a part of that which is mystery or mysterious to the world. As the Apostle declares, "The world knoweth us not, even as it knew Him not." The secret of the Lord is with this class. It is their joy, their strength; it is the power of God working in them to will and do His pleasure. The more they comprehend this mystery the more of this power of God do they possess, and progress is the mystery implies progress in obedience and reverence and service. These in turn mean progress in the graces of God, as the Apostle, explaining and speaking of our advancement as Christians, says, "I pray God for you that the eyes of your understanding being opened (gradually as we lose the fear of man and increase in our reverence for God) you may be able to comprehend with all saints the lengths and breadths and heights and depths (of the mystery), and to know the love of God which passeth all understanding.—Eph. 3:18-19.

The Church as a Secret Society

From the foregoing it will be discerned that the Lord's saints constitute the most exclusive and most secret society on earth. No one can be fully inducted into this society and its mysteries except as the reverence of the Lord abounds in his heart, and as he becomes free from human bondage, sectarian bondage—free in the liberty wherewith Christ makes free indeed those who are truly His. This secret society needs not to hide its books, neither to withhold its secrets, neither to speak quietly, for while telling the good tidings of great joy to all people, the limitations are upon those who hear—for none can hear the secret of the Lord; none can understand this mystery, except in proportion as he has reverenced the Lord and His Word and made a consecration of himself thereto.

I wonder how many of my audience this morning are members of this society? How many are able to comprehend with all saints the lengths and breadths and depths of the Divine plan? I am sure that all such have love for the brethren in their participation in the fellowship of this mystery. I am sure that all such have the hopes set before us in this mystery as an anchor sure and steadfast, entering into that which is within the vail. I am sure that all such realize that the blessings and favors thus conferred upon us no man can take from us, and that they shall continue to be ours so long as we shall continue to have fellowship in this mystery, which is: "Christ in you, the hope of glory." —Col. 1:27.

I wonder further how many of you are still blinded in greater or lesser degree by the god of this world and the creeds of the dark ages which he assisted in formulating, and has since fostered, so that you are unable to appreciate what we have just been saying respecting the mystery of God. I wonder how many such are desiring to have the eye-salve of truth, which our Lord specially commended to this Laodicean stage of the Church, saying, "I counsel thee to buy of Me eye-salve to anoint thine eyes that thou makest see." (Rev. 3:17-18.) The eye-salve must be bought by the individual who desires to use it; it cannot be bought by one for another; even as we cannot have experiences one for another. The cost of eye-salve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. Our Lord expresses the matter thus, saying, "He that doeth the will of My Father which is in Heaven, he shall know of My doctrine." Whosoever will resolve that he will no longer fear man, neither be in subjection to the creeds of the dark ages, but that he will accept the Lord as his Shepherd and be a true sheep, and listen only for the voice of His Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man—he shall be blessed. "The secret of the Lord is with them that fear Him; He hath covenanted to show it unto them."

I trust, dear friends, that some who have heretofore felt indifferent respecting the Divine plan—the mystery of God kept secret from the world, intended only for them that fear Him—may become so deeply interested, so desirous of co-operating with the Lord in their hearts in their thoughts, in their words, in their actions, that they will make full consecration of themselves to Him. Just now is the moment to make this resolve, accepting the grace of God and the forgiveness of sins through faith in the blood of Jesus, and at once starting on the way to a clearer comprehension of the mystery, and ultimately to a participation in some part of the glorious work which the Lord is preparing us for.

From this standpoint we realize that the great work of God is future; that our special work in the present time is to be the Lord's witnesses before men, to endure hardness as good soldiers, to crystallize character, to learn obedience by the things which we experience, and to be squared and fitted and polished, and thus made meet for participation in the glories of the Kingdom, and for usefulness as members of it in the blessing of all the earth in the millennial age, and for the enjoyment of our Heavenly Father's favor to all eternity.

This was a most impressive service, at the close of which the following beautiful hymn was sung, No. 208 Dawn Hymnal:

Thy Grace Impart

1 O Lord, thy promised grace impart,
And fill my consecrated heart.
Henceforth my chief concern shall be
To live and speak and toil for thee.

2 While joyfully in thine employ,
The thought shall fill my soul with joy,
That my imperfect work shall be
Acceptable through Christ to thee.

3 Renouncing every worldly thing
And safe beneath thy shelt'ring wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

A Surprise

Sunday Morning, August 19

ONE of the side-features of the convention was something of a surprise. It was in the form of a delegation from the First Christian Church of St. Paul, making request that one of the ministers attending the convention should preach at their morning service on the Sunday which concluded the convention sessions. The regular pastor, it seems, was absent on a vacation, and the deacons learning of a Bible Students' Convention in the city thought surely some ministers would be present and that one of them could take their service. Bro. Williamson, as the chairman of the convention, having heard the request, promptly assured the delegation that their wishes would be complied with, and that the speaker would not ask for any share in the collection taken at the service. The matter was given to Bro. Russell to decide upon, and he requested Bro. Williamson to fulfill the invitation. The matter was not announced at the convention, as it was not desired to detract from the attendance at the convention sessions, and but few friends of the Truth were present at the First Christian Church, together with about seventy-five of the regular congregation. One of the deacons asked Bro. Williamson how much time he desired in speaking, and when Bro. Williamson replied, "About forty minutes, brother," the deacon seemed somewhat startled. He had prepared a lengthy program (apparently the usual church service), which of itself would require nearly an hour, and leave very little time to anyone to speak. He made the remark that the weather being extremely hot perhaps the speaker would not like to say so much that morning, and that if he preferred to close his remarks **sooner than thirty minutes**

it would be all right!

The elder of the church conducted the formal parts of the service, which consisted of an organ voluntary, the doxology, an invocation, responsive readings, a hymn, Scripture reading, another hymn, prayer, taking the collection, another hymn, announcements (including the annual young peoples' watermelon party), and the introducton of the speaker. The announcements contained an item calling attention to Brother Russell's discourse, "To Hell and Back," for the afternoon, and in making mention of this the elder said some very striking things, which rather surprised his hearers. He remarked, "I know something of these people, and I am satisfied they are doing a good work. I trust that everyone in this congregation who can do so will make it a point to be present at this lecture this afternoon. I am satisfied you will hear something good—something you never heard before." It was evident the elder wished to give a favorable impression of the society and its presentations to the congregation, for in making the introduction to the speaker he said further: "We, as a denomination, have a work to perform, which we are trying to accomplish, and the Watch Tower Society also has a work to perform, which it is accomplishing. That society is doing a very remarkable work, a work which no one else seems to be doing—I had almost said, **a work which we ought to be doing!** Bro. Williamson will tell us something about it in his talk this morning, and I trust you will give him an attentive hearing, and a cordial greeting at the close!" It is difficult to determine whether the gentleman fully appreciated the significance of his remarks or not, but the congregation certainly gave excellent attention, and was very cordial in its greetings after the service. Notwithstanding the hint given by the deacon before the service Bro. Williamson found enough in the message of good tidings of great joy to keep the congregation interested for an hour, probably three times as long as they had listened to a discourse in their edifice previously, the subject of the talk being, "The Doctrine of Free Grace," and the text, Romans 5:12-18. Quite a number at the close of the service intimated that they had had their minds stirred with new thoughts, and seemed desirous of hearing more of "this way."

Sunday Evening, August 19, 7:30 P. M., Love Feast

Brother Russell addressed the convention in part as follows:

Dear Brethren and Sisters:—As the hour comes to go from the convention, we have in mind the fact that we are debtors to some; we are debtors to the church of the Lord in this place, in St. Paul and Minneapolis; they have rendered us various kindnesses; they made a great deal of provision for us in advance of our coming; they were glad to give their service to you as brethren in the Lord, and we know that they did not do it with the thought of having any kind words of appreciation, but they did it as unto the Lord. And while you and I accept it as done unto the Lord, we all want to express our hearty appreciaton of the loving kindness and the spirit of the Lord manifested. I would ask them that so many as desire to join with me in expressing to the church of St. Paul and Minneapolis our thanks and appreciation for their many kindnesses, will please rise to their feet.

(The entire audience arose in response to Bro. Russell's suggestion.)

The Commercial Club of St. Paul has been very kind to us as a convention; they have provided this hall and also made provision for the church we used this afternoon, and have in various ways shown themselves very courteous indeed, and I am sure you are all appreciative of this; and I ask that so many as desire to join with me and with the society in expressing to the Commercial Club of St. Paul our thanks and appreciation will please signify it by rising to their feet. (The entire audience arose.)

Brother Russell then continued his remarks and referred approvingly to the mottoes on the subject of love which were upon the walls, and then said in conclusion:

What shall be the especial thought we shall take away from the convention, in addition to the one that we all want to be in the Great Convention, in the General Assembly of the Church of the Firstborn? I would suggest the text for the year, which is placed at the further end of the room—"In Due Time." All the gracious things God has promised **in due time**, so let us be patient. Let your patience, and moderation, and love, be manifest to all. Carry from this convention a blessing. I said to some friends, "How have you enjoyed the convention?" One brother said, "Brother Russell, my cup runneth over, that is all I can say." Well that is what our Lord said, that our cups of joy would all run over. But we are not to expect it to be all joy, as there are trials and difficulties on every hand, and we need to remember that the joy of the Lord is ours merely because we are to put our hands into His, and because we are able to trust Him fully and completely in all the affairs of life, knowing that all things shall work together for good to them that love Him. Then what is our position? Our position is that we must be amongst those who love Him supremely, who love Him more than houses, lands, parents, children, wife or any other thing—yea more than we love our own lives.

So then, dear friends, our concluding thought is that we are in preparation for the great General Assembly, when the Lord Himself shall be amongst the sheep, when the Lord Himself shall have gathered all the jewels, and we trust that we will be there. We know that we must be polished before we can be there, and as we look forward we see the time is not far off. That will be a hallelujah time, when we shall be around the great white throne, so let us sing that song now.

After singing two verses of No. 54, "Before the Great White Throne," Brother Russell requested that all of the Pilgrims present, and also all those who took part in the services during the convention in a public way, to stand in a line at the front part of the hall. The number in this line was 22.

Thereupon Brother Russell requested that all of the colporteurs pass before the line, shake hands and partake of the bread which had been provided. Fifty-nine passed by the line.

Then those who are not colporteurs, but who are the chosen elders in any congregation were requested to come forward in like manner. Forty-one passed before the line.

The intending colporteurs were next invited and 29 came forward and passed before the line.

The St. Paul and Minneapolis congregations were then next invited, and 37 passed before the line.

The Bible House friends present were next invited, and Brother Russell said they made such a poor showing in numbers, that he would also invite any who were present of the Allegheny congregation; twelve passed before the line.

The balance of the congregation was then invited and 305 passed before the line.

"In Due Time"

In Thy due time, our Heavenly Father, shall be known
Thy gracious plan, which now is hid
Except unto Thy saints alone.
O, glorious day, when Thine All-wisdom, justice, power and love
The whole creation shall approve.

In His due time, O blessed Jesus, thou shalt see
The travail of Thy soul, and shalt
Be satisfied eternally;
Thine agony on Calvary,—the price that Thou didst give,
Shall cause the dead again to live.

In God's due time, O pilgrim in the "narrow way,"
Thy painful journey ended, darkest
Night shall turn to brightest day;
Thine every trial, then, Thine every tear, shall prove a gem
To beautify Thy diadem.

In His due time, O weary, groaning sin-cursed Earth,
The Lord will wipe away your tears,
And bring the promised "second birth";
And there shall be no pain, nor any death, in that blest day
When sin and sorrow flee away.

In His due time angelic choirs shall sing again
The grander strain that heavenly message,
"Peace on earth, good will toward men.'
And every knee shall bow, and every loving heart confess.
The Christ who comes to reign and bless.

G. W. S., Jan. 25, 1906.

The Days of Daniel

By Dr. John Edgar, of Glasgow, Scotland, Delivered in Chicago, August 21, 1906

While this address was not delivered at either of the conventions, it properly belongs with them, being one of the series of discourses given by Brother Edgar on the time features of the Bible. He said in part as follows:

Dear Friends:—I am very happy to meet you all. I have been looking forward to coming to the home of Bro. McPhail; you know Bro. McPhail was with us over in Scotland. The friends in Glasgow wished especially to be remembered to you all; they have a very warm sympathy with all the friends here. The discourse tonight is on "The Days of Daniel."

I DID not discuss it at either of the two conventions. I shall require to take for granted that you know a good deal about the Days of Daniel, described in the 3rd Vol. of Dawn and the 70 weeks of Daniel, described in the 2nd Vol. of Dawn.

You will notice at the end of this chart, the true Millennium—the Kingdom of our Lord Jesus Christ, and you will also notice how, leading up to that Millennium, there are various "days of waiting." In the Book of Daniel 12th chapter, these are called the 1260, 1290 and 1335 Days of Waiting, and I suppose you all know that each of these days was a day for a year. You also understand that during the course of the Gospel Age, there has been the counterfeit of Christ's Kingdom, namely, "Antichrist," which means not only "against Christ," but more particularly "instead of" on a "counterfeit of Christ." His Kingdom, therefore, is a counterfeit of Christ's Kingdom.

The remarkable thing is that this Kingdom of Antichrist endured for exactly the same length of time as will that of the true Kingdom of Christ, namely, one thousand years. As there **will be** a true millennium, there also **has been** a counterfeit of this, namely the papal millennium. Another remarkable thing is this: **Just as there were 1260, 1290 and 1335 Days of Waiting and also 70 weeks of favor to Spiritual Israel, before the establishment of the true millennium, so there were 1260, 1290 and 1335 Days of Waiting, and also 70 Weeks of Favor for the Apostate Church, before the establishment of the counterfeit millennium.** That is what I want to bring to your attention tonight. We should thank the Lord, that, in addition to furnishing the various types in the Jewish dispensation, He has caused even the enemy to thus foreshadow the events leading up to the establishment of the Kingdom of Christ.

Referring to the chart. All these arcs above the horizontal line refer to the true Kingdom, and all the arcs below that line refer to the counterfeit. **When you understand this chart, you get a bird's-eye view of the history of the Church during the Gospel Age.**

Just before I begin, I wish to read a chapter from II. Thess. 2:1-10:—"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

The Apostle was telling these Thessalonians away back at the beginning of the Gospel Age, that they were not to imagine that they were near the millennial kingdom. "Let no man deceive you by **any** means; for that day shall not come, except there comes a falling away first." In other words, there must be this apostate church first, before the day of Christ. "And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in

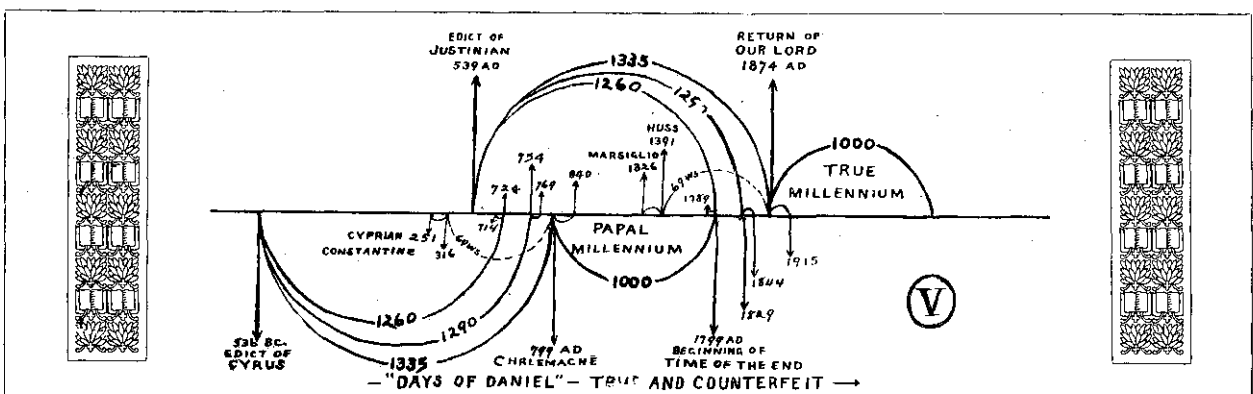


Chart No. 5

the temple of God, shewing himself that he is God." You see the counterfeit. "Remember yet not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his own time."

There was something that was preventing the establishment of this kingdom.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the

truth, that they might be saved."

There are **two points** to notice, namely, 1st point—**this counterfeit system could not be established until something which was blocking the way was taken out of the way.** The second point is that **he calls this counterfeit system the work of Satan.**

With regard to the first point, I will read from Millennial Dawn II., page 288:

"The Apostle Paul foretold that this iniquitous principle would work secretly for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says, 'Only he that now hindereth will hinder, until he be taken out of the way.' 2 Thess. 2:7. What does history have to show in fulfillment of this prediction? It shows that the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. Such he was worshipped and his statutes adored; and as such he was styled **Pontifex Maximus**—i. e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former ruler of Rome."—Rom. 13:22.

It shows that that which hindered and blocked this counterfeit system from gaining the power was the Roman Empire, pagan Rome; this is the first point.

In regard to the second point, that this great counterfeit system is the workmanship of Satan; we are not to forget that Satan could not have established this great apostate system had not God permitted it. Before proceeding further, I wish to emphasize the fact that **though the Antichrist is the workmanship of Satan,** nevertheless, **the chronological features of this system formed no part of his plan.** We are to understand that God in **permitting** Satan to accomplish his work, so overrules affairs that events connected with its rise and fall occurred at such times as suited God's purposes. His desire was to show to the world hereafter that He had been working all things after the counsel of his own will and has been causing even the wrath of man to praise him, and so our confidence in His wisdom and power is strengthened. Could Satan have had his way, he would have begun the great papal system much sooner.

How do we know this? We know the date of the establishment of this system; it was in A. D. 539. We are told definitely in the book of Daniel that it was God that prevented that system from establishing itself in power until that date. (Dan. 11:27.) There we are told that there were two kings sitting at one table telling lies to each other. These represent the clerical and civil powers of Rome. The civil power had the mastery, the clerical power was trying to get it, but God did not allow their schemes to prosper at that time; because the end was to be at the time appointed. That was in the 3rd century A. D. If God had allowed this clerical power to gain control in the 3rd century, it would have meant that his plan would have been wholly upset; that the 1260 days, beginning in the 3rd century would have ended two or three centuries before they were due to end. Satan wanted to establish his system in the 3rd century A. D., but God would not permit him to do so until 539 A. D. God then let Satan establish himself in power, because it suited God's purpose at that time.

Again, it was not Satan's wish that events connected with the fall of Antichrist occurred at the time they did, or occurred at all for that matter. On the contrary, he did all he could to prevent the overthrow of Antichrist by sending forth the flood, to destroy the reformed church. See Revelation and Dawn 3. But God interfered. So it has been in God's workings all the way. We are not to understand that God interferes with man's freedom of will, but he prevents man from doing evil until the time when it will suit His purposes. Ultimately all men will see that God has been causing the wrath of man to praise Him, that He has been overruling all things for their good.

Having seen that Satan would have established his power much sooner, we also know that Satan would not have ended it in 1799, but would have carried it on much longer. We see them, friends, that while the time features are in God's hands, the working out of the various features are performed by man and **permitted by God.**

To get the corresponding dates on this chart, we should notice that the time from the beginning of the papal millennium to the true millennium is exactly 1075 years. It follows then that any date in the Antichrist system will have its corresponding date in the true system, exactly 1075 years later. Suppose we take the beginning of the counterfeit Days of Waiting and measure to the beginning of the true Days of Waiting, we shall find the interval is exactly 1075 years. And so it is with any other corresponding dates on the chart.

Seventy Weeks

Now, we shall consider the 70 weeks. You all know, I suppose, that prior to the coming of Christ Daniel received a message of comfort from God. He was told that the people of Israel would get 70 weeks of favor; that at the beginning of the 70th week, Messiah would come, that He would be cut off in the middle of the week, and that at the end of the 70th week, the favor would cease. What favor? The favor of the High Calling, the favor of being joint-heirs with Jesus Christ. During the 70th week, no one was allowed to be a partaker of the High Calling unless he were a Jew. In October A. D. 36, Cornelius the first Gentile convert became a partaker of the High Calling and a prospective member of the Body of Christ. These 69 weeks of waiting for the coming of Christ at His first advent have a parallel of 69 weeks of waiting for the coming of Christ at His second advent, the beginning of the true millennium, and also a parallel of 69 weeks of waiting for the coming of the Antichrist, the beginning of the papal millennium. The beginning of the 69 weeks in the Gospel Age, viz., the year 1391, was the date Huss received his commission to carry on the work of the reformation, and corresponds with the date in the Jewish Age when Nehemiah received his commission to build the walls of Jerusalem. It was Huss who made the reformation a national force, and so built the walls of the Spiritual Jerusalem. His work was preceded by that of Marsiglio in the years 1324 to 1328. Marsiglio was the first of the reformers. It was he who organized the reformation, and his work corresponded with the building of the temple under Zerubbabel in the Jewish age. Marsiglio's work began in 1324 and ended in 1328. The middle of this period is the year 1326 when he made his compact with King Lewis of Bavaria. We shall find that there were corresponding 69 weeks before the papal millennium; the two dates that correspond with the work of Marsiglio and of Huss are 251 A. D. and 316 A. D. It was in the year 251 that the great falling away began. Even in the time of the Apostles the spirit of Antichrist was working, but the work of organizing was not permitted until 251 A. D. This was the date of the definite fall of the true church. Here is the proof. This little extract gives the history of the Church during the first three centuries of the Gospel Age, showing the rise of the Church of Rome, which is, of course, the fall of the true Church.

The Visible Unity of the Catholic Church

"Papal supremacy, however, was the natural result of the view taken by Cyprian, and subsequently generally adopted as to the unity of the Church.

"Three stages of opinion can be traced on this subject during the first three centuries:

"The first, or primitive view made the bond of union, **a changed life.**

"The second view formed the basis of union in **a definite belief.** The Catholic Church—expression first found in the epistles of Ignatius—consisted of those who held the true, and only true tradition of Christian teaching. This seems to have been the received view until the time of Cyprian.

"The third of Cyprianic view held that the unity of the Church implied **unity of organization as well as unity of belief.** According to Cyprian, in his treatise on the Unity of the Church, written A. D. 251, the Catholic Church was founded from the first by Christ on St. Peter alone, that, while the Apostles possessed equal power, the unity of the Church might be maintained. She has ever since remained one in unbroken episcopal succession, and out of this church, with its order of bishops and its center in Rome, there can be no true Christianity."

In 1391 Huss received his commission to build the walls of spiritual Jerusalem, which corresponds with the commission given to Constantine in 316. Constantine was the Emperor who removed the seat of government to the East and founded Constantinople. We know that Constantine embraced Christianity and made the Roman Catholic religion the religion of the empire. It was in this way that he built the walls of this counterfeit system. He united church and state and so buttressed this great system that was rising up. What was the year when he received his commission to do this? It is not known exactly, but we know that in 312 Constantine engaged in a great battle and won that battle. On his deathbed, he ascribed his victory to a cross he said he saw in the heavens, on which were the words, "In hoc signo" (by the conquerer). Then in the next year, 313, he issued the edict of Milan, by which he granted liberty to the Christians and many think he was then a Christian but this is not so; this edict allowed all religions to be practiced. He did not at that time regard Christianity as the only true and saving religion. In 324 when he became sole emperor, he then established laws which show that he was then a Christian and that he then thought Christianity the only true and saving religion. It was therefore sometime between 313 and 324. It is suggestive that the year 316 falls between these dates. This formed the beginning of the 69 weeks.

The next stage in this great counterfeit system was the work of 539 A. D., and that, as you see (chart) is the beginning of the 1260, 1290 and 1335 days of Daniel, when papacy received its power and the city of Rome was presented to the papal system. Up to that time, the Church had been a Church system, but had no temporal dominion. In order to properly consider this subject, I would like to bring in the counterpart events of 539 A. D. and 536 B. C., the beginning of the True and Counterfeit Days of Daniel. First—what happened in 536 A. D.?—the edict of Cyrus, liberating the Jews from Babylon. Before that year, in 606, Nebuchadnezzar had attacked and destroyed Jerusalem and had carried away the Israelites to Babylon and kept them there for 70 years. It was in 536 B. C. that Cyrus came, overthrew Babylon and allowed the captive Israelites to go free. He enjoined them to return to their land and build the temple. This period of 70 years in Babylon represented a time when Israel was in captivity under a Gentile power. I understand the number 70 is symbolic, made up of 7 and 10. 7 represents perfection and 10 represents numerical completeness, you cannot number above 10. Ten in the Scriptures seems to refer to governments, the ten toes, the ten horns, etc. So, I understand this period of 70 years in Babylon was symbolic, representing a complete time during which Spiritual Israel would be in captivity. Up to 539 A. D., the Church was in captivity under Gentile power, and it was in the year 539 that Rome was captured from the Ostrogoths by Justinian, just as it was in 536 B. C. that Babylon was captured by Cyrus, and just as the captive Israelites were set free by Cyrus, so the captive spiritual Israelites were set free by Justinian, and just as Jerusalem the typical seat of government was presented to the typical people in 536 B. C., so in this year, 539 A. D., Rome, which is the counterfeit antitypical seat of government was presented to this apostate Church. And just before 536 B. C. Jerusalem was literally laid waste by Babylon, so before 539 A. D., Rome was spiritually laid waste by the pagan power. Cyrus was emperor of the whole world at this time and his word was law, and so was Justinian emperor of the whole world at this time and his word was law, lastly just as the typical holy nation was set up as power in Jerusalem, but were still under the sovereignty of Cyrus, so the counterfeit holy nation, the apostate church was set up in power in Rome, but was still under the sovereignty of Justinian. We are told distinctly in the Bible that the true church must be subject to the powers that be, waiting for the coming of Christ to set up His Kingdom. The apostate church fell away in this regard; they were tired of waiting for Christ and they thought the kingdom should be established by the church in the flesh and that they should be kings and priests now. It was in 539 when they began to have dominion on this earth. That year was the beginning of the 1260, 1290 and 1335 days of waiting.

The question may be asked: Why when Rome was captured and the Apostate church freed from captivity did this counterfeit, lowly nation set up its power in the same city? The answer is that Pagan Rome became Papal Rome because God wished it to be known that he regarded this great anti-Christ system as really one of the phases, and a very important phase of the Gentile powers. That is why he calls it Babylon the Great (Rev. 17:5), and that is why it was represented in Daniel as the feet of the great image, and as the little horn growing from the head of the fourth beast.

The End of the Days of Waiting

First—I will point out what terminate the true days of waiting. Bro. Russell tells us in the third volume. The 1260 days terminated in 1799. That was the end of the lease of power to the anti-Christ system. The year 1799 not only terminated the 1260 days of waiting, but was also the last year of the papal millenium. It was the beginning of the time of the end of this great Gentile system. I want you to understand that this apostate church system, this counterfeit kingdom of Christ, while it claimed to be Christ's kingdom, is really a Gentile kingdom, and is so regarded by God. The time of the end will last 115 years.

In 1870 the Papacy lost all temporal dominion, yet in that same year the Pope claimed infallibility. By October 1914 the end will come. This term of 115 years besides showing a gradual fall of the Gentile powers, shows also the gradual rise of the Kingdom of Christ. When we go back from the end of the counterfeit days we find the period from 724 to 840 showing the time of the end of the Pagan power and the time of the preparation of the anti-Christ kingdom. The 1260 days brings it to 1979. Nothing very marked happened at that date, but ten years before that date, something very marked did happen, the French revolution, which brought about the end of this great Gentile power. We are told in the 12th chapter of Daniel, that the vision would not begin to be understood until the "Time of the End." We find it was only after the year 1799 that the people in general began to get more educated and to read the Scriptures. Daniel tells us that the 1290 days would bring us to 1829, the time when the "wise

should understand," and when many would be purified and made white and tried. That was exactly what happened. It was in 1829 that Miller first began to understand these days of Daniel and he and his following began to expect the near approach of the Kingdom of Christ. He did not understand the matter fully at that time, for he fixed the date for coming of Christ at 1844, which was 30 years before the true time. So the second part of the prophecy was fulfilled in 1844, for it was in this year that many were purified and made white by a great trial because the things that were looked for did not happen. There was a great disappointment because the Kingdom of Christ was not established.

The 1335 days extended to 1874, which is the beginning of the millenium, the time for the return of our Lord. That was the time for the true understanding of the Days of Daniel. No wonder Daniel burst forth with the exclamation: "Oh, the blessedness of him who cometh to the 1335 days;" because that was the time for the unfolding of the truth, the time for Christ to come and the time for the millenium to commence. We, dear friends, are living in that time when these truths are due to be known, but the kingdom will not be fully established until 1915 when all the present kingdoms will be destroyed. So you see these days of Daniel take you to the following important dates:

1260 to 1789 and 1799.
1290 to 1829 and 1844.
1335 to 1874 and 1915.

The Antichrist has corresponding dates. As from 1789 to 1915 there has been a gradual rise of the true church and in 1915 Christ will become King of Kings and Lord of Lords, so history shows that from 714 to 840 there was a gradual rise of the Papal system, and in 840 the Pope became king of kings and lord of lords. The latter period is called the period of Charlemagne. It is so called because the events of that time centered around his name chiefly. There were several causes for the overthrow of Pagan Rome and the establishment of Papal Rome. One was that from the days of Constantine there was a growing estrangement between the people of the west and the east. About the year 724 the Emperor Leo issued an edict forbidding the worship of images in the church. It was the quarrel over images that brought the estrangement to a head. The Pope took advantage of this edict and told the people that the emperor had fallen away from the faith and was not to be obeyed. Pope Gregory II wrote a letter to Emperor Leo in 726 A. D. telling him that if he were to enter a grammar school and show himself an enemy of image worship, the simple and pious children would throw their books at his head. That was the beginning of the fall of the Pagan power and of the rise of the great Antichrist system. It corresponds to the time at the end of the true 1260 days when Napoleon, the head of the civil power made the Pope prisoner. Another thing which led to the establishment of the Antichrist system was that the people at this time were awakened out of their lethargy and superstitious Paganism and converted to Christianity. The great missionary of the time was Boniface; he did a great work among the wild tribe of Germany and was called the Apostle of Germany. But instead of bringing the people to Christ he brought them to the Pope, and instead of using the truth, he used frauds, etc. His work began in 715 and he died in 754. Afterwards Charles the Great carried on the work, and the way he did it was to war against and defeat a tribe and then order his soldiers to lead the captives to a river and baptize them, claiming they were Christians. A corresponding missionary and enlightening work but in a true sense has been going on by Christ and His church during this present time. Just as the people in the eighth century learned that they did not require to fear the power of the emperor, so the people in the nineteenth century learned that they did not require to fear the power of the Pope.

Another work of the eighth century was the growing power of Papacy. It was during that time that the idea became universal that punishments for sin may be bought off by liberal gifts to the church. This led to the acquirement of great wealth. Many of the people had been Druids and transferred to the Pope the great veneration which they had for their chief priest, who had power over civil as well as religious matters.

Now let us study the history of the Franks. The people of the west were becoming more and more enstranged and the Pope of Rome took advantage of this. We read in the Scriptures of the woman Jezebel, and how she secured her aims, not by her own power, but by her influence over her husband, King Ahab. A woman's tongue is her strongest weapon. So with the church, which is represented as a woman. Her only power was wth her tongue, her mouth, a mouth speaking great things. The church wanted to establish herself as a world-wide empire, as the kingdom of Christ on earth. She could only do it by overcoming that which hindered this, namely, Pagan Rome, and the only way she could do this was by influencing the Franks, the most powerful tribe in the west, originally under Clovis, a powerful king. The successors of Clovis, however, had become so degenerate that the prime minister, called the mayor of the palace, had become the real king. One of the first of these mayors of the palace was Charles Martel (Charles the Hammer) the grandfather of Charles the Great. He was the first who formed an alliance with Papacy; and in this way laid the foundation of the Papal supremacy. Martel was appointed to his office in 714, corresponding with 1789.

"Charles Martel Laid the Foundations of that Central Power of the Church in Western Christendom. He was the first of the new princes beyond the Alps who was invited by the Bishop of Rome to interfere in the affairs of Italy.

Thus the Foundation of the Frank Alliance Was Laid. From that time the Franks came to be looked upon as the natural protectors of the Popes. Without the name of king, Charles Martel was the second founder of the Frank kingdom.

There the foundation was laid, the beginning of the end of Pagan Rome, 714.

When Charles Martel died, his son Pepin became mayor of the palace. He said: I am really the king, except in name. What he needed was the Pope's sanction. So he sent word to the Pope, who said to himself: What will benefit me the most? At this time, the Lombards were enemies of the Pope and wanted to take away the Papal power, so he said to himself: If I advocate the rights of the king, it will gain me nothing, but if I favor Pepin, he will help me. So he made a compact with him. That was 754, which corresponds with 1829. In 754 the Pope crossed the Alps, deposed the king, put the crown on Pepin and anointed him with holy oil.* This deposition of Childric III was the first instance of such interference on the part of the Popes. It was the first exercise on the part of the Popes to a claim to change the allegiance of subjects, to authorize the removal of one king and the election of another. Though Pepin avoided an open breach with the Emperor Constantine, he had, nevertheless, **struck at the slender chain which united East and West.** He had commenced the schism which his son should consummate. And, to him, as to Charles, the way of doing so was suggested by the Papacy. **Understand the force of this:** the year 1829 was remarkable for the fact that it looked as if the coming of Christ's kingdom was near at hand, and so it was at the time of Pepin in the corresponding year 754 when the Pope deposed one king, anointed another and had territory presented to him; it looked as if the anti-Christ kingdom was about to be established, as if it were near at hand; so we see the parallelism between these two dates.

*In return Pepin accompanied the Pope across the Alps with an army and in this year subdued the

Lombards, took certain territory from them and presented it to the Papacy. This territory is called the Papal States and was the first possession of land outside of Rome acquired by the church.

Year of Great Disappointment

NOW we come to the year 1844, the year of great disappointment, corresponding to the year 769 as the year of great disappointment to the Papacy. From the year 754 onwards, Pepin strengthened his alliance with Pope and the Pope was daily growing in hope that his kingdom would soon be established. Then in 768 Pepin died. His two sons, Charles (afterward Charles the Great) and Carloman, had the kingdom divided between them, and the result was that they began to quarrel with each other. Naturally the Pope looked to these two sons to continue the alliance, so he was anxious when the two sons began to quarrel, and especially when, in 769, he had word that one of the brothers was trying to make an alliance with the Lombards, who were the bitter enemies of the Pope. He also heard that this one, in order to seal the alliance and make it sure, was going to marry the daughter of the king of the Lombards and to give his sister in marriage to the son of the king of the Lombards. The Pope realized that if this compact took place, if his great benefactor, the king of Franks, made an alliance with the Lombards, it meant that Rome would be taken from him and all of his hopes would be blasted. What did he do? In order to overcome and break this alliance, he wrote a letter to the brothers, as follows:

"Do the brothers not know that all the children of the Lombards are lepers, that the race is outcast from the family of nations? St. Peter's anathema on the impious union and all who may be consenting to it. For these, there is neither part nor lot in the heavenly kingdom. May they broil with the devil and his angels in everlasting fire!"

He wrote this letter for a great purpose—in order that the alliance might be broken, but judge of his disappointment when the alliance was made and the marriage did take place. So, in 1829, it looked as if the Kingdom of Christ was about to take place, and in 1844 there was the great disappointment. Those who remained true to their faith were made white, but the others fell away. So in 754 the Pope degraded one king, anointed another and acquired great territory, and it then looked as if the kingdom was about to begin, but in 769 came the great disappointment. Soon afterwards, Charles, having gained all he wanted and having come across another woman better to his taste, divorced the Princess of the Lombards. The result was that the king of the Lombards was indignant, and Charles waged war on the Lombards, defeating, and established himself as their king.

Once more he made an alliance with the Pope, and the Pope's hopes began to revive, just as after 1844, the faithful class once more took heart and began to look for the Kingdom of Christ.

The 1335 Days

This period ended in 1874, the beginning of the millenium, and from time up to 1915, the king has been present; nevertheless the times of the Gentiles not having expired, Christ will not establish his kingdom until October, 1914. At that time, a Great Time of Trouble will take place, the spiritual kingdom will be set up, and Christ will become of King of Kings and Lord of Lords.

Look back to the Papal millenium—a wonderful resemblance. Beginning 799, from that time onward, the Pope was the spiritual head of Western Europe, but nevertheless was still subject to the emperor, first Charles the Great (Charlemagne) and afterwards his son, Louis the Meek. In 840, corresponding to 1915, Louis died and the Pope became ruler. In that year there was a great time of trouble and the great empire of Western Europe was split up into many parts.

In 1874 our Lord came to his own and his own received him not. At the corresponding time, the Pope was practically a one-man governor over Rome. A large section of the people objected to this and rebelled. The Pope had to flee for his life. His friend at this time was Charles, who wished to establish himself as emperor of the west, but God had till now prevented him from attaining his desire. It was in 799 that the Pope fled to Charles and told him that his enemies had taken hold of him, gouged out his eyes and pulled out his tongue, but that in the night the blessed St. Peter restored them. It was in that year that the Pope and Charles made the compact with each other, that Charles would come to Rome and the Pope would anoint him emperor of the West, and that the Pope in return was to be made the spiritual head of the West. This compact was made in 799 and formed the beginning of the Papal millenium. The next year Charles went to Rome and at Christmas in the great church of St. Peter he was crowned the Emperor of the West. It was given out as though it were the impulse of the moment, but really the result of the scheme laid the year before. After Charles died in 814, Louis, his son, became emperor, and retained his supremacy until his death. During the reign of Louis there was trouble because he had three sons and he had given territory to each of them; afterwards he had married again and had another son. His wife induced him to gradually give more and more property to her son, until her son was getting more than the others. The others objected. Finally in 830 and again in 833 they made their father prisoner for a short time. The trouble in 833 was more accentuated than that in 830. There was more or less trouble till 840, but the emperor retained his supremacy till his death in that year. Then general trouble broke out. The three sons waged war against each other and the result was dismemberment of the empire and the opportunity for the Pope to become king of kings and lord of lords.

Notice the corresponding dates, to 830, 833 and 840, namely, 1905, 1908 and 1915. Should we expect trouble in 1905 and 1908? Nineteen hundred and eight is still future, but seeing that certain things did take place in 1905, we can look for them in 1908. What happened in 1905? Ask any man on the street and he will probably say nothing special happened. It is only when your mind is drawn to the question, namely, the people rising up against the governments in some way. What do we find? First, the condition of Russia last year as a result of the war between Russia and Japan, the people rose up in rebellion against the government.

Again, France was the great power that supported Papacy, and last year, 1905, we find a separation took place between church and state.

In Norway the people asserted themselves against the king and separated themselves from Sweden.

In Austria-Hungary the same thing very nearly occurred.

In Germany the socialists became very strong.

In Britain, previously the labor members in parliament were only two or three in number, but now there are 40 or 50 labor members, because the power of the people is growing.

In America there was the beginning of the investigation into insurance and grafts of all kinds—the people asserting themselves.

We may probably expect to see the same things in 1908 on a larger scale, and there will be more or less trouble until the climax in 1915, the great time of trouble.

I hope what I have said will help to establish your faith in God's Word. As you see God has been supervising everything in the past and that things occurred on the very dates he wanted them to occur, so we may look forward with confidence to the year 1915. It will not do for us to say that it may be then, or it may be 100 years afterwards. It matters a great deal,

dear friends; it means that if we are sure 1915 is the year for the great time of trouble, we will arrange all our affairs according to that. It means also that **we are now in the harvest**, and that we ought to be doing the harvest work, namely, "gathering the Lord's Saints together unto him, those that have made a covenant with him by sacrifice."

Lastly, it means that the time is now very short for us to make our calling and election sure—a very solemn thought. By the very latest, eight years to 1914, and very possibly it may be earlier, possibly by 1912, everyone of us who are overcomers, who are to be joint-heirs with Christ will have passed beyond the vail. Yes, we know that if we are faithful followers of Christ that in six or eight years we will be beyond the vail, and we have only that short time to make our calling and election sure. We are not to be over-anxious, dear friends; it does not depend upon us. A verse that I have had a great deal of comfort from is: "In quietness and confidence shall be your strength." Not quietness and confidence in yourself, but quietness and confidence in the Lord's strength shall be your strength. It means that you are not to rest upon yourselves but upon the Lord, and instead of being discouraged and over-anxious, yet will be the very reverse, and you will rejoice that you will soon be with the Lord. You will be anxiously waiting for that time and will lift up your heads and rejoice knowing that your deliverance draweth nigh.

Summary of the Above

The Seventy Weeks

Fleshly Israel	Spiritual Israel	
	The Counterfeit	The Reality
	A. D.	
B. C. 519. Building of typical temple under Zerubbabel.	251. Organization of Papacy under Cyprian.	1326. Organization of Reformed Church by Marsiglio.
69 weeks.	69 weeks.	
B. C. 454. Commission given to Nehemiah to build the walls of Jerusalem.	316. Conversion of Constantine to Papacy.	1391. Conversion of Huss to the Reformed Church.
A. D. 29. Advent of Messiah.	799. Beginning of Papal Millennium.	1874. Beginning of the true Millennium.

The Days of Waiting

The Counterfeit	The Reality
Prior to this date, 536 B.C. Jerusalem, the typical seat of government of the children of God, was laid waste, and the fleshly Israelites were in captivity in Babylon.	539 A.D. Prior to this date, Rome, the seat of government of the Apostate Church, who profess to be the Church of God, was spiritually laid waste, and the spiritual Israelites were in captivity in Pagan Rome.
At this date Babylon was captured by Cyrus and by his edict Jerusalem was presented to fleshly Israel, now set free in order that they might set up the House of God	At this date, Rome was captured by Justinian, and by his edict Rome was presented to the counterfeit spiritual Israelites, now set free, in order that they might set up the counterfeit House of God the "Abomination of Desolation."
"Accession of Charles Martel to the Mayoralty of the Palace." His alliance with the Papacy led to the overthrow Pagan Roman Empire and the establishment of the Kingdom of Antichrist.	714 A.D. 1789 A.D. The French Revolution. This led to the overthrow of Papal Rome and the establishment of the Kingdom of Christ.
The end of the 1260 days and the beginning of the Time of the End of the Pagan Roman Empire.	724 A.D. 1799 A.D. The end of the 1260 days and the beginning of the Time of the End of Papal Rome (Babylon the Great), the last of the Gentile Kingdoms.
The end of the 1290 days when the wise would understand. It was in this year that the Pope deposed King Childeric III, and crowned Pepin, the son of Charles Martel. This, the first exercise of such authority by the Papacy, together with the presentation to Papacy of additional territory (the Papal States) by Pepin, caused the Apostate Church to expect the near approach of the Kingdom of Antichrist.	754 A.D. 1829 A.D. The end of the 1290 days when the wise would understand. It was in this year that Miller began to understand the prophecy of the "days of waiting" and the true Church began to expect the near approach of the Kingdom of Christ.
Alliance of Pepin's son, Charles the Great, with the Lombards, the enemies of the Papacy, and consequently bitter disappointment and great trial to the Apostate Church.	769 A.D. 1844 A.D. Failure of Miller's prediction regarding the coming of Christ in this year, and consequently bitter disappointment and great trial to the true Church.

The Counterfeit		The Reality
End of the 1335 days and the Papal Millennium.	799 A.D.	1874 A.D. End of the 1335 days and the beginning of the true Millennium.
Great time of trouble resulting in the dismemberment of the great empire of the West, and the final overthrow of Pagan Rome. By this the Pope became "King of Kings and Lord of Lords."	840 A.D.	1915 A.D. Great time of trouble resulting in the dismemberment of Christendom, and the final overthrow of Papal Rome. By this, Christ will become the "KING OF KINGS and LORD of LORDS."

God Be With You

God be with you till we meet again;
By his counsels, guide, uphold you,
With his sheep securely fold you,
God be with you till we meet again.

Chorus.
Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

God be with you till we meet again,
'Neath his wings securely hide you,
Daily manna still divide you,
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you;
Put his arms unfailing around you;
God be with you till we meet again.

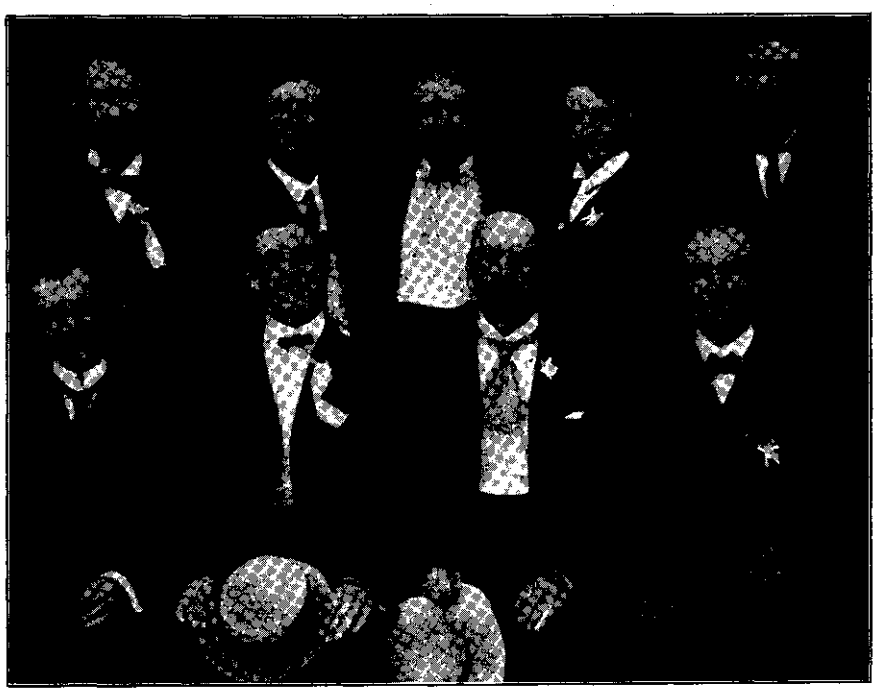
God be with you till we meet again,
Keep love's banner floating o'er you;
Smith death's threatening wave before you,
God be with you till we meet again.

Jude 24-25

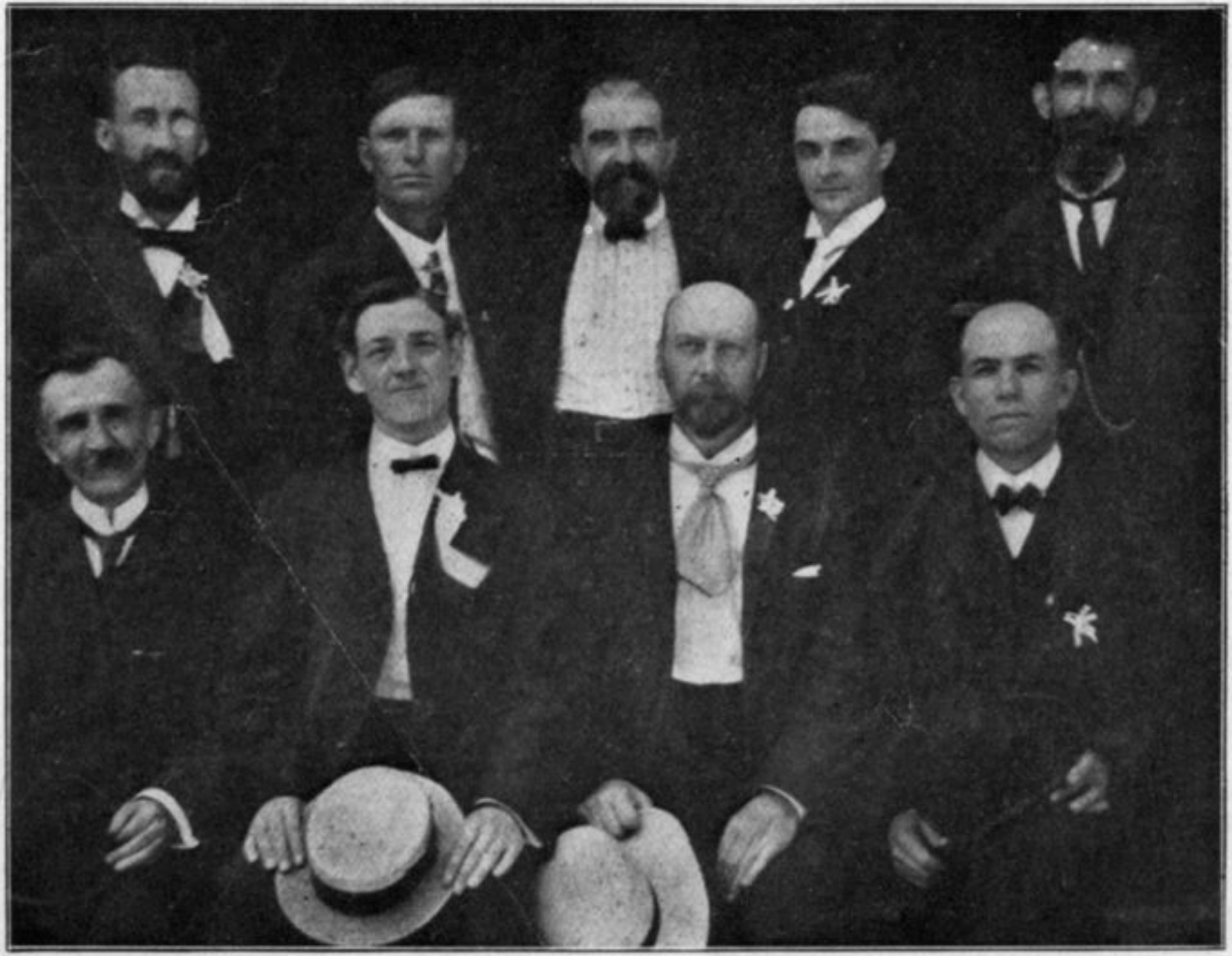
Amen



Pilgrim Brethren at the Asbury Park Convention



Pilgrim Brethren at the St. Paul Convention



Pilgrim Brethren at the St. Paul Convention



Pilgrim Brethren at the Asbury Park Convention