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SOUVENIR

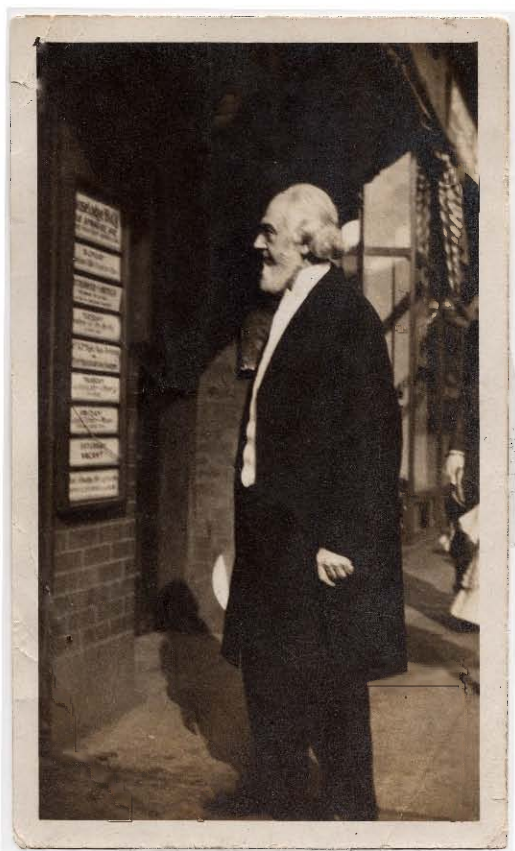
I. B. S. A.

GENERAL CONVENTION

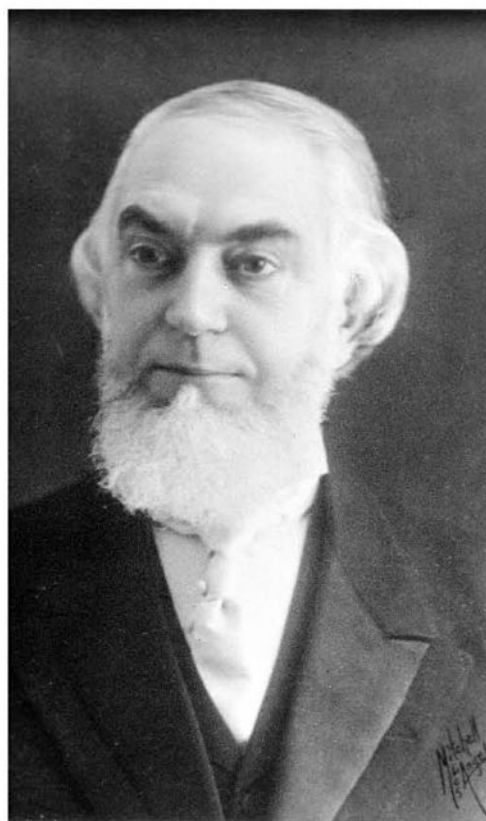
SEATTLE

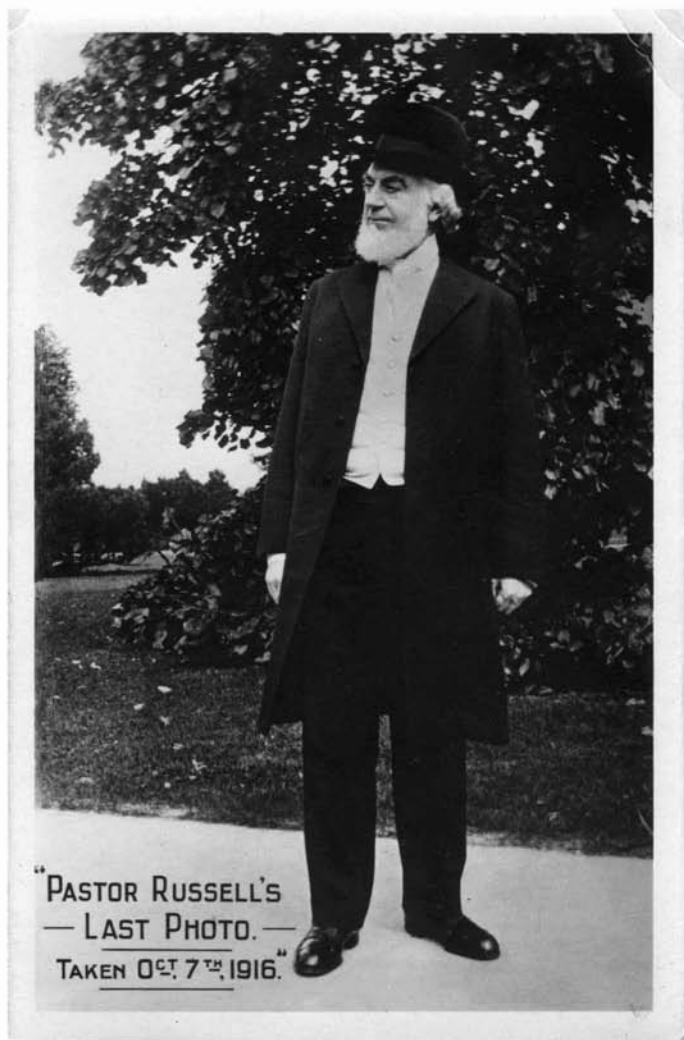
Sept. 14th to 17th

1916



Spokane Washington
September 18, 1916





Dayton Ohio
Left Brooklyn October 16 for his final journey



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SOUVENIR

I. B. S. A.

GENERAL CONVENTION

SEATTLE

Sept. 14th to 17th

1916

JUST A WORD

This Souvenir of the Seattle Convention is issued with the thought of satisfying at nominal cost the desire of the hundreds who attended.

The universal expression of the friends as they left was, "If I only had capacity to retain half of the good things that I heard." While the proceedings as herein published come far short of recording all that was said and done, yet sufficient has been secured which, we trust, will not only help to refresh the minds of all, but will stimulate to renewed zeal and activity those who read.

Those who took stenographic notes were unable to get them as complete as they desired because of unfavorable position as to the speaker, yet they succeeded in getting the thought in each instance, if not all the words.

Altogether it will be a constant reminder of the most remarkable I. B. S. A. convention ever held in the Northwest, and is a foretaste of what will be furnished by Bro. Jones of Chicago in his general report of the various conventions of the year.

J. M. SIMPSON, 312 EPLER BLOCK. SEATTLE

Satisfied With Jesus

I am satisfied with Jesus,
But the question comes to me,
As I ponder on His goodness,
Is He satisfied with me?

CHORUS:

Is my Master satisfied with me?
Is He satisfied with me?
I am satisfied with Jesus,
Is He satisfied with me?

Am I kind in word and action?
Am I all I ought to be?
Am I always His defender;
Is He satisfied with me?

Do I tell the blessed story
Of the Christ on Calvary?
How he left His home in glory;
Is He satisfied with me?

Grant me, Lord, Thy rich favor,
To be more and more like Thee,
Till I shall reflect Thy likeness,
And Thou art satisfied with me.

CHORUS:

Till my Master's satisfied with me;
Till He's satisfied with me;
Till I shall reflect His likeness
And He's satisfied with me.

INTRODUCTION

The Seattle Ecclesia has been congratulating itself on the success of the four-day convention, September 14th to 17th, and feels repaid for every effort put forth, in view of the many congratulations from all quarters, and from the Pilgrim brothers, and also from Pastor Russell himself, and because of the opportunity afforded us of meeting most of the members of practically every ecclesia in the Pacific Northwest—of looking into their smiling faces, and hearing their testimonies as to the goodness of our Heavenly Father.

The attendance was even larger than anticipated, though the hopes of the Seattle friends had been raised high as letters of inquiry were received from the various ecclesias. On the first day nearly eight hundred were present, and on Saturday and Sunday, when our pastor was with us, it is stated that more than a thousand were in attendance.

It was remarkable in many ways. One of the Pilgrim brothers, who has attended nearly all conventions of any note, stated that he had never been present at one where everything moved with such clocklike precision, and where the interest was so manifest from beginning to end.

Provision for the comfort of all and for every possible contingency had been made in advance, and there seemed to be no occasion or opportunity for complaint.

The central location of the hall made sleeping and eating arrangements unusual—dozens of moderate-priced hotels, cafeterias and restaurants within a few blocks.

The arrangement for the baptismal service was unique. All efforts to secure the use of a place within walking distance (Bible House suggestion) had failed. The two or three natatoriums had refused for business reasons, and the Y. M. C. A. because the churches from whom they get their main support were out of harmony with us, and they did not care to encourage by lending assistance. But the Lord's work doesn't stop because of the unfriendly acts of Christian (?) people. The Tivoli Theatre, which had been secured for eight days for presenting the photo drama each evening, was not being used during the day time. So the committee in charge had a large tank made and placed on the stage, so curtained and concealed as to make it appear a permanent fixture. And when the hour for the baptismal service arrived everything was in readiness, in a place which could not have been more suitable or convenient—only four blocks from the convention hall.

The attendance at the photo drama was highly satisfactory—many being turned away at first, and the house comfortably filled the last four evenings. A goodly number of cards were handed in and the follow-up work has indicated that many have been benefitted as a result of the pictures.

It is estimated that 4,500 attended the public lecture by Pastor Russell at the Arena.

I. B. S. A. SEATTLE CONVENTION

THURSDAY, SEPT. 14th---FELLOWSHIP DAY

The four-day General Convention of the I. B. S. A. for the Pacific Northwest opened exactly on time—at 9 o'clock a. m. Thursday, September 14, in the spacious rooms of the Seattle Commercial Club, with about 800 in attendance, and with Bro. C. E. Heard, of Vancouver, B. C., as chairman.

The singing was led by Bro. Donald Abernethy, of Tacoma.

A short Prayer, Praise and Testimony Meeting was led by Bro. W. A. Baker, of Portland.

Testimonies were heard from Vancouver, Victoria, Prince Rupert, New Westminster, Calgary, Edmonton, Colorado, Los Angeles, Texas and the nearby classes, and from a brother who had no permanent abiding place—yet.

F. W. Bert, past president of the Seattle Commercial Club, extended a word of greeting. He said:

"Friends: On behalf of our organization, and through our organization, on behalf of the city, I desire to extend to you the cordial hand of greeting. The Commercial Club stands for all that which is best in the development and uplifting of the city from its various standpoints. We are very glad indeed when the Rose Show comes to us and asks for our accommodation. We are glad when the commercial associations come to us, and feel they have a right to expect our accommodation. We are glad to have an organization like this, and therefore we sincerely hope that you will feel you are welcome in the Commercial Club, and again I greet you."

The address of welcome was given by Bro. F. A. Acheson, of Seattle, who said:

"We know that our Saviour said: 'It is more blessed to give than to receive,' and therefore it is for each of us as God's children to realize that as we are the recipients of his mercy, it is for us to manifest this spirit—it is what it is given to us for. The world knows nothing of God's character really, except that which they see reflected in God's children. We trust you have come here today having asked our Heavenly Father to enable you to impart a rich blessing on each one with whom we come in contact. Cant. 2:4 we read: 'He

brought me to the banqueting house, and his banner over me was Love.' It is for us to let love be manifested in our every action. Dear friends, we welcome you here today in the name of our Heavenly Father and Jesus our Saviour, and the Associated Bible Students of Seattle."

In response Chairman C. E. Heard spoke as follows:

"One of the surprises of my life was when we received the program for the Seattle Convention and I found myself marked down as chairman. I do not know who to blame for it; if I did, there would be something doing. Well, I appreciate this privilege of being chairman of this convention very, very much, yet I feel there were so many others that could have been chosen, who were far ahead of me. I feel totally unworthy of this magnificent privilege to stand before you as chairman for these four days; nevertheless we understand that it is our Heavenly Father who is ruling this, and that he can bring good out of everything, and we hope, dear friends, that he will bring good out of this. We believe he can. It may be that he can bring good out of it because he can do a little polishing. I will do my level best along that line.

"Jesus said to his disciples at one time after he had been in very strenuous work, recognizing the fact that he needed a rest: 'Come, ye yourselves apart and rest awhile.' We believe that there are times when we need to come apart. We believe there are times when we need a little extra food. When we get tired of our bill of fare at home we go to restaurants—not that our wives are lazy, but we want a change. We feel that the time has come when we need a little special spiritual food. Dear Bro. Acheson was giving us a welcome—we do not need that—we just put him up here for fun. We are always welcome everywhere—it's the Lord's table. Seven years ago last month I came the first time for my spiritual food to a Seattle convention. It seems like old times. If you were to hear of some of the things that have taken place to open doors to people to enable them to come to this convention, you would realize God had been governing it. One brother couldn't get excused from his work—too busy—so the Lord put a carbuncle on his wrist. And he's here today. Our Heavenly Father has been demonstrating more than ever before the possibilities of prayer. Some of the friends have told us recently that they are only now beginning to thoroughly appreciate and indulge in the blessed privilege of prayer to the full extent. Many prayers have been offered for the success of this convention. The bible says 'Knock and it shall be opened unto you.' Surely the Heavenly Father intends to pour out blessings upon us.

"We of Vancouver started our convention on the boat at 10 o'clock yesterday morning. We had fifty when we started from Vancouver and had 100 here. We could not help talking about the Manna Text—the 133rd Psalm. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' 'It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.' There can be no friction when there is plenty of oil. Bro. Van Amburgh made the statement that

there was only one of all the conventions that he could remember that there had not been one single complaint placed in the Bureau of Complaints all through the convention. That is beautiful. I was thinking, when coming down, that surely we could be able to say the same after Sunday evening is over, that not one single complaint has been lodged in the Bureau of Complaints during the whole four days. If we have perfect love, one to another, and the determination to keep things as they are, then we are going to have a glorious time. We feel that we should watch to see that nothing creeps in to mar peace and fellowship."

There's a way we have of telling whether a guest appreciates the invitation we give him to come and dine with us—it's a patent way—but I'll give it to you, free. When he sits down and eats heartily—not nibbles—we know he enjoys it. This is the way we are going to demonstrate our appreciation of the invitation from the Seattle class.

The Bethel Hymn for the day—No. 139—was sung.

The Manna text and comment was read by Bro. Chandler, of Portland, the vow by Bro. Roberts, of Victoria, the morning resolve by Bro. Bubolz, of Calgary.

This part of the service was closed with prayer by Pilgrim Bro. R. O. Hadley.

Chairman Heard read the poem, "Sweet Harmony at Last," which was followed by a short praise meeting.

The program indicated that Bro. J. F. Rutherford would deliver a discourse on "Christian Fellowship," but he being unavoidably absent, Pilgrim Bro. Walter Bundy appeared in his stead, and spoke, in substance, as follows:

CHRISTIAN FELLOWSHIP.

Following conventions come seasons of testings and trials. So let us be strengthened and prepared for whatever may follow. There are one or two things particularly that were interesting in the Los Angeles Convention. One was in regard to an unusual opportunity for presentation of the Truth given to our Pastor last Friday in one of the Christian Churches in Los Angeles. The Pastor of the Park Avenue Christian Church had taken hold of the Truth and for the matter of several months had been carefully presenting the truth. When it came time for him to take his vacation he sent for a dear brother to fill his pulpit. This pastor who has been presenting the Truth induced Bro. Russell to go down last Friday night to speak to the congregation. I had the privilege of being present. The church was well filled—very few of the students were there, mostly members of the church, and it would have done your hearts good to hear the Pastor. At the close of the service you would almost have thought it was a love feast, to see the members of the congregation shaking hands with

Pastor Russell. The indications are that the majority of the congregation are in such harmony with the Truth that it will become a congregation of Bible students.

At the time of this convention we think our hearts go out to the ones who are isolated—to those in Honolulu—for the Lord has blessed the effort put forth there.

We had an experience in Honolulu last summer. When we came back there after a vacation Bro. Fox said: "We are having our Sunday night meetings during the summer in the Christian Church." I was surprised and I soon found out that the Lord had been directing it. The pastor of the Christian Church had gone to the coast and had placed in charge of the Sunday night meeting a member by the name of Schneider. The first Sunday night Bro. Schneider called on Bro. Fox to lead and he selected "What the Scriptures Say About Hell" for his subject. The result was that they invited us to come again, which we did. And Bible study under the leadership of a Bible student continued for several Sunday nights, until one Sunday evening Mr. Schneider, the member who had been left in charge, announced: "I am sorry that we will not have any more Bible studies in our church, as our pastor comes home this week."

My text for "Christian Fellowship" is found in 1st Cor. 1:9. "God is faithful, by whom ye were called unto the fellowship with his son Jesus Christ our Lord."

The keynote of this convention might well be the first three words of this text. "God is faithful." We know that, and we profess to believe it, but we are afraid we do not live it. If we become discouraged, it is because we do not remember that God is faithful. It is because we fail to realize that it is God who is to complete the work. It is our Heavenly Father's providence that has arranged for such fellowship as this. No matter what trials, what difficulties come into our lives and hearts if we can be imbued with this spirit, that faithfulness can be realized in our lives until we can hear, "Well done, good and faithful servant; enter thou into the joy of thy Lord." You cannot lose faith in yourself, as you have no business to have faith in yourself in the first place. It is what God will do in us. If we become sad because of our weaknesses, just sit down for a few moments and think of the loving and tender way in which the Lord has led us. Think of the past, and realize that just as surely as he has been with you up to the present time, he will be with you to the end. "I will never leave thee nor forsake thee." "God is faithful by whom we were called to fellowship with his son." Consider what you thought was fellowship before you came to the Harvest Truth. You review for a moment what fellowship you had with your friends and associates, and compare it with the fellowship we have here. It is wonderful the heart fellowship that God's people are enjoying.

In thinking of fellowship there are many illustrations. We think of one from the viewpoint of the unity there is in an army. If you see a well drilled army there is one thing that will impress you at once. If they are thoroughly drilled you think of them as an army and not as individuals. The only individual that you can possibly single out is one that was not sufficiently drilled—that did not keep step with the rest. Up

to the time of the Lord's coming to earth, there were no Christians. The Jews did not have fellowship. Abraham did not have fellowship. He was the only one called at that time; also in the case of Isaac and Jacob. It was when Jesus began to suggest to his disciples the thought of fellowship with him in his sufferings—as the apostle says, “being made conformable to his death.”

There is nothing in the world that will bring two hearts so close together as a mutual danger. If they are threatened with death, how much they work together. By “sacrifice even unto death,” we know we are going down even unto death which should unite us. Some one says, “Don't you think that Christians in general have fellowship?” Yes, they have; but I am inclined to think that they endure fellowship rather than enjoy it. It was wonderful fellowship that was enjoyed by the early Church. I think that the experience of the Bible students is more like the experience of the early Church than of the other churches. There were some who were severely tried in the Christian Age, but they did not see God's plan and purpose as we see it. The churches begin to look more to what they hope to do than what they hope to be.

“Oh, to be nothing, nothing.” That is what the hymn says. Once a young man went to the university and his father said: “Well, son, what did they teach you first?” He replied: “They taught me that I did not know anything.” We can accomplish nothing, except it can be done by the grace of God through Jesus Christ. It is by forgetting self and thinking of the Lord that we really enjoy the blessings and opportunities of fellowship.

In England if someone should learn that the Crown Prince of England wished to see him, and would grant him an interview, he would not think of having real fellowship with him. He would be on a different plane. Think of the Crown Prince of the Universe, King of Kings and Lord of Lords, calling us by the grace of God to fellowing with him, the Crown Prince. The call for us is to become members of his Bride Elect. I wonder if we really appreciate that as we should?—to be really called to be a member of Christ's Bride. When we first heard it, it was so marvelous that it seemed almost impossible. Then, by faith, we grasped the fact that it was true. Let us not forget to praise and thank God for such a call as this. In Revelation the Apostle states how it is brought to the attention of the feet members. John represents the feet members. It is only the last ones living who really appreciate it.

The High Calling of the Church and Restitution of the world were not brought to our attention till 1881. It was wonderfully portrayed in “Food for thinking Christians,”—1,000,000 copies were circulated to all parts of the world. It is likened to a steel magnet. We must watch our hearts to see that they are not so influenced by the world that the drawing influence would be lost. God forbid that we should lose the drawing influence of his Holy Spirit, and by God's grace, lay aside everything that would draw us from the Lord.

Eph. 5:11. “Have no fellowship with works of darkness.” We cannot have fellowship with doctrines that are not in harmony with the Light of Truth. Supposing there are those who

enjoy the Light of the present Truth, who have been associated with the Lord's people, and who have turned against them, can we have fellowship with them? No, not as new creatures. Can we have fellowship with them as Christians? No. Treat them kindly, but do not have fellowship.

We must be secure in our appreciation of the ransom. It is only through the shedding of his blood and the application of that that anyone can have the blessing of eternal life. That was brought home to me in Honolulu about ten years ago. I was living in one of the houses there, and the lady who had charge of the house was a Theosophist. She saw there were tracts in the room, and she came to me one day and said: "I feel I could not argue and discuss with you along these lines, but the leader of the Society would like to talk to you, and I have invited her to meet you." I will never forget the experience I had in meeting with the woman. She was an elderly lady, and one of the first things she said was: "There was a time when I had all confidence in the Bible, and I believed just as thoroughly as you in the sacrifice, but I do not believe these things any longer." I said: "My dear friend, do you really tell me that you do not recognize the bible as infallible as a guide—you do not recognize that the Lord Jesus died for you?" "No, no," she said. "Lines of progression and evolution differ." I said: "I am sorry and I am obliged to tell you that I have not a minute more to spare, because if you have no confidence in the bible and Jesus Christ as your Saviour, you have no confidence in the things that are nearest and dearest to me, and I could not waste God's time in talking to you." She was satisfied that hers was the best, and we could not dishonour God's name and have any fellowship with works of darkness. We must have sympathy for them.

On one occasion, one who has seen the blessings of the Truth to a considerable extent and got side-tracked, came to me, and in mentioning some things I said: "If you are satisfied that the Bible Students are wrong after having investigated and once enjoyed these things, then I refuse to discuss scriptural things with you. Read the sixth volume over again." It is because they have not read it that they have drifted away. I have been trying to read all the volumes once a year. I read them the first thing in the morning and I find it a great help. I was asked to speak on a subject one day, and I sat down to study with the bible, but I could not think of the subject that I wanted to speak about. I said: "I believe I know the trouble; I have not read my twelve pages today." Those twelve pages treated on the very thing I wanted to speak about the next day. The best way to have fellowship with the Lord's people would be to read a few pages of the Scripture Studies every day.

We must participate in the sin-offering, and suffering in Christ is part of the sin-offering.

Stand secure on the ransom and appreciate the fellowship of the Lord's people, and have an appreciation of the fact that God has wonderfully chosen a servant to dispense the meat in due season to the Household of Faith. How wonderfully God has used and blessed this servant and we know how we are all looking forward to seeing him. Every time I

see him, he looks a little whiter—a little paler and worn out in the flesh. His heart shows thoroughly more and more the love of the Lord. How we rejoice in helping him to carry out the instructions God has given him.

Have no fellowship with unrighteousness. 2nd Cor. 6:14.

Have no fellowship with fallen angels. 1st Cor. 10:20.

We realize in taking the vow that it would help us to have no sympathy with spiritism.

"For your fellowship in the gospel from the first day until now." Phil. 1:5.

In thinking of the first convention I attended, I did not know anything about the dear friends up to that time. I went to this convention, and I suppose the Episcopalian Church was sticking out all over me. I did not understand what it was going to be. All those who have been associated with the Church of England know it is very much like the Roman Catholic. We have images, also. I met the Lord's people at the convention, and saw the spirit of love and harmony there, and by and by a brother came up and sat beside me. Pretty soon Pastor Russell came also and sat there. There was quite a number who did not know him then and they had not seen a photograph of him, so this brother said to Brother Russell: "Do you think Brother Russell will be here today?" He replied, "I expect him, brother."

I remember one thing I said at the time to those dear friends: "I am glad that where I get the pure air of the White Mountains, the Truth has reached it also." For six months I was the only one in the White Mountains in New Hampshire who knew the Truth. I came and consecrated and testified. At first I could not think of getting up on my feet to testify, but now I want to do it all the time.

Phil. 2:1. "Fellowship of the Spirit."

The Apostle says, "Although I have all knowledge and have not love, it profiteth me nothing." It is only in proportion that love is in our hearts that we have the spirit of the Truth.

Love for God. Love for the principles of Righteousness, and love for the brethren. Even though something creeps up in enmity, love them as new creatures. Remember that the robe of Christ's righteousness is covering us. The greatest enemy is our own flesh and we have to crucify that. We should be charitable towards others.

1st John, 1:3. Fellowship with Christ.

1st John, 1:7. Fellowship with one another.

Something happened in California—a test that a brother and sister had, living in the valley. The Lord saw fit to bring an affliction upon them. Early in the Spring, a severe storm came, and some trees blew down and the house was impaired. It cost a great deal to repair it. But these people took that with patience. A short time after, their old horse died and they took that patiently. A little after that, they bought a Ford, and they took that patiently. About three weeks after that, their house burned to the ground, and everything, even their money and their clothes, were lost. They said, "The devil had something to do with that, and we are going to put up another house." But the particular lesson was this: There was a brother living in that city whose

house was very large, but who had never offered his home for meetings, but as soon as that house was burned to the ground, he said, "My house is open now." That was what the Lord wanted. The Lord knew that the people were strong enough to bear all this, but he wanted to bring more fellowship into the heart and mind of the one who had not consecrated.

Eph. 3:9. "The fellowship of the mystery."

In order to appreciate this properly, we want to say certain things we must remember and not forget. We need to remember, "It is not by might, nor by power, but by my spirit, saith the Lord." Whatever is accomplished in your life, any fellowship and suffering, is by his spirit permeating your life. I told you, my brother, that we have to fight against the world, the flesh, and the atmosphere (evil spirits, instead of the adversary). We must forget completely the things that are behind and reach forward unto the things that are before, forgetting the worries that disturb our peace of mind.

Fourteen years ago when I was in the Bible House, I had charge of the Mailing Department, and when they were mailing the Tabernacle Shadows, I was responsible, and I made some mistake. I went to Bro. Russell and said I was sorry for what I had done and wanted to ask forgiveness. He went on to show how a little care would have helped, but he said, "I will forgive you." He went away after that for a short trip, and he came back two weeks later. I was in his room again and felt constrained to say, "I feel very sorry, Bro. Russell, for what happened a little while ago." He said, "What was that?" "I said, 'It was a blunder in the mailing of the Tabernacle Shadows.'" He replied, "Didn't you tell me about that a few weeks ago, and asked my forgiveness?" I said, "Yes." "Well," he replied, "I am ashamed of you, Bro. Bundy, that you should mention it again."

Forget and go forward with his grace, that we may be faithful unto death.

Intermission from 11:30 till 2:00 for luncheon and fellowship.

At 2:00 p. m. the meeting was called to order by Bro. Fleetwood, of Tacoma, who led a praise and testimony meeting for forty minutes.

The friends were favored by a solo by Bro. Bundy, "Savior, Thy Dying Love."

Then came the symposium on "Christian Unity," by seven brothers, with Eph. 4:1-6 as a text.

The sister who took these notes was handicapped by being so situated in the hall that she could not hear distinctly. An effort was made to get the references and follow the thought. She was compelled to leave before Bro. Hadley spoke on "Our God."

"ONE BODY"—BRO. ZINK.

Eph. 4:4, "There is one body and one spirit even as ye are called in one hope of your calling."

1st Cor. 6:15, "Know ye not that your bodies are the members of Christ."

1st Cor. 1:13, "For by one spirit are we all baptized into one body."

27 vr., "Now ye are the body of Christ and members in particular."

Jesus came from the manger to the throne, but the bride he found in the pit. He washed her and made her clean, and therefore St. Paul says if God sets every member in the body God must know each member now in the Church on the earth. If we are faithful God will take us from this position and place us in the temple when we shall shine forth.

1st Cor. 12:13-14, "For the body is not one member but many."

Those who are baptized into Christ are meek—we allow Christ to abide in us.

45th Psa., "Thy God hath anointed thee with the oil of gladness above thy fellows."

After John was baptized he was filled with the Holy Spirit.

There will be no division of members. If one member suffers all the members suffer.

Col. 1:18, Christ was the firstborn from the dead.

Eph. 4:13, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man."

Acts 17:31, "He will judge the world in righteousness by that man whom he hath ordained."

"ONE SPIRIT"—BRO. McPHERSON.

I am sure, friends, that we will all agree that the one Spirit refers to the oneness of mind. When you were in the denominational churches they did not have the Divine Plan of the Ages. It did not have any well defined understanding about the Spirit of God, and we could not dwell in the one Spirit. That unity might prevail along that line it is absolutely essential first to recognize that the Lord is using a servant to dispense the meat in due season. We are all united in the faith of the Ransom. We must have absolute faith and clear understanding of the Church's participation in the sin offering.

Col. 2:18, "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

Humble, but presenting other doctrines.

I am free to say I am following Pastor Russell, as I do not think I can catch up to him.

Strong with the one mind, one spirit for the faith of the Gospel. We know it is salvation.

"ONE HOPE"—BRO. WM. A. BAKER, PORTLAND, ORE.

Our theme this afternoon is an important one. Hope is essential if we must make our calling and election sure.

This hope is an attainment. We believe what is a necessary matter is a careful study of God's word. It is a necessary matter in the development of this one hope.

Romans 15:4, "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope."

Psa. 119:49, "Remember the word unto thy servant upon which thou hast caused me to hope."

God's word is the foundation of our hope.

"ONE LORD"—BRO. YATES.

You have just had called to your attention that there is one body. The body is animated by the one spirit and they are all called in the one hope of their calling. If we all come under that one Lord, that one spirit, that one hope, we recognize that the Heavenly Father has placed Him over all things, the Church which is his body. We realize that the same hope which actuated our Head must be the same hope that will actuate the body members. We must all be in unity and fellowship together in that one body. We recognize how difficult it is to dissect these different topics without trespassing on the following one. We clearly recognize that there must be only one Lord, one hope. We recognize that God has placed the members in the body as it has pleased him, and they come under that one head, not a division of Clergy and Laity.

"Ye are all brethren and one is your master, even Christ." We realize that this body can only be governed by the one Head, Jesus Christ.

The world has no use for the Bible. It says, "With all thy getting, get understanding," but the people say, "With all thy getting, get rich." We are counted fools. The world has no use for sacrifice. When in the Methodist Church, at the Testimony meeting they said, "I laid my card playing, my dancing and all my bad habits on the altar of sacrifice." No one has a right to these things and God would not want that stench—that is only getting yourself clean. It is the legitimate things which you have a right to, that you must give up. You must fill up the sufferings of Christ that he left behind. Our sufferings are counted as the sufferings of the Head because he feels the pain. In case of Saul, the pain was felt in Heaven as Saul was persecuting the body.

Bro. Russell was asked the secret of his happiness. He is one of the happiest men alive. When travelling on the train Bro. Hersey saw Bro. Russell was sound asleep almost at once. Bro. Hersey dozed around for about an hour and he said in the morning, "Bro. Russell, how is it you go to sleep so quickly?" He said, "It is because I have not anything on my mind." I said, "Just think of all the letters you get and all the troubles and questions, and yet you say you have not a thing on your mind." Bro. Russell said, "I take all my troubles to the Lord, to the Head, and I leave them there; I do not load them on my back and bring them away again." We are beheaded and have no head, but Christ is the head.

Your trials are special and peculiar to you, because you recognize God as fitting you for a special place in that body.

When these trials come, take them to the Lord and let him bear them.

THERE IS ONLY ONE LORD.

"ONE FAITH"—BRO. E. S. BAKER, OF TACOMA, WASH.

Here is a bunch of grapes. They are very close together but they do not hurt each other. There was a time when those grapes were far apart. If you had seen this bunch two months ago, you would not have seen a cluster like that, but as each one received the nutriment, each grew a little and then they grew closer and closer together, just as the Lord intends his people to do. When we came into the Truth we had none of the fruits or the graces of the spirit, but as soon as any one of these grapes became a grape it was in the cluster. The most extraordinary thing about it is, that while they all belong to the cluster, and every one is a member of this cluster, yet not one of these is joined to another grape. How did they get the development? Every one is attached to a stem and the stem is joined to the vine. When we come to consider it, it is the same amongst the Christians. Christ is the head of the body, the Church; He is the beginning, the firstborn from the dead that in all things he might have pre-eminence. Christ the vine—the Christians a cluster of grapes.

Col. 2:19. "And not holding the head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." We want to consider faith in relationship to Christian fellowship. We have all thought how love draws us closer and closer together. Faith is a very vital matter in this way. When we were first begotten of the Holy Spirit when we became new creatures, we came into this cluster of grapes. The Heavenly Father, you will notice in our experiences, led us to recognize that Jesus Christ is the head of the Church. Our faith took hold of this matter, then, realizing the wonderful character of God. In his wisdom we knew that his arrangement with the Church was the very best that could be made. When we came to see Christ's supreme love for the Church, it strengthened our faith, that nothing could happen to us as a body, without our dear Lord's permission, and we are bound to the Lord each one of us, by faith. Each one of us are striving to hold the head, but sometimes the Lord will bring us to a stand like this. We will come face to face with a matter of principle, then we will come to the decision in this matter and we will hold the Head. We are going to stand for righteousness, no matter what it costs, and perhaps the Heavenly Father makes us think that we are alone in this matter, however we find something rubbing us on the arm—there is another brother just alongside us. We ask, "How did you come there?" "I am holding the head, I am going to hold for righteousness, even though I am alone," he said. We then agree together as members of the body of Christ, if we stand together and hold the Head. The one faith comes in as we recognize the wisdom of God's arrangement in placing the members in the body as he has. When we recognize that everything that happens to us,

whether it be personal, or whether it be as an Ecclesia, it has behind it the loving wisdom and foresight of Jesus Christ.

"ONE BAPTISM"—BRO. BUNDY.

The story Bro. Van Amburgh told, about the Norfolk Convention, about the man who said the fourth day, "I am going home. No, I am not sick." Bro. Van Amburgh said, "Well, have you received bad news?" "No." "Well, why must you return?" "I am just full, I have got all that I can possibly carry, and I must go home." Bro. Van Amburgh said, "Oh stay, you will stretch." This applies to those here today.

It is a strange thing, before we came to realize the Truth, God's plan and purposes, all our various discussions were not along the line of the scriptures, and we did not preach what the real scripture of Baptism was. The picture is not the thought of being baptized with the water. It was more of a discussion as to the symbol whereby we might get into the Church. We are not considering that. That is not the thought, but it is the thought of getting into the church, being baptized into Christ. The Apostle says, "As many as have been baptized into Christ have put on Christ," and the scriptures allude to it as a beautiful symbol of being baptized into Christ. I think it becomes more beautiful as we understand it, and it becomes still more beautiful as we participate in the symbol. Each one who claims the privilege of God's favor, of water immersion, his heart becomes open still more to appreciate the symbol. On one occasion, as a brother symbolized his consecration, some one said, "Oh, my brother, I am so glad to see the step you have taken." That is not the thought. Water baptism is not simply a step that we have taken, water baptism symbolizes a step we are taking.

Our water baptism is not a momentary work of ours; it is of life and death. It symbolizes a work that is not completed, but must continue. That we might appreciate this, let us notice the symbol. When our Lord came to Jordan, he placed himself in the hands of John, to be baptized,—a picture that he surrendered himself. John immersed him right down and covered him, representing three and one-half years of experience. He let him down until he was covered, representing the surrender of his will even unto death and the carrying out of his sacrifice. It was the going down even unto death and the raising again to newness of life, begotten to the heavenly nature, and that new life began which continued, and culminated in the glorious blessing of the resurrection. The consecration covenant of sacrifice carries us down, then we are begotten to newness of life. If we were lying prostrate we could not see any object clearly, but as we would begin to rise up, we could see the object a little more distinctly. By and by when we are raised to full stature, we see the object comparatively clear. Our baptism is into Christ being made members of his body. This does not come through water baptism, it comes through the surrender of our will by the word of Truth.

In Texas, I went down to a little town and I learned on this Sunday there was to be an immersion service in the

river. It was swollen and very dangerous, so much so that a great many buildings had been swept away and floating timber was coming down. There were five to be immersed. I said, "Brother, do you think it is safe?" He said, "We have been waiting for months for this service and we do not want to be disappointed." We all went to the water and there was one at one side and I at the other, both holding on, so that we would not be swept away. I immersed him and when I brought him out from the water, that water was so muddy that he was smeared all over his face and clothes, and after we talked about the matter, I said that certainly was acceptable as a symbol of your real consecration, the water at that time was so muddy it appeared to me like the muddy waters of Babylon. The Lord said to the disciples, "Are ye willing to be baptized with the baptism I am baptized with?" and they said "Yes, Lord, we are willing." When the Lord presented himself at Jordan, he not only consecrated himself, but in God's plan and purpose he consecrated all of us, and he has been carrying out his own consecration ever since. Then he sacrifices still through us. Our wills must be fully submerged into Him. Be sure our hearts are obedient to Him, so that he may continue the work in us, until the last member shall have participated in the Lord's baptism. We are baptized, so that we may bless all the families of the earth.

"ONE GOD"—BRO. HADLEY.

Eph. 4:6, "One God, and Father of all, who is above all, and through all, and in you all."

Psa. 83:18, "That men may know that thou whose name alone is JEHOVAH, art the most high over all the earth."

God it a spirit, from everlasting to everlasting.

Self-existing one—uncreated, immortal one. All other things had a beginning.

So long as any were in harmony with God, they were the sons of God.

The first presentation of the Photo Drama was given in the evening at the Tivoli Theatre. The house was packed, and several hundred turned away.

FRIDAY, SEPTEMBER 15TH

TRANSFORMATION DAY

The meeting was called to order at 9 o'clock. A half-hour Praise and Testimony meeting was led by Bro. Young, of Victoria. The subject was "I. H. S.," and many speculated as to what it might mean. Some said, "In His Strength," "In His Steps," "I Have Seen," and finally concluded it was, "I Have Suffered."

The Manna, the Vow and Morning Resolve were read and prayer was offered by Bro. Baker, of Tacoma.

Discourses by Bro. Yates and Bro. Heard followed, on "When He Shall Appear We Shall Be Like Him."

The first half, by Bro. Yates, was in substance as follows:

"WHEN HE SHALL APPEAR."—BRO. YATES.

Now, dear friends, the spirit of the Lord is prevailing amongst us all. "Believe in God, believe also in me." "In my Father's house are many mansions." We realize we must look for a personal coming. We are taught that when the Lord did come, that would be the end of all hope. If they were not saved then, they would not be. We can sum up the nominal churches in three words, "Bliss or Blister." We realize that He would become known to the world, known only to a few, and we also realize that the Lord was present for nearly two years before his presence was known.

The Harvest work could not commence until the harvest of the grain. You know when a farmer is going to cut his grain and gets the binder ready, that is not harvest work—that is preparatory work, but when he cuts the grain, he has started to do harvest work. In 1874, he came as a spiritual being, but did not reveal his presence until 1876, and then not until 1878 did he do any harvest work at all. He then raised the sleeping saints and that will continue until the spring of 1918. This work is going on, and when He returned, those that were alive could not precede those which were asleep, so that it was necessary for the sleeping saints to be raised, and then they were changed in a moment, in the twinkling of an eye.

Today is Transformation Day, and the Lord has left us here in order that there might be a transformation in us, in order that we may have a place in the Kingdom. This is a gradual work—it is not the work of a moment.

Rom. 12:1. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." "Be ye transformed by the renewing of your mind." This should call

forth in your hearts and minds a desire to offer your body a living sacrifice. Being justified by faith, we pass from death unto life. Then the Heavenly Father can recognize us. Why doesn't he say, "Present your will and present your mind?" Your will must die, and your natural mind God cannot see.

Rom. 8:7. "The carnal mind is at enmity against God." Present your body, as the new mind must have a body in which to develop. There is a difference between the will and the mind.

In 1912 the article in the Watch Tower reads: "The will governs the mind and the mind actuates the body. The will must die, but the old mind will always remain with you, and you must reform this."

Illustration: He likened the mind to the members of the senate, and the will to the speaker. The new speaker is the Bible. The Apostle tells us that this new will we have taken must perform this transforming work in us. Psychologically there is the begetting and the quickening and the birth. Be not conformed to this world, but be ye transformed. Renewing means "Making over of your mind." The human brain is capable of very high development. The higher organs are not quite developed, and the lower ones are abnormally developed. The higher the organ, the greater the control. The gray matter is drawn away—that is why we look so happy. You can only be governed by God's will. The bible is the only revelation of God's will in the world. You must bring that body more and more into subjection with the new mind. All of the Lord's children find their answer in the bible. That is why you love less the former things you loved. It is not so hard for you to give up. You have learned more about character. You have more love in your heart. The whole thing bears upon your transforming, renewing your mind. That is what you have got this body for. It is left us here to develop this new mind in. The Lord has permitted us to stay here so that we can develop the new mind. When this new mind is fully developed you get your bodies. Transformed is the same Greek word that we get our English word "Metamorphose" from as used in the case of caterpillars being transformed into butterflies. I used to go out and gather these old caterpillars, put them in a glass jar and watch them gradually change into butterflies, the new creature. This butterfly is developing, but you cannot see the wings yet. We are developing the higher organs of the brain. It is necessary that we learn to be more loving, kind, gentle and sympathetic. You never can sympathize with people unless you suffer the same way. Before I got present truth, I did not know what headache was in my life, but since I have studied I have got several headaches. The Lord does not want us to have all suffering and no joy. The Lord gives us some suffering and then some joyful experiences. We are changed from glory into glory. If we got all the glory, we fear we would die. The more glimpses of glory you get, the more trials you get, as the Lord wants to perfect you, and he has made the way hard for you. He has made the way so hard that as many as get the prize will have shown determination to win it. If you have offered yourself in consecration to the Lord and then you keep looking steadfastly at the

prize which is so wonderful, you will become determined to get it. It is a lifelong work, but if we are going to share with the Lord, we must be changed. There is a great work for us to do. The old man of the flesh requires a lot of effort to put aside the old thoughts. I have found out that I have a wicked old goat to deal with. We have got all we can do to deal with the portion that dwells under our hat. This is what it means to transform from the old condition to the new. You have a couple of photographs. The Apostle took two pictures—one of the outside and one of the inside, and you choose the one that looks the least like you.

3rd Col. 1:5. "If ye then be risen with Christ, mortify therefore your members which are upon the earth."

Fornication—Uncleanness; inside picture.

"But now yet also put off all these, anger, wrath," etc.—A strong picture.

Anger—Put off unkind thoughts which lead to anger.

Wrath—A disturbed condition of the mind.

Malice—To speak unkindly with malicious intent.

Blasphemy—To offer indignities to God.

If you make vows to the Lord you have no right to do it, unless you intend to pay the vows unto the Lord.

Filthy Language—Do not indulge in hurtful conversation. The Truth hurts, but speak the Truth in love.

Slander—To speak with intent to cause the hearer to have a bad opinion. Go and tell him alone, but do not take somebody with you. It is a hard thing. The usual course is to go and tell someone else. Do not tell lies one to another.

Lie—An intention to deceive, whether by word or action. Actions speak louder than words, therefore you can tell a louder lie by your actions than you can with words.

Transformation Work. 2nd Pet. 1.

He says. "Put on these, add them to your faith."

Virtue (fortitude)—Strength of character, or as American people say, "backbone." Be an individual, do not lean on someone else. "Add to virtue knowledge."—Knowledge of your brethren.

Temperance (self-control)—Do not try to control someone else.

Patience—Considerable endurance under affliction.

If you pray for patience, the Lord sends you trouble to test you out.

Then add godliness, brotherly kindness.

Brotherly Love—When the Lord gave me present Truth, I just had to tell all my relatives. I wanted them to come into the Truth. When I went to tell them, they said: "I am sorry for you; you are losing your reason, and you are going crazy on religion." If the Lord had permitted all the nice people to come in, to love them would have been as easy as falling off a log. One brother said, "I was so crooked I could have slept in a French horn." Some are like a piece of sandpaper against you; another like a piece of velvet. One would freeze you, and another would melt you. They are peculiar on the top of the flesh, but you must look below it.

The friends were here favored with a duet by Bro. and Sr. Fraser, of Everett, who sang "Face to Face."

Then Bro. Heard spoke, in part, as follows:

"WE SHALL BE LIKE HIM."—Bro. Heard.

I am going to tell you a joke. We invited a friend to dinner one night, and my wife made a most delicious pudding. After the friend went away I said, "What a delicious pudding that was, what was in it?" She said, "That was the cake you wouldn't eat, so I just made a sauce and poured over it." Bro. Yates has taken up my time and said mostly what I was going to say, so I will just serve a sauce for it now.

On the boat going down to Los Angeles there was a most miserable looking auto on board—a steel color—not a single redeeming feature about it. I wondered why they should be taking such a shabby looking thing and paying freight on it, when some men came up and I listened. (I am as curious as a woman sometimes.) I found out that that auto had the best engine in it, and that it had won the best prizes at the races at Tacoma. Therefore we must not judge by the exterior of a thing.

This transformation that is taking place in our character is the only method that our Heavenly Father knows anything about, to get us ready for a certain position. The Lord Jesus went through the exact process in order to make the Kingdom himself. He gave himself—he chose to do it. When Jesus Christ was immersed, he became a dual being. Until 1913, I was as misty with regard to this question of the new creature as a man could possibly be and be in the Truth. I knew I was a new creature. When 1913 came along, I saw two carpenters sawing wood one day, and as the one sawed, he kept covering up the line with dust, and the other kept blowing it off. So with Bro. Russell. When the Watch Tower comes in he just blows the fog off the new creature. In the September 1st Watch Tower Bro. Russell gave us Truths that he did not know himself before.

Luke 12:37. "Blessed are those servants whom the Lord, when he cometh, shall find watching."

Isa. 52:7. "How beautiful upon the mountains are the feet of him (Jesus) that bringeth good tidings of good that publisheth salvation."

The good tidings that shall be to Zion, "Thy God reigneth. Thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." Numbers are turning their backs on the light of Truth and following their own selfish desires.

In Colorado a new pamphlet was issued, supposed to give more light. I was in a doctor's office there one day and a man came in. After he had gone, the doctor said to me: "Listen, do not say a word about Truth to that man." I said: "Why?" "Because that man has been in the Truth for years, has preached all over the country, and now he has gone out of it, and the very mention of any Truth sets him in a rage." That man went partly insane. The fact is, they have stopped transforming and are on the downward road. Retrogression

has started—they are going backward. The Apostle Paul gives us a recipe. (Titus 3rd.) "Not by works of righteousness which we have done, but according to his mercy hath he saved us, by the washing of (justification) and renewing of the Holy Ghost," which he has showered upon us abundantly through Jesus Christ our saviour, and being justified by his grace, we might be heirs of the Kingdom. (8th Verse.) "This is a faithful saying." Paul knew there would be difficulty with this. Consecration follows and then sanctification. Sanctification is a carrying out of the consecration. It is transformation.

Rom. 8:29. He foreknew you as a class and predestinated you should be copies of Jesus in the flesh.

2 Cor. 4:16. "Though our outward man perish, yet the inward man is renewed day by day."

We must study if we want to proceed and be like Him. If we do not fill our minds with Truth, the devil will fill it. Paul says: "Whatsoever things are just, whatsoever things are true, lovely and of good report, put them in as seeds."

Intermission from 11:30 till 2:00.

From 2 to 2:30 a Praise Service was led by Bro. Fraser, of Everett.

The symposium on "The Quickening of the Holy Spirit" followed, by Bro. MacPherson, Bro. Yates, Bro. Heard and Bro. Bundy.

"IN THE VOLUNTEER WORK."—BRO. MACPHERSON.

I am sure everyone has had experience in the Volunteer Work. The more we hand out the literature the more the Holy Spirit seems to shine forth. When we speak of Volunteers, we do not talk about those who are forced into an army. When traveling in Canada I was very much impressed by those who had volunteered to join the army. They seemed to have a desire to get into that conflict as quickly as possible. We are sure it is the same with those who have joined the Lord's army. The Lord desires those who will volunteer their services, and those people who will gladly and willingly give the Lord their all; these are the ones God will use in his service. One of the brethren said yesterday, in connection with the symposium, "It is not our bad habits that the Lord desires, it is the things of our heart"—the things we might enjoy—the things that justice does not want you to give up. We are glad to give him our best, our heart sentiments. The Lord accepts him because he gladly and willingly volunteers all he has to the Lord. We sometimes wonder what we could volunteer that the Lord could accept; but it has become clear as we walk in the narrow way. What he wants is, all that is pure and holy and good. When I was in the Colporteur service a lady said, "Do you give many of these books away?" I said, "Yes." "The first thing you know," she said, "will be that you are a broken-down old cripple, and then have to go to the poorhouse." I said, "Now, I understand that you mean, that when we have good health we should keep it, and other good

things, to ourselves, and then give our broken-down natures afterwards to the Lord." The Lord wants us to gladly and willingly volunteer and when we volunteer all we have, it is acceptable in the Lord's sight.

To be begotten of the Holy Spirit is one thing, but if we did not go any further, then we could not attain the place that God has for us. After we have volunteered our life to the Lord, there is certain work we have the privilege to do when we follow the Lord's footsteps. The Bible House has arranged the ammunition for the Lord's army. We must know what this is, or we could not have the desire to be willing to pass out that which has so refreshed the hearts of the people. We must have an earnest heart desire to pass out the literature. I think there is more harm done by the well meaning friends of the Truth than the enemies of the Truth. Sometimes we act unwisely. Bro. Russell tells us that there was a party of sisters visiting some friends. One of the sisters, during the conversation on the Truth, remained very silent, saying nothing. Afterwards one of the friends said, "Evidently you are not so deeply impressed as they, or so interested." The sister said, "The bible says we must not cast pearls before swine." We could not volunteer this way and be successful.

A brother came home one evening and said, "I put out 2,000 tracts today." Preceding him, a sister said, "I had the privilege of putting out 100 tracts." "That is nothing," he said; "I put out 2,000 tracts." It all depends upon the spirit in which these tracts are put out. I know one dear brother who will take the tracts and drive out many miles and scatter them abroad and then boast of how many he put out.

First of all we realize that this volunteer matter contains the Truth. We realize that it has refreshed our own hearts. We believe then that if we give out only ten tracts a day and give them out wisely and well, we get a great blessing. It is more acceptable in the Lord's sight than throwing hundreds of tracts away. It is always hard to put out Tracts in a train. I have been inclined to wait and reason like this. If one person in the coach refuses, everyone will do so. Perhaps the conductor will stop you and the brakeman will stop you, and you have the indignity of walking to your seat. I know one class, when the bible house asked them how many tracts they had on hand, they said they had 100,000 pieces of literature that had never been touched. There was no organization there. A captain must outline the territory and the matter must be done in a systematic way. Organization in volunteer work is as essential as in the Berean study or testimony meeting. Then we will avail ourselves of the opportunity of passing out the literature to gladden the hearts of the people. I remember I did not like to go out in my own town, and a great many people had the same experience. A sister said, "When I consecrated my services, I went into the volunteer service, and the volunteer captain gave me my own territory. It was the hardest of tasks, as I had gone to their clubs, so I was determined I would go out at night, so that no one would see me." She went to about the third house and met a dog that scared her so badly that she thought she had better go

out in the daylight. Today she has a character very pleasing and a far stronger character than when she started first in the Lord's army. These are the thoughts that should be uppermost in the mind. It is the spirit of how things are put out. We should appreciate this opportunity and the uppermost thought should be the same as if we were going to give them a \$5 or a \$10 bill—nothing but joy in our heart, and what joy this piece of literature would bring to individuals if they could see the Truth as we see it. One brother gave out one piece of literature to a certain man. That man and wife and eight children now are all rejoicing in the Light of Truth through that one tract that was given out. The results may not be visible to our eyes on this side of the veil, not until the Kingdom is established, and then we will appreciate our work. All the humble parts in God's army are the best parts, and the angels would gladly pass out that literature.

I have always to keep in mind the experience of Moses. God did not say, "I know you do not speak very well." He said, "Moses, what is that, that you have?" "A rod." God took that rod and with that rod he carried on his work. This is true of every consecrated child of God. He is not taking a brother who has no ability and making him speak. He is merely saying to us what he said to Moses. "What talents have you?" Have you strength to pass out the literature in the volunteer service? Those who pass out this literature have one talent at least and they have the privilege of serving the King of Kings and the Lord of Lords. When the harvest work shall end and we shall gather beyond the veil it will not surprise us to find that those who have a deep, heartfelt appreciation of their privileges (even though they are small and insignificant in comparison with those who have a higher position, but did not appreciate their privileges) shining brightly. The humblest part in the Lord's service is wonderful and grand, and we should enter into that as heartily and readily as the highest possible position.

If we get into the Kingdom it is because of our appreciation for the little things we had the opportunity to do. If we fail, it is because we fail to appreciate the little things. It is the little things that will count, and our appreciation thereof. It is the little service and our appreciation thereof. The failure of our appreciation will be the means of losing out. Everyone will be called in question along the lines of our privileges. If we fail to appreciate them, the Lord will say, "Then you will fail to appreciate the greater things and we cannot make you joint-heirs." The volunteers are those who consecrate their lives to God. They have the Holy Spirit, and the more we do, the more we will be refreshed by Him who called us out of darkness into His most marvelous light.

"IN THE DRAMA WORK." -BRO. YATES.

Our subject is "The Quickening of God's Holy Spirit in the Drama Work." We have all had some experience with the Drama Work. That is a work that we all could unite in, in many ways. We could advertise it in our town. We could assist in many ways in putting on the Photo Drama of Creation. I am sure that there is no better way of preaching

the Gospel. It is a wonderful aid to the mind. That is why we have pictures in our schools. They realize that this is a wonderful method, because it creates a beautiful impression. You will hear the words and see the pictures, and it impresses itself on your mind. When we saw the Photo Drama of Creation, how wonderful it seemed. I first saw it in Cleveland. When I saw the unfolding of the Lord's work on and on to the Millennium, I could not keep back the tears. I realized what a wonderful way it was of preaching the gospel. My reverence for the Lord increased and my knowledge of the Word increased. There were things revealed to me that I did not think were in the Lord's book. How plainly it made the wonderful plan to me. What a privilege we had in serving in the Photo Drama of Creation. You know, there were some of the severest tests came to the Lord's children in connection with the photo drama. Sometimes the sisters and brethren got a very bad attack of swelled headitis. They began to think they were "it." Now, dear friends, that was a very wrong impression for us to have, and that is not actuated by the Holy Spirit of the Lord. The Lord wants humility and the greater position you have the more humility is required. We cannot serve with pride and the feeling that we are the big chief in the matter. We realize how that, no matter what our service may be, unless it is actuated by the Holy Spirit of the Lord, it could not be acceptable unto him. We realize that it is necessary for us to have indeed God's Holy Spirit throughout our service. I am sure that the result of the Photo Drama of Creation will not be known this side of the veil. You must realize that it has been the greatest means possible of breaking down prejudice. It is the finest thing to break down the prejudice against Russellism. They have said, "I did not know that is what you taught; why, it is the bible all through, from start to finish." It is the most wonderful way of preaching the gospel. I wish sometimes that I had some of the records inside of me, so that I could reel them off. As they see that plan unfolding it is bound to create an impression on their mind.

I am sure that our service must be one of reverence in connection with that. I assure you that in the public service of the Photo Drama of Creation the ushers were very closely watched and we know how the public did appreciate the service. The ushers were so kind and so considerate. I remember being with the drama in a place in Canada, and it was a small theatre. Two sisters were acting as ushers there and it was only a small town, but the best people in town came out. Some said to me, "My how thoughtful and kind these two ladies you have as ushers are. Do you pay them?" "No; they are giving their services," I replied. They said, "That is remarkable; they are so kind." If they saw an elderly lady or gentleman, they would talk nicely to them. Then, several times, if a child was there, the two sisters would take the little one and talk to it and play with it, and they would keep the place as quiet as possible, so that they could hear the lectures. The people had a great deal of respect for the spirit of the Lord that was manifested in that. They showed that the Russellites had the spirit of Love. In our service of the Drama of Crea-

tion, we should choose the best people to introduce it. There are many laughable instances in the drama, many of them coming to our notice. A brother had given a considerable amount of money to put the drama on in one town. Of course, they thought that as he had given them a lot of money, he should introduce it as superintendent. He was there to introduce the drama, and when the first part came on, he got up to introduce it. Now, he did the best he knew how, but he was not very well educated. That is what he said: "Ladies and Gentlemen: The Photo Drama of Creation is the wonderfulest collections of 'films' and pictures on the bible ever got together. They cost a lot of money. We give them to you for nothing. We have sixteen reels and half coloured 'films' and painted slides, and they are a beautiful lot of pictures. We have also a lot of records and those we are giving. As the pictures are thrown on the screen, they are explained by the 'funnygraph,' so we want you to be quiet. It takes four hours to give our show, so we will give one part each night. Come and bring your friends with you."

We realize that all our service in the photo drama must be actuated by the Spirit of the Lord, which should be reverence and humility before Him. After the photo drama was put on in the regular way, then we recognized how the Lord wanted it put on. Then we give it to the theatre managers and they put it in at the end of their show and they put it on free of charge. We got to many places and had some hard experiences. It sometimes seemed like sacrilege—first, to see it in the best houses, to hear the expressions of appreciation, and then to be taken down to the very lowest ones. That, however, did its work. It was reaching a people who had never any use for religion because of the hypocrisy in the churches. They got more pleasure in the shows; for, rather than go and be shaken over hell, they would go to a show. Now, some of them did not always get a good impression of it. I remember two places. There was a gentleman who owned two theatres and we had the privilege of putting it in the two houses. We put on the first part and we had the privilege of showing Part I right through, but in the next one he had an extra long performance and then we had to put on the photo drama, and it was 9:15 p. m. before we started. Well, we realized they would not stay two hours, so we cut some of it. It was necessary to do so, as it would not have been wise to say, "Now we have got you here and will make you take it." Well, the gentleman who owned the theatre saw the first part right through; then at the next house he noticed it was not as long. "Why," he said, "last night you put on a lot more than you did tonight. Last night I noticed there came on the screen a very large animal and then afterwards you showed a whole lot of films showing its intestines coming out." That was the impression he got from the Egyptian hieroglyphics. I realized it was much wiser to omit that portion of the photo drama for that reason, because so many people did not know what it was. I have heard them say, "What is it?" We also realize that we had very many pleasant experiences. One of the most remarkable experiences was in Danamora jail in New York. There are 1,400 prisoners there.

They have a very large auditorium. It seats 700; so we had two performances in each part. It was remarkable to see these prisoners marching there and all taking their places just like an army of soldiers. As the music was played on the phonograph and the pictures were shown—what an impression it made on their minds. I remember Part 2. There was the raising of the Shunamite's son. Some of these men had been in this prison for years and had not seen a woman nor a child for years, and when they saw that on the screen there was not a dry eye.

The sufferings of Christ made a great impression on their minds, and I realized how much they needed the Lord to establish His Kingdom and free them from the bondage of sin and death. The head keeper told us that there had been nothing shown in that jail that had made such a deep impression on these men. We had the privilege of putting in the library some paper scenarios and a set of Scripture Studies. They were told they were to be in the library and many are reading them. I did enjoy being there, seeing these men and the impression it made on their minds. We trust that if we have the privilege of serving, we will have the quickening of God's Holy Spirit that will actuate us in our service and that it will be a service of joy, as we are sure there is not any method by which we can proclaim the gospel any better than this.

Bro. Heard was to have spoken on "The Colporteur Work," but Bro. Zink took his place by request. In introducing Bro. Zink, Bro. Heard said: "I never did any Colporteur work in my life. I never was called upon to do anything in that line of service. I have given away a number of volumes—I am good at that. As for selling, I do not know how it would go."

"IN COLPORTEUR WORK."—BRO. ZINK.

Dear Christian Friends: It seems as though our Bro. Heard did not want to be "heard." We hope that, as we will try to do some sawing right along, he will blow the dust off. This is a very important subject—the Colporteur Work. It is just another way of preaching the gospel; so do not think you should be ashamed of it, for if you were, the Lord may be ashamed of you. I remember one brother who was well up in business and society, and he was afraid to do it, but it was on his mind, so one day he thought he would go off twenty-five miles and do a town all by himself. He did so, and did very well. It made him cultivate love. I want to say that our dear Bro. Russell tried so hard to get the Divine Plan of the Ages in every large bookstore in the United States years and years ago, and in San Francisco someone of authority said, "If you sell these books, ours must come out." It taught Bro. Russell that he had taken the wrong course, so he said, "I want, not the world, but sanctified people to preach the gospel, even though they have to take it from door to door. Two elders of the Presbyterian Church found that it was changing my faith. They called and tried to get me to come back to the Y. M. C. A. They said, 'You used to have some influence, but you have lost that influence. You cannot do anything now that you used to do.'" I said I have just returned from a trip (this was October 1st) and from the 15th of September I have

sold 800 volumes and delivered them. I also told them I had sold 12,800 discourses. I called on 12,800 houses and at each house had left a sermon. When we first started out we could not find people who would buy Pastor Russell's books, and now 8,000,000 have purchased these through consecrated people talking to them. I would that I might say something that would be an inspiration for some one who may have a month or ten days holiday and when they go off for a change, they might say, "I will take 50 or 100 books with me." In Australia one book had brought exactly eight persons into the Truth. That is compound interest. Perhaps you may do the same. The Colporteur Work is preaching the gospel by the printed page. Pastor Russell said that the people you preached to should see that you had something they had not. Quite likely they will want what you have got. It has gone from ocean to ocean. God is at the head of this.

Our subject is the quickening of the Spirit, and we touch on the importance of this work. Ezek. 34. "The shepherds fed themselves and fed not my flock." When Jesus found out that the ministers had fed themselves, he educated common people like Peter (fishermen who had had no college education) and God raised up other preachers to take the place of those who had been there for years. In 1881 the Lord inspected his guests—all those who had put on his robe, and everyone who had taken off the robe he spued them out, and on that account many fell at that time. One elder said to me, "Every-one of you bible students become preachers. How is that?" Well, we get a taste of the good drinking water and we cannot keep our tongue still. In the Jewish harvest, after our Lord chose the twelve apostles, he also selected the seventy elders, similar to the Colporteurs. They went out two by two, but they got their spirit from the Lord. They had power to put out unclean spirits; the Lord gave it to them. Truth has gone from shore to shore. "Ye are the light of the world." You are not just in the court washing in the laver. You have washed and you are clean. You have presented yourselves. You were christened; you are Christians. I will just read a text. Psa. 119. "Turn away mine eyes from beholding vanity and quicken thou me in thy way. Behold, I have longed after thy precepts; quicken me in thy righteousness." Vr. 5. "Quicken me in thy lovingkindness." As members of Christ the Light of the world, let the light shine. If I place you there with only a tallow candle, let your light shine. It is only as you will shine with the tallow candle that you will shine in larger things. Jesus was anointed to preach the gospel, and now we are anointed. The Colporteur work is one of the works that God is using in his last days to do his work. They went out two by two in the Jewish harvest; it is a good rule for the gospel harvest.

2nd Tim. 24:26. "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. If you do it your way you will not go out in love; if you do it my way, I will use you," saith the Lord. Therefore you must be meek and gentle. By and by you will know what that work did—at the end of the Millennium. We are now preaching the great battle of Armageddon, and those who put on the

whole armour of God will be given the victory, like David. Go out strong in the faith.

Jesus has said: "The Father and I will make our abode with you." If you are coming to a time of trouble, He will be with you, so fear not. If they call you names, you can stand that also. They called Jesus a wine bibber and a glutton. 2nd Cor. 4:8-11. Paul took it like this. Satan's tactics are to hinder all those who represent the Faith. The Colporteur has the privilege of blowing the trumpet that the Millennial age is at hand. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.

"IN THE PASTORAL WORK."—BRO. BUNDY.

The hymn that we just sang is a specially appropriate one for the sentiments of the message the pastor has been sending. We realize that in the harvest work there is still more to follow. Our Heavenly Father is opening up a new work and service in the interests of the Truth. The work that is here in outline, while it is interesting to all the Lord's people, will be specially interesting to the sisters. It will be a feature of the work that the sisters will be allowed to participate in. We are so very glad to receive any special outline or message from our dear pastor whom God is so wonderfully using in this work. This message or this work we might term "A Call." In some of the civil governments of today a call is going forth for recruits; so the Heavenly Father is sending forth a special call to arms by the pastor. He is calling for volunteers for a new and peculiar feature of the service, which is going to specially appeal to the sisters. It is a warfare, after all. We are fighting the good fight of faith and we realize that the Truth is storming Satan's castle. The pastoral work is going to accomplish to a wonderful degree his downfall. Our attitude towards the world is, "I am for peace, but when I speak they are for war." Our hearts are so in harmony with the Prince of Peace that we are glad to co-operate in the establishment of his government.

In the first place we want to read a message that our dear pastor is sending.

One of the most important things to which we wish to call attention in this message is that this particularly applies to the class who have acknowledged Pastor Russell as their pastor. I hope and trust there is not a representative of any class at this Convention who have not definitely chosen Bro. Russell. I hope they will see that Bro. Russell is designated as its pastor. One thing important is that those who participate shall be those who are willing to render good service and obedience unquestioningly. That is one thing in regard to a soldier. He is not expected in any way to question the commands and instructions of his superior officers. During the last year I had experience in teaching in a military academy, and what was forced on the minds of the students was that they were not to question the commands of their superior officers. They could take anything to the head of the school, but they could not dispute the orders and instructions given. Do your solid thinking and then leave it to those in charge and following instructions. With respect to doctrines, prove all

things—hold fast that which is good. When you and I definitely enter into any service in the harvest work and recognize that the head is our pastor, we must go forward and follow the instructions given.

With regard to the pastoral service, many of the sisters will have the privilege of co-operating, and being good, obedient and unquestioning soldiers.

There is a sister here who comes specially from the society as a representative of this work and immediately following this service there will be a service for the sisters and especially for those who hope in any way to co-operate in this pastoral work.

In regard to what has been read, you will notice that a lieutenant be selected from each class to represent the pastor. She represents our dear pastor in this particular line of work. Like all the rest, there will be tests as well as great blessings. Remember, in your class if a certain sister is selected, the other sisters are not to think that another one would be better adapted to the service. Let us make up our minds there will be no jealousy; that we will accept the will of the Lord in the matter by the selection. Leave the results with him. If it is left in the hands of one, we believe that the work can be done more efficiently and more swiftly, as the King's business requires haste. There is also a secretary and treasurer. This also is to be done by the class. Each city and particularly the larger cities, is to be divided into districts and these districts are to be worked carefully along the lines set forth by the lieutenant from the office. It is for the purpose, dear friends, of visiting the homes of all those whose addresses have been turned in since 1911. They are on file and used with this end in view, to go forth to water where the seed has been sown. If some sisters are apportioned to a certain district, there should not be a feeling particularly to pry what has been done in other districts. In presenting the message, each one will see the importance of doing this to the honor and glory of the Lord. Call attention to the Truth as presented by the Scripture Studies. The glorious message of the harvest is presented in this way. A good example can be found in Brooklyn. Each department is by itself and over is a head. These superintendents are responsible weekly to Bro. Russell, and Bro. Russell is responsible to the Lord. There will be certain departments and each one will be in his own department, working strictly along that line, each responsible to the office. Also an arrangement is made for a consulting elder. One of the elders is to be appointed particularly as a consulting elder, and this one will be the adviser of the lieutenant. The brothers who have been serving and have had experience, will be specially able to offer help and counsel. We do not understand that this consulting elder in any sense should be a lord or dictator, but should advise. Their knowledge of the Truth will be of much assistance in giving counsel and assistance to the sisters. Do not spoil the Lord's work by any favoritism. Let our motto be "God first and everything in the flesh subordinate."

An arrangement therefore is made to report each week to the lieutenant in charge so that the matter may be sys-

tematic and early got on file. Personally, I am glad that God has raised up such a way of assistance.

Arrangement for Chart Talks.—Do not force the message upon any, but tactfully call attention to this. One thing that marks the success of such work is tact. The members of the I. B. S. A. are not to attend these meetings. Great care should be taken in choosing the ones who will address these meetings. It would not be the most brilliant, but it would be the one particularly adapted to the small meetings. The apostles were clear and forceful speakers.

In regard to the Berean lesson, make them feel it is their meeting.

The photo drama was again given at the Tivoli Theatre in the evening. In order to make room for the public, the friends did not attend, but repaired to the convention hall, where they listened to a discourse by Bro. Baker, of Portland, which follows:

"GO FORWARD."—BRO. WM. A. BAKER, PORTLAND.

Ex. 14:15. Prov. 10:5. "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel that they go forward." "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame."

These texts bring to our minds very precious lessons, particularly at the present time. We wish to note the first of our texts and the lesson which it suggests by way of introduction to the lesson suggested by the second text. You recall the setting of the text in Ex. 14:15. The children of Israel have just been delivered out of Egyptian bondage by Moses. God's representatives prove mighty and tremendous evidences of the great power of Jehovah God. Brought to the waters even of the Red Sea, which barred progress in every direction. On the one hand the impassable barriers of the cliffs. The mountain range on the east; behind, the hosts of Pharaoh pursuing after them, determined on their capture and return, or their destruction. Seemingly all opportunity for further progress was gone. Seemingly Moses had led them into a trap. Seemingly their enemy, Pharaoh and his hosts, were to trample over them, and in the midst of their perplexity the Lord said to Moses, "Speak to the children of Israel that they go forward." We believe the Scriptural evidence that the experience of the Israelites, the historical facts recorded in God's word concerning them were written and recorded for a purpose. You recall how the apostle emphasized the matter. He declared, after having called their attention to certain experiences, that all these things happened unto them for examples and for our learning on whom the ends of the ages have come. These things happened unto them for types established for our learning that these might draw certain lessons that thereby we might make a certain preparation that would enable us to meet with every experience lying in our pathway beneficially, even as God time after time delivered them out of their tribulations and difficulties when they called on Him in trouble.

Moses was God's representative. Moses' association with

the nation of Israel was a very important one. In his early experience he had the favorable opportunity of being schooled in the ways of the Egyptians; learned under the favorable conditions of the Royal Family. Adopted into the very household of Pharaoh himself to the very highest honors the nation could offer him. Forty years of his life was spent under these circumstances. Nevertheless every circumstance of his life would tend to develop the spirit of pride in his heart and mind. At the end of forty years we find Moses standing in his own strength, pressing on in his own wisdom and the influence he wielded over the Egyptians that he might deliver them. We recall the failure which followed his attempt to deliver Israel and how he fled for life from Egypt, remaining away forty years. These forty years were necessary as a further preparation of the delivery ordained to accomplish the predestinated delivery of God's chosen people. At the end of the second period of forty years, humbled by his experience in that interim, we find Moses as the meekest man in all the earth. What wonderful arrangements God had provided for Moses to fit him as his representative. At the close of the second period of forty years we find God delegating unto Moses the authority and power to undertake the delivery in Jehovah's name, of the children of Israel. Notice what a picture the Lord has given us and the great preparation He has made to deliver the world of mankind now. Groaning and travailing together in the pain under the great taskmaster satan and the burden of sin and death. Moses, we are sure, is a type of Jesus. At the lips of Moses we have the authority for such a conclusion. "One like unto me raised up." This Moses explains in a general sense points to and typifies the plan God had relating to that antypical Moses.

This third period of forty years seems to represent that period during which God was dealing with certain people upon a joint basis. First, the Jewish age; second, the Gospel age, and third, the Millennial age. You recall at the close of the first forty years that Moses attempted the delivery of Israel. At the close of the first period God sent His Son from Heaven to earth to provide for the deliverance of the antypical Israel from bondage. Paraoth stands as a type of satan. Representatives of Egypt stand for those associated with the great adversary, satan, in his kingdom—the kingdom of the world. The Israelites in bondage would represent in the picture all of mankind alienated from Divine Grace and longing for deliverance, collectively or individually. By His death and in His resurrection He broke the bands of death, gained the victory over death and obtained the keys of death and hell, as He Himself tells us. "He that liveth and was dead and have the keys of hell and death." Just as Moses went into a far country to wait until God's appointed time for deliverance, so we read that Jesus went into a far country to receive a kingdom. Moses took a bride from among the Gentiles. So Jesus is taking to himself a bride principally from among the Gentiles. Speaking of that he said, It is first necessary that the Gospel be preached unto you Jews, but seeing you turned away from these things, we turn unto the Gentiles. As you

esteem yourself unworthy of this favor, it will go to the Gentiles.

At the end of the second period of forty years, with a divine commission, fortified by divine power, Moses returned to accomplish the full deliverance of the Israelites from Egyptian bondage. You recall the circumstance of Moses' second appearance among the Israelites. You recall the circumstance of delayage to accomplish the delivery. When the Lord appeared and authorized him to accomplish this, we find a different character than when he attempted the first delivery. You recall the circumstance how that Moses at first hesitated, believing that another more worthy be found, and then doubtless recalling how he first proceeded to point out to Jehovah that they were a stiff-necked and stubborn people, saying, I am of slow speech, not ready of tongue, and then recall, these people have been for one hundred years under bondage to the task master without opportunity to shape their characters. Recall how God assured Moses He had made all arrangements and would provide the necessary arrangements to convince the people that he was God's appointed agent for the accomplishment of their delivery.

These pictures, dear friends, suggest to our minds that which we know are connected with the two advents of Jesus and God's arrangements relating to the method and means employed, by and through which he would convince the antitypical Israelites that the servants He would bring were of divine ordination and appointment and that it was His power operating through them for the accomplishment of His purposes for the great and glorious antitypical delivery. Moses was not of readiness of speech. Just as in the type God appointed a mouthpiece for the typical Moses, a member of Moses' own household, his brother Aaron—a member of the house of servants, so a member of his own house—the house of sons of the antitypical Moses has been chosen in the antitype. "Moses had asked, what evidence can I give these people that you have sent me for their deliverance?" God says, "Moses, what have you in your hand?" "A rod." Then the Lord convinced him how to teach them that he was God's representative. "Cast your rod on the earth." He did so and it became a serpent. And he said, "Moses, stretch forth thy hand and lay hold upon the tail," and he did so and the serpent became a rod in his hand. In a Tower of seven years ago are given three evidences the Lord gave Moses through which he was to convince the children of Israel. And there are three antitypical signs of the fact of His presence; and the purpose of his presence, and the accomplishing of His delivery, breaking and destroying the power of Pharaoh. First sign was given just prior to 1878 in antitype—the first sign which was to herald the second advent of Jesus, the antitypical Moses; this first sign to be manifested in the presence of the elders of the antitypical Israel was when the Lord, through the appointed channel, gave "Food for Thinking Christians." In this little book was the Divine Plan of the Ages in embryo. Its most important teaching was not only the presence of Jesus, but the reason God permitted evil and what He now intends to accomplish after 6,000 years of its permission. There, for

the first time, was clearly explained and understood by the Elders of Israel, the Household of Faith, God's purpose in relinquishing His hold and letting go His power on the things of earth, and the reason for satan, that old serpent, the devil, usurping the power. But now conditions were to change. Divine wisdom had not wholly and forever cast off the race. In His great love He had stored up a loving design, and speaking to the antitypical Moses, addressing him, to stretch forth his hand and lay hold upon the old serpent, and it was once more to become a rod; divine authority would once more be manifested in the earth. This matter was plainly explained in "Food for Thinking Christians." Whom did the Lord employ? A brother; one of His own household, His mouthpiece, announcing the Truth, "why God permitted evil." Speaking to Moses, he said, "Thrust thine hand in thine bosom," and he thrust his hand in; and the Lord commanded him to withdraw it, and his hand was white with leprosy. Again the Lord commanded him "Thrust thy hand in thy bosom," and when he withdrew it it was restored.

Second sign: Closed hand represents power, particularly in the line of service. When the Lord speaks of His outstretched mighty hand He refers to the great power to reach out and hold up God's hand. His power was first manifested, at the first advent of Jesus. The word was made flesh and we beheld its glory of the only begotten of the Father, full of grace and truth; Holy, harmless, undefiled, separate from sinners, divine power operating through God's Son for the purpose of delivering and blessing mankind. You remember on one occasion the disciples wanted to call down fire from heaven against them, and the Lord said, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's souls, but to save them, not to be ministered unto, but to minister and to give His soul a ransom for many." Him whom God gave they took and crucified. On the third day he was raised, but not manifested until later. You recall how Jesus referred to this "Yet a little while and the world seeth me no more." Peter, recalling this, said, "Whom God showed openly," but he assures us, unto chosen witnesses, unto His disciples. When God's power again was manifested, his hand was white with leprosy, but His power was manifested for 1,800 years. The world has seen the leprosy hand of God and recognized His power manifested under sinful conditions through and operating in the church, imperfect, misshapen, marred, scarred and disfigured, and His grace has operated in and through them. So, dear friends, the power of God will be shortly manifested again in perfection in the glory of the Ancient Worthies, God's representatives in the earthly phase of the Messianic Kingdom. When were these facts first brought to the attention of the antitypical elders? Not until the publication of the Watch Tower did the Lord begin to declare the facts and philosophy—the foundation, the doctrine of the ransom. This evidence has been going on clearly, unmistakably since 1881, associated particularly with the issues of Tabernacle Shadows as a copy of the Watch Tower, issued in 1881. Since that time the importance of the ransom has not been lost sight of by the Lord's consecrated people, as

God from time to time through His appointed channel has emphasized it.

Third:—The Lord told Moses to take of the waters of the river and pour them upon the earth and it would become blood upon the earth. This third sign began its antitypical fulfillment about 1889, when, through the medium of the *Scripture Studies* in the issue of Vol. 1, and subsequent volumes, the Lord began to bring present truth of the gospel message of the Kingdom in touch with organized human society. Prior to that the principal and chief aim in the presentation of the gospel was for the benefit of the church chiefly; the professed members of the Body of Christ. It was made possible to be brought in touch with the needs of mankind groaning in bondage. God Himself has provided the plan and is operating it according therewith, making use of His one channel for the dispensation of Truth. It is important therefore that we recognize that matter. The disciples came to Jesus and told Him, saying, "We found others teaching in Thy name, healing the sick and casting out devils in Thy name, and we forbade them because they were not walking with us." He told them their position was a wrong one. Not that He commended or endorsed the principles of those others, but that His disciples had no right to interfere with the work of others. They had their commission to serve Him in His appointed way as their head. The Apostle Paul here similarly explains. He assured them there were certain ones preaching the Gospel to add to his. He said He would not forbid them even though they were hindering Him and His influence as God's appointed channel to the Gentiles. Let Christ be preached even though in strife, was the teaching of the Apostle. This has been true in every age of the church. God has had His special representatives to bring present truth.

In Matt. 24, The Lord brings to our attention certain circumstances in connection with the second advent. "Who then is a faithful and wise servant whom his Lord has made ruler to give the meat in due season" The Lord says concerning the second advent that when Jesus would come He would bless that servant whom He would find faithful in His second presence and would make him ruler over all His goods to dispense to the household of faith meat in due season. He does not say this ruler would be the only one capable. God has exhorted His children everywhere to individually and personally apply their hearts unto wisdom. The Lord has set certain ones as prophets, teachers, etc., but when it comes to dispensing the meat in due season He says He has made one the ruler and he alone has His authority and blessing for the dissemination of meat in due season. Luke makes the matter even clearer. "Then Peter said unto Him Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "Who then is that faithful and wise steward whom his Lord shall make ruler over His household, to give them their portion of meat in due season." We do not care how you apply it, you have to admit the force of the statement that some one, some where, at some time, would represent the Lord in an especial way as ruler over all His goods in dispensing the meat in due season to the household

of faith. Do you believe it is the Pope of Rome? The head of the Church of England? or a Bishop? It must be some one. And we believe we know who it is; a wise and faithful steward who would dispense unto the household of faith meat in due season.

Associated with this matter are the Lord's words that there was going to be a very peculiar development. That He is going to bring to pass a very strange and bewildering act. And in this connection the words of our second text is applicable. "He that gathereth in the summer is a wise son; but He that sleepeth in harvest is a son that causeth shame." Alluding to the second class, Zeph. 3:18, "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden." The division we remember will be caused by the Elisha class holding back from the persecution, but not repudiating the Lord. When I first read this sentence, dear friends, my heart fairly stood still. I felt almost what I imagined the position the Disciples must have been in when the Lord was trying to prepare them for the terrible experiences that would be theirs on the succeeding day. When He pointed out to them that He was to suffer at the hands of one who had been following Him for three and one-half years. One who had been seated at His feet, taught of the Kingdom of Heaven. Privileged to behold the opening the eyes of the blind, unstoppping the ears of the deaf; even at the time when Divine power brought one from the dead. No wonder they questioned, as they searched their hearts in that dark hour—Lord is it I? These are times for heart searching. These are times when it is necessary and essential to scrutinize our words, thoughts, and doings; when the spirit of treachery is creeping in. The days to develop. These are the days of separation, and of the Lord's elect. Rest assured the fire of this day will try every man's faith, of what kind and manner it is. Who in this test will prove to be the "sons of wisdom" and who "sons of shame"? Dear friends, we believe there is good ground for tremendous test in the head lines of W. T. Sept. 1st. "Our Mistake" was the heading. Waiting that there might yet fall from the lips of our Pastor that he had been mistaken. These dear friends will be shaken to the very foundation in their faith and confidence in him as God's appointed channel. God did not intend that we should ever draw the inference that His human servant would be infallible. Even Moses himself was not infallible and was debarred from the honor of leading the Children of Israel into the promised land on account of his mistake. Even Aaron was not infallible. None of the servants of the Lord have been infallible, but as they have walked in the light of the Truth the Lord God has been pleased to use them. I for one am pleased to accept the testimony that the channel He has selected is a wise and faithful one, if not infallible. The steward himself very frankly and freely admits that he is not, and has never claimed infallibility. But we see it is going to prove a test. See now what preparation the adversary has made that he might spread his net to catch the ones who fear.

It is hard for us to understand, dear friends, in the light

and experience of our present time that the Lord ever intended to divide the responsibility of disseminating meat in due season by sending it through separate channels. You recall in that little book issued several years ago, "Harvest Siftings," as printed in W. T., The Pastor has called our attention to the paper, edited by Mr. Barber, formerly associated with our Pastor. The paper came to an untimely end. Barber repudiated the ransom. Later on Mr. Payton was associated with our Pastor in issuing a paper. Again sifting came, and Payton went out into outer darkness on repudiating the ransom. Later another testing with certain ones in early colporteur work; the result was a great sifting that came at that time; with the conspiracy to destroy our Pastor. With these experiences we have seen, it is hard for me to understand how any permanent good can come from other sources, out of any other channel. If you think it can, all well and good; you stand or fall to your own master and we would not deprive any the privilege of publishing anything so long as they can pay the bill, but we say personally, dear friends, we must hesitate to assume the responsibility—with the possibility of confusing or deceiving any of God's little ones, and we know some have been deceived through these other channels. We do not know that any have ever been deceived through the Divinely appointed channel. And as the light increases we must draw the distinction between these different ones. We are still walking in the increasing light of the dawning day. We do know that others have been deceived. In a number of instances we have had the brethren come to us and tell us they were so glad that the time was coming when they no longer would have the need of the robe of Christ's righteousness this side the veil. Where did they get these ideas? From some of these auxiliary truth papers. While tabernacling in the flesh, and suggestion that you would not need the robe of Christ's righteousness at every time and at all times, is of the devil. We have this new mind in an earthen vessel. The robe is worn to cover the weakness and imperfections on account of the fall. It will be impossible for you to your dying day to perform perfect works. On this account the Lord God has graciously provided the robe of His son in compensation for this lack organically on our part. There is organic lack and imperfections in the organism in which this new mind is templeing. As long as we use this, so long we will need to wear the robe of our Lord's righteousness, and beware of anything which directly or indirectly puts such a suggestion as to question the propriety and wisdom of any change. "He that gathereth in the morning is a wise son". He that is availing himself of the blessing which the Lord is providing and the arrangement which He has made in the garnering of His wheat in the favorable summer time, is a wise son. He who is taking advantage to prepare himself for the experiences which he will meet for testing, is a wise son, but he that is indifferent and stands and waits till the thing comes, and then prepares to meet it, he shall find himself a son of shame, if not at last a son of perdition.

SATURDAY, SEPTEMBER 16TH**RANSOM DAY**

Ransom Day opened with a Praise Service.

The Bethel Hymn for the day—No. 100—was sung, the day's Manna Text—Psa. 29:11, was read, and these were followed by reading the Vow, the Morning Resolve, and by prayer.

Bro. MacPherson delivered a discourse on "The Sufferings of the Christ," a synopsis of which is given.

"THE SUFFERINGS OF THE CHRIST"—**BRO. MAC PHERSON.**

I. Peter 4-1. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

I believe I speak the Truth when I say that of the various denominations, very few treat our subject with reason.

The sufferings of Christ—Christ is the head of the Church—who forms his body? Answer—The consecrated Believers of the Gospel age—His footstep followers.

Then the Heavenly Father is selecting the body of Christ, He who selected Christ as the Head. In Federation principle the order is reversed. They selected the body first and are now looking for the Head. God selected Jesus to be the Head and now he is selecting the body. We share in the sufferings of Christ. The Apostle said,

Rom. 6-8. "Now if we be dead with Christ we believe that we shall also live with him". This is a faithful saying, "If we suffer with Him we shall reign with Him."

I. Pet. 2-21 says that "Because Christ also suffered for us leaving us an example that we should follow his steps".

Rom. 8-17. "If so be that we suffer with him that we may be also glorified together."

Rom. 6-3. "As many of you as were baptized into Jesus Christ were baptized unto his death." We realize that we are baptized into death with Christ and we see that we share in the sacrificial experience of our Redeemer. Why do we suffer with Christ? We believe there is a merit in the church's sacrifice as members of his body although in no other way.

Col. 1-24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ for his body's sake, which is the Church". Some people say,

"Do you mean to tell us we are suffering with Christ?" Christ's sufferings redeemed the world and if they redeemed the world and we are partakers of these sufferings, we have a share in the world's redemption."

The Divine Plan says that there is no text that Christ's sufferings redeemed anybody or redeemed the world.

I. Pet. 1-18 says. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your Father's, but with the precious blood of Christ as of a lamb without blemish or without spot."

It is Christ's blood that redeems, and it is separate and distinct from Christ's sufferings. There could be no redemption before Calvary. Therefore our Lord's sufferings were one thing and the blood shed was a separate and distinct thing and they should not be mixed up. We share in the sufferings of Christ but we have not anything to do with the blood of Christ that redeems. Paul says, "Ye are made perfect through the things ye are suffering." Christ's sufferings were permitted by the Lord in order that his character might be made perfect. The mark of perfect love must be attained after one's consecration. When their heart's intentions say "I have a supreme love for all, I have a love for the brethren, a sympathetic love for the whole world, and love for our enemies." The Lord said "I must test you." We must participate in the sufferings of Christ, so that we may have the same transparent glory.

To suffer with Christ. We understand there are four distinct lines of suffering which cannot be considered as suffering with Christ. Our Redeemer's sufferings were meritorious sufferings and any that the Lord's people have that are not meritorious sufferings cannot be said to be sufferings with Christ.

Four sufferings that are not in Christ. Sufferings because of busybodies. Be careful.

Wilfulness means chastisement. Sufferings because of what we might term "self inflicted scars." Be very careful.

I. Pet. 4-15. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters."

No one can suffer with Christ unless he suffered as Christ. There is a line between suffering with Christ and suffering for Christ. We desire to do God's will, but we must have an idea of what God's will is. Then we must suffer in the doing of that will so that it might be meritorious. Suffering because of his loyalty. Suffering loyalty to God's will. Loyalty to principle. Loyalty to his consecration vow. Loyalty to the brethren. Then there are passion suggestions; being impressed by those suggestions, controlled by those rather than the principles of righteousness. They suffer not to redeem anything, but in order that the transparent character of the Master might be manifested in them. The sufferings for Christ is any suffering, be it mental or physical, brought about by any one in the Lord's service. When our sufferings come upon us, let us examine the cause for that suffering, and when we find the cause is a meritorious one, let us rejoice that it is in the cause of the Redeemer.

At 10:15 came the Question Meeting conducted by Brother Russell.

**QUESTION MEETING—CONDUCTED BY
PASTOR RUSSELL.**

Q.—1. About April 1st, the Tower said the ransom is not fully paid till the Church is glorified. It is hard for me to understand this.

Answer:—The thought here seems,—when it was finished,—the ransom work finished,—the corresponding price paid. We cannot help what we thought was wrong. We thought a great many things that were not correct. We are finding out more clearly day by day what the Bible does teach. What difference whether we saw God's plan was finished 1800 years ago or 1,000 years future, it is going to be, and His plan is all working out for good. If the ransom price had been paid from that moment Jesus would have had charge of the whole world of mankind, but he did not take charge of the world; he has not yet taken charge, and God's time for him to take charge has not yet come. Jesus came before the time to take charge of the world, in order that he might test it—that the church might come in, and the great work itself will not begin till the church is completed. Now it is merely a difference in the form of expression. So far as the sacrifice of Jesus is concerned, the ransom price was laid down at Calvary, or more particularly, laid down at Jordon when Jesus gave himself to the Father. That is the particular time which corresponds to the killing of the bullock—the Bullock representing the flesh of Jesus. The moment it was killed, that moment the High Priest began as the New Creature—went into the Holy; so Jesus, when he offered himself up at Jordon, immediately, as the antitypical High Priest, enters the Holy, burns incense at the golden altar and enters beyond the second veil, appearing there for us. After that we were privileged to come in, but so far as the laying down of the price was concerned, it was laid down, put in the hands of the Father when Jesus consecrated himself to do the Father's will, put his life in the Father's hands. All his destiny was in the Father's hands, and this destiny as the Father marked out for him, was completed at Calvary. The work the Father gave him to do, he did. One work, the work of sacrificing, and another, making application of the sacrifice, first for the Church, when he ascended up on high. It had not yet been applied to the Church; they had not received the Holy Spirit yet until Jesus appeared in the presence of God for us and made application in a special way. Not till then did the Church get any benefit. At the appropriate time the world will get its benefit.

Q.—2. Did Christ's sufferings for the sins of mankind atone for Adam's sins?

Answer:—No, the death of Jesus was for the original sin. The original sin was the thing that came upon us through Father Adam, and all of their latter sins, many of them come from imperfections of the flesh which are inheritance because of the original sin, and to whatever extent your weakness and mine are results of the original sin to that extent all

such sins are included because they are a part of the original sin and not part of the sin on your own account. The sin of the world,—of that John the Baptist says "Behold the Lamb of God that taketh away the sin of the world." This sin of the world is the sin which came through Adam and which has been distributed among his children. All those sins which are from Adam's weakness can be forgiven, inherited through Adam, but those wilful on our part will have to have stripes.

Q.—3. Please explain I Timothy 2:5-6, Who is the mediator?

Answer:—I presume, dear friends, it is not the thought that I should take this text up in detail for that would take all the remainder of our time for this one text. It is very thoroughly treated in the 5th Vol. We must therefore be brief to give proper share to the other questions. "There is one mediator between God and man, the man Christ Jesus, who gave himself." This points out Jesus, the individual, and at the time he gave himself he was the only one. There were no members of His body yet. He gave himself a ransom for all. That ransom work is the foundation of everything. That first work Jesus did alone, and you and I have nothing whatever to do with giving this ransom price because this was a perfect man's life given in exchange for a perfect man and you and I are all members of the first man and condemned because of him, and could not give a ransom for our brother in any sense of the word. Jesus has not yet become the mediator. He will not be the mediator till the time the new Covenant is ushered in, just as when he was born a child at Bethlehem "For this purpose came I into the world" but he had not taken a kingdom as a child and had not a right to become a king till he came to maturity and gave himself in consecration, and not then till fulfilling his consecration at death. Yet prophetically he is spoken of as king as a child, and just so as the mediator. He is to be the mediator of the New Covenant. Before Jesus came God told He would make a new Covenant. Jer. 31:31. The Lord said to the Jews "Behold the days come when I will make a New Covenant with the house of Israel and the house of Judah—I will put in them a new heart and take away the stony heart. All that is to be the work of the New Covenant and it is to have the beginning with the house of Israel and the house of Judah and extending to all the families of the earth. The house of Israel and the house of Judah are out of favor with God at the present time.

The special New Covenant referred to by the Lord "Gather together my saints unto me saith the Lord, those who have made a covenant with me by sacrifice." The Covenant of sacrifice is what is counting now. Jesus the first one of these saints to consecrate and deliver up His life in obedience to the Father's will. He opened up the way so you and I might offer our bodies sacrifices acceptable to Him. This is the work of the present time, and all this company will be members of the great mediator—one mediator. The body is not complete yet. Only Jesus had passed beyond the veil. He was the head. God raised up Jesus first and He is raising up us also by Jesus; so the whole Church of Christ is being raised up. "A prophet shall the Lord our God raise up unto

you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." That great prophet we see to be the great mediator of the Millennial Age. The New Covenant between God and man, the world of mankind. Jesus was the first raised up. At the time the Apostle wrote those words Jesus was the only one. Now the members of the body of Christ Jesus are being raised up to the head. We hope to be members of the Christ in glory; then the mediator will be complete and the work of the mediator will begin.

Q.—4. What is the basis?

Answer:—The Bible tells us it was the sacrifices for sin and this is all testified in the Covenant God made with Israel at Sinai, a representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First he slew the sacrifice for the sin offering and it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accomplish that covenant; so here we have better sacrifices than those. These typical sacrifices were merely on an earthly plain, but here we have a better sacrifice, Jesus the antitypical bullock and the Church the antitypical goat. This church sacrificing has been going on for more than 1800 years and shortly it will all be finished and the blood will be in the hands of the great Mediator. Look back in the type and see what He will do with the blood. First sprinkle the table of the law. When Moses had sprinkled the tables of the law he was ready then to sprinkle the people with the same blood. Now the basis was the blood. While the blood of Jesus was the fundamental, important thing, it pictures how that the blood of His saints be counted in with him.—All the followers in the footsteps of Jesus are being gathered, their blood being sacrificed and that blood to be the type of the reconciliation of the world bye and bye. Not that we are adding anything to the value of it, but showing how we would be associated with Jesus in the present time, and the glory which is to follow as soon as the church will be completed, we understand the right time will have come for Jesus to receive the world and become the King of the world and establish from sea to sea His kingdom. He will be ready then to ask the Father for the world and then He is ready to appropriate His sacrifice for the world. It is to be given fully and completely on behalf of the world at that time, and He is ready to do that just at the time of the completion of the church and we are all with the Lord in glory. The II. Psalm says, "Ask of me and I will give thee the heathen," etc. The whole world are heathens from God's standpoint. Everybody else is a heathen. The word heathen is the same word translated Gentiles and the same word translated people. God had a people and there were other people outside that were not God's people. They were heathen, and only those in harmony with God are His people, and they were to be distinct from the others. "Ask of me and I will give thee the people," and the uttermost parts of the earth for thy possession."

Q.—5. Will all the people who deny the ransom, go into second death?

Answer:—We are not supposed to answer a question like that. The answer we have is "The Lord will judge His people" and it is not for you or me to decide whether that one will be of the little flock or the G. C. class. We are not here to judge one another. If you see any one going blind, give them the eye salve. Do not tell them where you think they are going to be. We had better not tell what we do not know.

Q.—6. Please define the meaning of the word ransom.

Answer:—The word ransom signifies a price that corresponds. The literal meaning of the word as you find given in Youngs Concordance, "A price corresponding." Thus we see there was no price corresponding to Adam; there was no perfect man that could give himself a ransom. No angel could be a corresponding price. No perfect man any where in the Universe of God. A spirit being could not be a ransom for they were on a higher plane than Adam. Not a creature in all the universe of God can be a ransom for Adam. Therefore God arranged that the Logos might become the suitable one to be the ransom price for Adam and thus he became the ransom.

Q.—7. Please give a good illustration of the meaning of the word ransom.

Answer:—I do not think we could have a better illustration than the Bible gives. The perfect man Adam is the one who sinned and was sentenced to death and in order to be his redeemer it was necessary that one should be like him, a perfect man, and it was thus that he became man—not a sinful man like the race, but holy, harmless, undefiled separate from sinners as Adam was at the time that he sinned. This is the best illustration of the ransom that I know of; the Bible's own illustration. Something we do not carry out in our affairs of life—it was under the law; an eye for an eye, a tooth for a tooth. If some one knocked out two teeth, you had a right to knock out two teeth for him. That was justice. No merit in it.

Q.—8. Please explain the meaning and illustration of the word ransom, as to the work of Jesus.

Answer:—We have already done this. The work of Jesus was the giving of the corresponding price himself on behalf of Adam, and as all the race was included in Adam so all the race of Adam was included in the ransoming work; so we read "As by one man came death (all that is a part of death) by one man also comes the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive, every man in his own order."

Q.—9. Was the ransom work shown as types or shadows in the O. T.?

Answer:—I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price—there was no other perfect man. The only

illustration which we have is this one which God has given us—Jesus the ransom of father Adam.

Q.—10. Please quote the scriptures that clearly teach the doctrine of the ransom.

Answer:—There are a great many scriptures that might be seen to clearly teach the doctrine of the ransom. "The man Christ Jesus who gave himself a ransom for all to be testified in due time." That is a very distinct statement. Another would be "As by a man came death by a man also comes the resurrection of the dead." "As all in Adam die even so all in Christ shall be made alive." Many of these texts show the correspondency. So we read "Even the precious blood of Christ." "The precious blood of Christ" would mean all that the word "ransom" means, and the word blood, giving of life in exchange for life and the only one person who had life on the full plane was father Adam and the next person to have full life on the human plane was Jesus. He had transferred life.

"The Son of man came to seek and save that which was lost and gave himself a ransom." (Another scripture on Q.—10.)

Q.—11. When the Logos left the heavenly glory and became flesh did he ransom the adversary and the fallen angels?

Answer to Q.—11:—No. The scriptures tell that Jesus came to taste death for every man, not for devils at all. Not a word. Besides we have no record that the devils were ever sentenced to death, and how could they be ransomed from death. They were separated, alienated from God and confined for a time in Tartarus in our earth's atmosphere. If this is their condition, I think they have had a pretty bad time—a very severe punishment. Some one has told about infidels. He represented his thoughts by saying he had a dream. I suppose a waking dream. There he saw a town called Infidale and only infidels entered there and they locked it up so no one could get out. He walked past there a year later and heard the wails, "Let us out—let us out we can't stand it here any longer." I was not sure he had the right thought about the infidels but I thought the word picture represented the condition of the fallen angels pretty well. I think they would like to get away from each other—not very good company. From what we have illustrated in the Bible, they have a great deal of wickedness and if they have wickedness toward humanity, they may have evil tendencies toward each other and I think they have been having a terrible time for 4,000 years. The Bible does state that there will be something for those angels without telling distinctly what it will be. The Apostle says know ye not we shall judge angels? Not the holy angels. It would only be those fallen angels. We may not see clearly enough to say how we could judge the angels, but that there is to be some kind of a judgment of angels is plainly stated by the Apostle. They are confined in chains of darkness until the judgment day, inferring there will be a judgment or trial come to them. Testified to by three Apostles. What would that mean? That there would be some oppor-

tunity for them to clear themselves. Whoever is put on trial, it means they are going to have a trial, an opportunity, and the world's judgment day means the world will have an opportunity, and our opportunity comes through the merit of Christ's sacrifice releasing us from the sentence upon us as sinners, but the judgment and trial of angels could not come from that for they were not sentenced to death but to this earth's atmosphere, this confinement, shutting them up as the apostle puts it, setting them aside from communication with the Lord. Angels shut up for a long time would see no hope whatever. They have insulted the Almighty. They were inexcusable knowing they were doing wrong, fell under the Divine hand. The mercy of God was not manifested to any body. The Holy Angels will not need mercy—no one was needing mercy. They never had an illustration of God's mercy, but they had of God's justice, in their case of condemning them in darkness. The first illustration they got was the same that came to mankind—what the Bible tells about, Jesus "Herein was manifest (give the full weight to that word manifest) the love of God in that He gave His only begotten son that whosoever believeth on him should not perish but have everlasting life." Do you suppose they were wondering what next He would do? I think they looked on in astonishment when they saw Jesus consecrating his life; his temptation in the wilderness; loyalty to the Father and full devotion in every way, noting the three and one-half years in ministry in which he was faithfully walking the narrow way, saw him crucified; then thought they had finally done him up and that would be the end of the matter? They thought he had come to an end. They had never known any one to be resurrected from the dead. But when on the third day Jesus rose from the dead, a spirit being of the highest order, of the Divine nature, don't you think those fallen angels were looking then? I think so. God said He highly exalted him, that at the name of Jesus every knee should bow. Don't you think those angels saw how glorious he was and how grand his nature? Then those angels faithful to him learned a great lesson there. How do you know? Peter says so. In his resurrection Jesus preached to the spirits in prison—the imprisoned evil spirits—the fallen angels. How do you know? Because Peter went on to say, those evil spirits which were disobedient in the days of Noah while the Ark was preparing—he limited the matter, points out just which he meant. They were the very ones. Did he go off alive and speak to them? No, he was dead. He died on Calvary. By this whole procedure, his death and resurrection, he preached the greatest sermon those fallen angels ever heard. Obedience on the part of the Saviour and pleasing in the sight of the Father, and the great blessing coming on every one who would be faithful to him and loyal to God. I am going to speak and give my guess so you will not make any mistake and think I am inspired. I guess from that time some of those fallen angels had a new thought on the subject and said, now we see more than ever before how greatly we sinned and how wrong was our course and one after another said, I am determined to take a right stand hereafter, and I

could not even give a guess whether it would be many or a few that would take that stand, that henceforth they would be loyal to God and wait and hope God would give them some blessing. I am going to suppose that some did that, and what do you think would be the consequence? I think they have had a terrible time—a devilish time. I think the fallen angels that did not turn to God would give them plenty of persecution as they would try to be loyal to God and His principles of righteousness and they would have to suffer for righteousness sake. They perhaps have had to suffer a good deal in all this time if they took a proper stand. My thought is we are coming down to the close of the age, and that these that manifest their repentance toward God, and have taken their stand on the side of God, of righteousness and truth, and in Opposition with the fallen ones and the wrong course—my thought is they are about to be vindicated and get a blessing and a release from their difficulties and they will be more or less under judgment by the experiences of the Church during this Gospel age, and in God's due time they are to have a release from the fallen ones, and the fallen ones eventually will be destroyed in second death with Satan. He has not repented. He is still the same adversary—He is our great adversary. "Your adversary the devil." No mistake about it, and if he has not had trial enough for 6,000 years to demonstrate what his real character is, I wonder how long it would take to find out? I wonder if God would want to test any one more than 6,000 years? Having the part of perfection he had from the beginning and the course of the evil way these 6,000 years, the death of the thousands of millions of humanity, and letting him see the redemption work, and still an enemy, a demon—adversary of God and righteousness. He is still pictured in the Bible as being the life enemy at the close of the trouble. Not only all the evil angels with Him, but all the world that are spoken of as being angels or messengers of or servants of satan (Matt. 25) all are to go into second death with him.

Q.—12. Give the meaning of the word deposit, please.

Answer:—The word deposit signifies the word deposit. Put \$1,000 in a bank, a deposit; you would get a little book and it would show a credit there. Your deposit does not show that you gave it to the banker. It was in his keeping, but you had placed it in his care and it was yours to check out, when you pleased. Jesus deposits the ransom and the hopes and aims in life was the ransom price, and he deposited that in the hands of the Father. When? The answer is, when he said in his dying moments, Father in thy hands I commend, commit, I give over, my spirit. The spirit of human life. Give it over to the Father's hands, not to the devil. The devil has nothing to do with mankind. Jesus had a right to his life. He had kept the Divine Law, being holy, harmless, undefiled and separate from sinners and fully doing the Father's will. He had a life right forfeited in any sense of the word, and this he deposited. "Father into thy hands I commit my spirit of life." And it is still in the Father's hands; Jesus never took it away. But did he not take it away when he was resurrected from the dead? No, the

Father gave him a reward of a still higher form of life. "Put to death in the flesh but quickened or made alive in the Spirit" on the Divine plane. This spirit life which he had in the resurrection was a reward for obedience; no bearing on his other life at all. He still has right to the earthly, but he has no use for it. He has a higher and better life, but the other is at his disposal.

Q.—13. Did Jesus make this deposit at the time of his death, or at the river Jordan?

Answer:—I would say he did not make his deposit at the time of his consecration at Jordan. My view of it would be that Jesus made a covenant with the Father that he would keep the Divine law and do everything he found written in the book, all the things represented in the types and shadows, and this was the arrangement of the Father, and that by doing all these things fully, by keeping the Law he had a right to life and by sacrificing his right to that, he had become heir to the promises of glory, honor and immortality, and it was when he was giving up his life entirely; "Father into thy hands I commit my spirit."

Q.—14. In whose name and to whose credit is this deposit?

Answer:—In the name and credit of the one human man I deposit it. Same as if you put \$1,000 in the bank, it is in your name. Jesus did not give this to any one else. He deposited it in the hands of the Father. "I commit." No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. My spirit—that is shown there by the word "my".

Q.—15. What is the real merit, or credit, or price, on deposit?

Answer:—The thing that is on deposit is merely the value of a perfect man's life. No more, no less. That was the ransom on deposit. The corresponding price, that which Adam had forfeited. Of course that life includes the right to fellowship with God, earthly home and all the things that God had given to man originally. Psalm 8. What is man? "Thou has made him a little lower than the angels—thou hast put all things under his feet." And it includes all those rights, and when Jesus laid down his life right he was laying down as much as any man ever had or could have. A right to everything Adam had as a perfect man. All this was placed in the Father's hands, in the hands of Divine justice.

Q.—16. What is the value of the deposit through the glorified Jesus?

Answer:—In that it is the basis of the great work. The first part of the work is the bringing many sons to glory, and that same ransom sacrifice in the hands of justice will be the price which will make the ransom of the whole world from death, and give the glorified mediator, head and body the right to step in, and for 1,000 years exercise mercy toward mankind, helping them up from their fallen position, to all that was lost in Eden.

Q.—17. Is the deposit of the ransom price shown any where in the types and shadows or teachings of the Old Testament?

Answer:—I do not think of anything in the Old Testament that teaches the deposit of the ransom. The ransom in this particular sense of the word is not a word used in the Old Testament. Only one case. "No man can give to God a ransom for his brother." It is a New Testament thought brought to our attention under the guidance of the Holy Spirit and representing a very deep teaching of God's Word.

Q.—18. What New Testament Scriptures clearly teach the acceptance of the deposit of the ransom price?

Answer:—The general teaching of the New Testament is that Jesus has something in the hands of Divine justice which is the basis of all reconciliation with the Father. The one that directly tells us, he not only gave himself a ransom, but when he died he said "Into thy hands I commit my spirit, I leave it with you." Many scriptures show how this is made applicable. We read of the application of the merit. It implies there is some merit there. Figuratively referred to, how could we receive the robe of righteousness unless there was a merit.

Q.—19. Define the meaning of the word imputation, please.

Answer:—The word imputation signifies to make applicable to another. Something the other does not have. Not by a direct gift, but by an imputation. It is rather difficult to define the word imputation. We can illustrate it better. If I was in need of \$1,000 and asked you for it—that would not do. We never ask, (laughter). I guess I had better change that illustration. Suppose John Smith needed \$1,000, and Henry Brown had \$1,000 and would give him the use of it, and yet, he said to himself, I think I will not give him the \$1,000. He promises he will work it out. Let him give me his note, and I will endorse his note and let him go and borrow it of the bank. When you endorse his note you impute the \$1,000 to his note. John Smith did not have a penny. The banker says, have you any money or property? No, not worth a cent. Can you have some one endorse it for you? John comes to you, and you endorse his note; you have imputed full value to that note. He takes it to the bank and it is all right. Worth \$1,000 now, and not worth a cent before. So in this Gospel age there are certain terms by which we can come to the father. The same terms by which Jesus came in; that you will become a living sacrifice. You say, I am very willing to be a living sacrifice. You say, God I would like to do what Jesus did. God will say, your promise is not worth a cent here. Why not? Why, you are a bundle of imperfection; I know you very well. You could not do anything at all. You get Jesus to endorse it for you. Let him be your advocate and take up the matter for you. So you go to Jesus. Will you dear Lord be my advocate with the Father? Will you make it possible for me to come in under these terms and present my body holy and acceptable? Will you help me do that? That depends. Oh, you have terms? Yes, very strict terms. You must turn your back against sin

and enter into a special covenant as I have done. A covenant of sacrifice, giving up yourself absolutely. You say I am willing to do that. Very well, you be my disciple and I will be your advocate and take care of the rest. You follow the lines I have laid down for you and you will come out all right. I will endorse for you. How does Jesus endorse for you? In this way—He has that corresponding price, that right to life, applicable to Adam and all his race. If you and I belong to the race of Adam, we had from the moment we were born, an inheritance in that great account. The Bible tells us in advance that the very object of God's having this plan of salvation was to give life to mankind. You and I have interest in that, because we belong to this race. If we can but know about it, we have the privilege of returning the human perfection, restitution; all that is included in that which Jesus put in the Father's hand. You could not accept restitution, for he has not offered it to any one yet. He said, there will be a restitution of all mankind, and you and I merely know what is coming bye and bye. Then we learned that God has another feature of the plan separate and apart from the world and this is, that He is taking out a people for His name to be the Bride class, to be associated with Jesus in the kingdom. Now we see on what terms; that you shall walk in His steps, be like He was, and He will be your advocate with the Father, and when we agree to this and give up our little all, what do you give up? Just what you have got. Some ten years, and some ten days of life, and some more. You might give up a very healthy or a very sickly body. No matter what you have; great influence in the world or no influence at all, and give yourself just whatever you have. But all that you have—not a thing to be kept back—time, influence, money, everything goes when you make a consecration such as Jesus made. To be Jesus' disciple and follower, that is what we agree to do. But when we come to the Father and find out we have not very much, we say, will He accept this? No, not that. How will it go through? Well, says Jesus, you know I have an account with the Father and a right to give restitution bye and bye and that includes you. Well, now I am going to impute to you all that I would be giving you bye and bye, and you give what you have now in your possession and I give in your behalf what will be coming to you bye and bye, so you see it will be all that will be yours in perfection. Illustration: We are not to think Jesus deals with each individual as they come along. The way Jesus did was this; when He ascended on high he appeared in the presence of God for "us". Who are the "us"? It took in all those who will be of the Church class and it appeared for you and me away back there 1900 years ago. The Holy Church is one church from God's standpoint. The Church He predestinated and foreordained. The Bible says God foreknew Jesus, and us by Jesus. Now if Jesus appeared for the whole Church at once He made an application of merit in the sense that it was imputed to all of us. I tell the banker, I have \$1,000 I want to keep intact; I will be doing some endorsing. I will endorse a note for \$1,000 and when that note is in, it will be for a number of people; to S. & Co. and the

R. & Co., and a number of them. You know you have the merit there in my deposit, and that will be the merit for this note I endorse. So as long as this note is unpaid there will be an embargo on that deposit and it could not be used for any other purpose. Embargo means it has a handicap; a note given that covers the whole thing. Not the money given, but an endorsement. The Lord endorsed for the whole Church at once. Therefore he first imputed the merit on the church and afterwards to the world. The Church does not need it now; we are going to join in with Him in sacrifice; why should He give us the earthly life? We do not want restitution. We are looking for the better Hope; Spiritual Kingdom—glory, honor and immortality. Imputed to us, that which made our sacrifice acceptable to Him.

Q.—20. Is the imputation of Christ's merit shown by types and shadows in the Old Testament?

Answer:—I know of nothing that teaches it directly. In the Tab. Shad. we have many things which teach a very similar matter, but not directly that I know of.

Q.—21. When will the merit of Christ's sacrifice or the ransom price be applied for Adam? Will this include the whole Adamic race?

Answer:—It will be impossible for the Lord to impute his merit for Adam till the whole church is taken, for this endorsement is an embargo for Adam and his race, we therefore must pass through our trial first before that merit can pass on and be imputed to Adam and his race.

On this ransom price for Adam and his race, we might elaborate a little further: Why this embargo for the Church? Why not with Adam outside the church before the Church was complete? It is on deposit with God the Father, just as if mortgaged by this imputation made with the church. How is that effected? In this way: All the church have agreed they will die according to the flesh. Nobody else has been received into the church. One not entered into Christ have not entered the church. Justice demands all will go into death; first, those that will follow his footsteps; they will lay down their lives willingly, gladly, sacrificially and enter into the heavenly glory—the highest. Then the Great Company class. Those who will seek to hold on to the earthly life and through fear of death all their life time are subject to bondage. Will they be allowed to go on in that way? If so they will die the second death because they have not laid down their lives. What will Jesus do for these? In the Bible it is represented as the Lord Jesus laying hold upon the scape goat class, and they are led away by the hands of a fit man, representing how the Great Company class turn to satan for the destruction of the flesh. Why? Because that is part of the Covenant, their flesh must either be sacrificed willingly or be destroyed, one or the other. Now when their bodies are turned over and they have washed their robes, have suffered they have learned their lesson. They failed to get into the sacrificing class, but since they were loyal to God when brought to the test, they are counted worthy of life on the spirit plane. Not the highest plane of Divine nature, but like the angels on

the lower plane. All will be counted worthy who get everlasting life, but these when put to the test who would not deny the Lord and would rather suffer are counted worthy. The picture in Rev. 7, is, "Therefore are they before the throne of God and serve Him day and night in His temple." The little flock class are more than merely conquerors; more than merely getting in. The Bible says they are more than conquerors. They will sit with the Lord in His throne and be His joint heirs and partakers of His Divine nature. The others coming in finally under stress and suffering rather than be disloyal to God, they will get a good reward, thank the Lord. They did not have the spirit of sacrifice, of suffering for Christ's sake willingly, voluntarily, they had to be pushed in the fight. They fought well when pushed in, but were not like their captain who went into the fight himself.

Now there is a third class, Heb. 6 and Heb. 10. The apostle says those that fell away and turned their backs upon the blood of the covenant and counted it a common thing; they will die the second death. That is why Jesus said, I guarantee all these will go into death. The one class into second death because they are unworthy. The other class are pushed into taking their place for right or wrong—and when all have died, then the mortgage is all recovered, for the notes have been paid; they have all died, not any of them having an earthly life. The one class gets new life on the Divine plane, another gets new life on the spirit plane, and another class, those who die the second death.

Q.—22. Will it need to be repeated?

Answer:—This will never need to be repeated. It is a completed work the Father planned before the foundation of the world. He left the glory with the Father for this very purpose; the same he has been working out this 1900 years of this Gospel age, and 1,000 years more will be necessary to fulfill this. Thank God, Hallelujah what a Saviour. Hallelujah, what a plan. Hallelujah, what a Father we have to give us this great plan. Think of it. More than that, my dear friends, the Bible says "be ye like your Heavenly Father." You are children of God when begotten of the spirit. If a child is well begotten, and had a good mother and good father, the child would be like the father every time. If Adam and Eve had retained their perfection, their children would all have been like Adam himself, perfect grand characters. Now God has started a new race of spirit beings all begotten of the spirit. Then we will be like unto our Father. One mother, one covenant under which we were all begotten and which will develop us and bring us to the glorious liberty of our Lord, and we will be much like our Father. He is kind to the unthankful. Getting more like our great Redeemer and more like our Heavenly Father. The whole object of our life, of our faith, should be to develop character likeness.

After the intermission there was a Prayer, Praise and Testimony meeting for about 45 minutes.

At 3 p. m. Pastor Russell conducted a Consecration Service for children. He spoke as follows:

CONSECRATION SERVICE—BRO. RUSSELL.

Nothing says that we are to consecrate the Children to the Lord. It is a voluntary act. It is a devotion, a sacrifice; we come ourselves to the Lord and present ourselves a living sacrifice to do his will, and when we bring our children, it is to dedicate them to his service. There was a time when many supposed that we must have our children sprinkled and we thought we ought to have them baptized in the Church, but later they understood that Baptism was not for infants but for the children of God.

Our Lord Jesus, more than 1800 years ago when they approached with the children, took them in his arms and blessed them; his taking into his arms does not mean they were getting any special Holy Spirit blessing nor doing any miracle, but he made it more natural for both the parents and the children. Today when I shall touch the children upon their foreheads and subsequently ask God's blessing upon them, the touching of the foreheads does not signify the impartation of any special thing. Many parents after thus devoting their children in a public way, feel more than ever before the deep responsibility for these children, how they shall be guided in the way of the Lord. They feel that the children belong to the Lord and in case of sickness and death, they know that the Lord has accepted them, and will be responsible in every way for the welfare of the child. Likewise we have seen a blessing on the children. When the children are brought to the attention of the fact that they have been consecrated to God, it seems to make an impression on the children. I was recently in the City of Detroit, and there I met a brother, and while we were talking, his little son came along, about six or seven years of age. The brother said, "Bro. Russell, this is Johnny—you consecrated him to the Lord about a year ago here." I said, "Yes, I remember." The father said, "Well, since Johnny's consecration to the Lord he is trying to live to be a Jesus boy." The little fellow looked every inch of it, and it all meant reality to him. I think that it is so with many children, after they have this pleasing realization and devotion of the Lord, they try to live up to the consecration. Parents and children rise—may God's blessing be upon you."

Prayer—"The parents are bringing the best they can give—the fruits of their own body. Father, grant a blessing on the parents so that they may know how to bring them up."

The candidates who desired to symbolize their consecration by water immersion were then asked to come forward. After the usual examination, the right hand of fellowship was extended, and all repaired to the Tivoli Theater, where the immersion service was conducted by Pilgrim Bro. Hadley. About fifty symbolized.

This service was followed by a discourse on "Baptism." It is not printed here, it being practically the same as given many times, and which may be found in any of the Convention Reports.

In the evening the friends again refrained from seeing the Photo Drama at the Tivoli, but were edified by listening to a discourse by Pilgrim Bro. T. P. Yates, on "The Devil." A good synopsis follows:

"THE DEVIL"—BROTHER YATES.

Two classes of people in this world who deny there is a Devil, for instance, Christian Science. Another class go to another extreme and say the Bible says, "Known to the Lord are all His works from the foundation of the world" and if God made all things He must have made the devil and must be the author of evil. We realize such is not true. God would not make His own adversary. The Bible does teach though that there is a devil and that he is a person and is God's great adversary, but the Bible shows he was originally created perfect, and became the adversary of God. Psalm 90:2 proves there was a time when God was alone, an immortal being; He never had a beginning. Rev. 3:14, "Thus saith the Amen, the faithful and true witness, the beginning of the creation of God," refers to Jesus. He had a beginning and was a created being. Till God brought him into existence, God must have been alone. It is plainly evident that the Scriptures show that our Lord Jesus was the only begotten of the Father; the only being God himself directly created. Col. 1:15, "Who is the image of the invisible God, the first born of every creature." That does not refer to his birth at Bethlehem, because there were millions born before then. That was his prehuman existence, the first born. Prov. 8:22, "The Lord possessed me in the beginning of his way, before His works of old." With the Father long before the foundation of the earth was laid. Not the laying of the land, but the foundation itself. The Bible deals with the breaking in of the rings of the foundation, and Jesus was before the foundation was laid. We agree with science about the foundation of the earth. It must have taken billions of years for it to form, so we are presuming it was billions of years ago that Jesus was brought into existence. Then God delegated to him power to make everything that was made. I John 1. It tells there that Jesus was a mighty one. In the beginning was the Logos, word, representative, or mighty one and all things were made by him. Col. 1:16 tells what he made. Dear friends, just think how great Jesus was. The only being God created, and gave him the power to make everything that was made, whether in heaven or on earth. When you read in the Bible, "He who was rich, for our sakes became poor," you may make up your mind he was mighty rich.

The Bible shows the very first being Jesus ever brought into existence. Isa. 14:12. It mentions his fall, but also incidentally his creation. Take the Hebrew—"How art thou fallen from an exalted position, bright day star, first son of

the morning." Very evidently Lucifer was the first being Jesus brought into existence, and next to himself. Jesus had the privilege of bringing into existence, different orders of angels. Luke 15. Who were the ninety and nine who needed no repentance? Look in the back of the Watch Tower Bible. They are the angels. It is stated that there are ninety-nine orders of angels. One sheep, Adam, went astray and Jesus came down and gave His life for him. Each order of angels a little step lower than the other. How long since Jesus brought those angels into existence? Job tells you. The morning stars sang together and all the sons of God shouted for joy. Now we realize, dear friends, they must have been brought into existence long ago. How many are there? There must be billions upon billions of angels. There is no end to space. No end to it. If it were possible for you to get on some machine, and you would never get hungry, you could go on traveling forever. There is no end to space. Now don't you think it is possible that God has billions and billions of angels, carrying out his wishes? That is something you can't think of. You can think at it.

Then we read in the Bible of a beginning. Now we want to call attention to the first verse in the Bible. In the beginning—(a mistake) There never was such a time. Time never had a beginning. They did not render the Hebrew right. At a certain time God commenced to form the heavens and the earth. What heavens? Not the abode of God. Isa. 66:1. Psa. 93:2. Isa. 45:6. Now you see, dear friends, Heaven never had a beginning. What heaven is referred to? The firmament, in the 20th verse, "the open firmament of Heaven." That is the heaven—the atmosphere surrounding our earth. So we realize God commenced the formation, and the rings broken in and there was the separation and the breaking of the rings. Gen. 1:1 shows how the earth was formed and made in a condition for man to live on. Verse 26 shows something, too. First and second chapter says God made everything and the reference calls to your attention that the New Testament says Jesus made everything. Who built your City Hall? Why, Mr. Jones, the architect. He never laid a finger on it. It was through this man, Mr. Jones. So you see the Heavenly Father wants these things brought into existence through Jesus. V. 26, God says, "Let us make man in our image, after our likeness." The image of God is One thing and the likeness is another thing. Some people say man was made in the image and likeness of God and that is the same thing. The image means the free will agent with the law of righteousness in his being. The likeness of God, means in the same manner. "Let them have dominion over the fish of the sea, the fowls of the air." God is a King, with a kingdom and subjects; and man like Him—The earth and the animals are his subjects. What did God do with man? Planted a garden eastward in Eden. Some people think Adam did not have anything to do in the garden of Eden. It was intended man should work, but not by the sweat of his face. Gen. 2:15, and if this does not mean work, what does it mean? "And the Lord took the man and put him in the garden of Eden to dress it and keep it." Adam was a gardener. The first ap-

pearance of Jesus after the resurrection was as a gardener. Now see what the Lord did. Adam gave names to all, still there was not found a helpmate for him. Here was Adam and all his subjects, and he named every one, and not one was fit to be his companion. Adam must have named the monkey and must have been above that. Adam noted the character of the animals and gave them all their names. A little girl said to her teacher, if Adam had not named the pig a pig, everybody would have known it was a pig. No mate to be his companion and God said it was not good for man to be alone. You know the result, how God made the woman. Called her name Eve, and she is the mother of all living. The first human pair, both absolutely perfect. They must have loved one another perfectly. You never saw a perfect woman. You need not laugh, you never saw a perfect man, either, so we are all in the same boat.

Another king was in the garden of Eden, and it was to this one we want to call attention. Ezek 28, beginning with verse 11. We want to know who this fellow was. Who was the king of Tyrus? This king who was in Eden? Adam was the king there. Who was the king of Tyrus? The Hebrew word means a mighty one, an adversary who laid siege. Who? Lucifer. What is his position there? Verses 11 to 14 quote. In verse 14, see the position God gave him. "Thou art the anointing cherub that covereth and I have set thee so. Thou art the angel that guards. I have set thee so." God says, I gave you that position. The holy mountain, the kingdom of God. "Stones of fire," bright ones, angels. Look in the back of the Bible; that refers to Lucifer. He was placed in the garden of Eden as a covering cherub. Instead of keeping the trust God placed in him, he took advantage of God. What desire entered his heart? The desire that he wanted to be like God, and he saw the possibility in the first human pair. God had said to them, be fruitful, multiply and fill the earth. God granted to the human family the greatest possible power; the only ones in all creation that have the power to create their own kind, and the devil realized the possibilities in it. So, dear friends, he took steps to gain his desire. "Thou didst say in thine heart, I will exalt myself a throne above the angels, I will be like God." What was God like? A king with a kingdom and subjects, and the devil said, "I will have a kingdom on earth and have a human family." He knew full well the angels did not have that power, so we recognize that is a wonderful power. The angels did not have it. "Never marry or are given in marriage." Sons of God. Not daughters of God. The world has gotten that matter all twisted up. An angel is always a woman with a great big pair of wings. They have not sprouted yet; they wear them on their hats instead. We realize that is not a picture of an angel. Lucifer realized those possibilities. If I can gain possession of them I will be just like God and will no longer be subject to Him. I am a bright angel and I will be above them all. Instead of putting that away from him as being disloyal to God he did gain his desire. You know the devil is ruling over this world and has gotten the human family as his subjects.

When Lucifer was in the garden of Eden did they see him?

Why, no, how could that be. The first man was of the earth earthy. Adam's eyes were earthly and all he could see was earthly objects. You have never seen the devil, how do you know he exists? Because he operates through the mind. "The God of this world has blinded the minds of them which believed not." How foolish we used to be. You know the pictures of the devil with a pair of horns sticking out and a fork in his hand sticking up. Some people are so foolish; they believe that a thing like that appeared to our Lord to tempt him. Why, friends, if a thing like that appeared before me, you could not see my heels for dust. How foolish we were, to think a thing like that was ever brought into existence. It comes from mythology. Noah was a mighty hunter before the Lord. They had no guns. He knocked them on the head with a club, I suppose. When his tomb was discovered—they made group pictures in those days), a picture of Noah was discovered and there was carved in it a picture of a man, and to show that he was a mighty hunter they put the skin of an animal on him, tail and all, and that is the picture given us of the devil. See how the Bible described Lucifer in Ezek. 28. Impossible to make any greater; full of wisdom, perfect in beauty. It takes every precious stone known to describe the beauty of Lucifer. The people of the world use stones to describe beauty. A young man described his girl this way: Her eyes as blue as sapphire, and shone like diamonds, teeth like pearls and her lips as red as rubies. He got it bad. How beautiful Lucifer must have been, and it was his beauty that filled him with pride and therefore he fell from the exalted position that God had given to him in the garden of Eden as the covering cherub—talking through the mind. Gen. 3 gives us a complete record of this and whenever you mention this third chapter of Genesis to a Higher Critic they reason and say only old women and fools believe that.

The serpent spoke to mother Eve, and the Hebrew shows the serpent was a beast. Webster describes a beast as a four-footed animal. I am going to take the Hebrew word and try to prove to you that the serpent was in some other form than we see it today; that it was a dumb animal and did not talk to mother Eve, but spoke by its actions and God changed its form. The Hebrew word used to describe it in the old Testament scriptures is more like the word prognosticate. We will choose the word prognosticate because all the others are in that word—one who indicates the future by signs. Indicating the future by signs and talking by action, and I believe that is exactly what happened in the garden of Eden. We are going to suggest to your mind what might have happened. We are merely suggesting what might have happened. God had told Adam and Eve not to eat of the forbidden fruit, but no place is found telling the animal it could not. If you never picked the fruit it would get over ripe and fall on the ground, and you could only turn the cattle in and let them eat it. The serpent, the highest of the animal kingdom, was eating of that tree, and Lucifer saw it did not die, and he suggests to Eve: "He eats the fruit and does not die; God does not want you to get wise." No doubt that took effect. He prognosticated to her and she ate of the fruit, Gen. 3:6.

How could she see that fruit was good to eat unless she saw some one eat it. How could he say that fruit was good to eat unless he saw the serpent eat it? I think that is best explained by the prognostication that the serpent spoke to mother Eve. After this God asked them about it. "And He said, where art thou," etc. Adam said (that excuse that all the men make)—laid it to the woman. "What is this thou hast done?" She blamed the serpent. Notice how He changed the form of the serpent. Does God make idle threats? No, God means what he says. God said it was one of the cattle—dumb beast. Notice the change of its form. If the serpent always crawled on its belly what curse would that be? Instead of being the highest it became the lowest. Why did God do this? To punish the serpent? God has a reason for everything, and you and I have a right to inquire. "Come let us reason together." Then why did God change the form of the serpent? To make a picture of the fall of Satan from the highest to the lowest, and to be destroyed. That picture of the evil serpent you see is a picture of the devil. Yes, the devil has got two-thirds of the human family worshipping the image of himself. Indians, and others have a serpent for their worship. Put enmity between thee and the woman, between the seed of the devil and the seed of the woman. What is the seed of the devil? One shall crush the head and the other bruise the heel. Don't you suppose the devil was there and knew all about it when God made that threat: Put enmity between thee and the woman. Don't you believe the devil knew what that meant? The devil knows more about that serpent than you do. He saw its form changed. "The seed of the woman shall crush the head of the serpent." He knew it meant his destruction, and I believe since God used these words, he must have known he was to be destroyed. Why necessary to crush the head of the serpent to kill it? The life organs of the serpent lay in the back of the head and if you want to kill it you have to crush the head. So the devil knew what it meant. Can you imagine what he would say? I'll imagine he said, "I'll see to it that the seed of the woman does not crush my head." That has been his work ever since, trying to destroy the seed of the woman. Where did the Lord put the devil? Some place in hell, where he has been stoking fires ever since? No. Isa. 14 and Ezek. 28. "Cast to the ground." Original, "to the earth." That is where he has been. That is where the Lord put the adversary, and he could only find out what God's plan is as he has seen it worked out on the earth. Every step taken the devil tried to thwart. Take your Bible and from that passage read the unfolding of God's plan, and right parallel with it is the devil attempting to thwart it.

Now, I will just outline it as briefly as I can. Notice his first attempt. The first born in the scriptures is always the seed except God indicates he has made another choice, so when God made that promise to Adam and Eve, don't you think they would hang to it? Don't you think they hung to that promise? When Cain was born they thought he might be the one to release them. Of the two sacrifices God accepted Abel's, and the devil stirred up strife in the heart of Cain and he killed

his brother. Adam and Eve knew God would not have a murderer for the promised seed. Through Seth the devil nearly succeeded in destroying the entire human family, all but eight. He found the human family were dying and he did not want dying subjects, so he told the angels and they took wives from the daughters of men and brought into existence a race of beings that would not have died if allowed to continue propagating. The devil overstepped himself. He brought into existence all of those beings before the flood. He did not know that ring was going to break. God drowned them all. Then after the flood the devil continued to deal with the people 200 years, and they started to build the tower of Babel, showing they did not take God's promise to Noah. Now he must have set the fallen angels and the devil to wondering where the promised seed was coming from. God scattered them. He waited 227 years, and he heard God make a promise to Abraham. The devil has been following the Lord, and he knows all about it, too. Abraham thought he would help God out, and he took another wife and Ishmael was born. He thought Ishmael might be the promised seed. But God said, no, Abraham. Then Isaac was born and can you imagine that picture? He was the child of promise. Waited 25 years for him. Satan saw the hope of God's promises. Abraham 100 years old and Sarah 90. How they must have just toted that little fellow around and watched every move. You know the old people care more for children than the young people do. Just hand them over to grandma, and see. She will soon spoil them. Ishmael mocked Isaac. I suppose they got talking together and got scrapping on which was the child of promise. There is only one boy in the world and every mother has got him and so the mothers got after it. Here were two women living in the same house and they both had the only boy that ever lived, and there is where the devil started up strife and trouble in the home of Abraham. Then God tested Abraham, and said go and offer this boy. Well, I know the devil heard that and there Abraham went with that boy a three days' journey and the boy was laid on the altar and he had raised the knife to slay the boy. The devil must have been jumping around. The Lord going to destroy the promised seed. The Lord spared the seed. Dealing with Abraham, then Isaac. Now he had two—Esau and Jacob. Jacob was all the time thinking about the promise, but Esau was wild and did not care anything about the promise. One day he came home from hunting and was very hungry and Jacob had prepared himself a good square meal. Esau said that does smell good, I am nearly dead with hunger. Jacob, thinking about the promise, would say, "Well, I don't care, you are all the time running off hunting." "Well, what it is to you, anyway." "Well, can I have your promise." "Well, if you will let me have that good square meal I will let those promises go to you." He got the blessing, and when he got the blessing he said, "Esau, what a fool you are. You will not get the promise," and Esau tried to kill him. The devil saw this. Now, Jacob had twelve sons, and the devil is scratching his head for there are twelve of them. In the dream one sheaf stood up and eleven bowed down. So the

devil said, "I will look after Joseph," so the devil stirred up their hearts to murder their brother. His life is spared. He reasoned that he was the promised seed and every one down there a bunch of slaves, and God had said that the seed of Abraham was going to bless all the families and they were not even blessing themselves. Did not this look as if the devil was winning. The devil knew no one would get a blessing when he was ruling.

Another king was on the throne, that knew not Joseph, and the devil got after him. He said, "Pharaoh, the Hebrews are multiplying so fast, we will put a check to this," so every child born, if a boy, was thrown into the river, and if a girl they let it live. What would have happened if this had continued many years? They would have died and the seed would have vanished. So you see one family had a little boy born unto them, and all the rest were drowned. In him was centered all the hope God ever gave to Israel and they did not want that little fellow put to death. He was good to look upon. We read they hid him for three months in the house. The best baby that ever lived. Couldn't have cried for three months. The spies would have heard him. It seems to be unaccountable, for at the age of three months she perceived she could hide the baby no longer. Then they made a little ark of bull rushes. Can you imagine how many prayers went up over that boy in whom was centered all the hope of Israel? You know Moses' sister went out and watched what would happen to her baby brother. "Well, Princess, are you going to keep the baby?" "Yes." "Shall I take him down to a certain woman?" "Here, ma, here is baby, and you have got to keep him, too?" Does God reward faith? She got paid for nursing her own child. They multiplied exceedingly, so God sent Moses to deliver his people. The devil got after Pharaoh and said, "Don't you let them go." Every time the plagues were lifted, the devil said, "See, the Lord will do anything for you, I would not let them go." Then when the last plague came and he let them go out, the Lord said, "Go through the land of Egypt and borrow from the neighbors everything you want, for you will get out in the morning." If your neighbors were going to get out of town in the morning would you lend them anything? They say, the Lord told the chosen people to steal. Wait and see. God's ways are not our ways. He told them to go and get silver and gold, and the useful things they wanted. The Israelites had been working for about 300 years for nothing, and God took this way of paying them.

After the first born was slain, the devil got busy again and said, "Pharaoh, don't let them go. Don't let them get away." They harnessed up the horses and chariots and took their swords and off they went, and here was the chosen seed between the devil and the Red Sea, and the Lord opened the way through the Red Sea. Do you see how the Lord opened up the way through the Red Sea, and the Egyptians were all drowned? Well, what happened next? At Mt. Sinai, while Moses was there getting the Law from God, the devil was busy at the foot of the mountain. And the Israelites went to Aaron and said, "Moses has left us." So they said, "Aaron,

you make us a God"; so he made them a God, a golden calf, and they were offering sacrifices to their golden calf when Moses was up there. Don't you think the devil was afraid? The Israelites were having a high old jollification at the foot of the mountain. The devil was defiling them. When Moses came down he heard the sound of revelry, and he said, "What is this I hear?" and what a sight met his eyes. Worshipping the devil, and here he had God's Law for them. "Moses cast the table of stone from him." The thought is this: When he saw that sight it so overwhelmed him that his strength left him and the table of stone fell to the ground and was broken. Then he went back in the mountain and plead with the Lord to spare. He said, "Stand aside, Moses, I will destroy them all." Oh, then the devil must have chuckled. Then Moses plead with the Lord and He spared their lives; and they said, "All these things will we do." Then, you remember, God said, "If you do these things I will bless you and if not I will punish you." Read the history of the Jews, a history of how the devil saw to it that they did not do. Tried to get the Lord to help him destroy the seed. From that time the devil commenced to deal with the Jewish family. There they were, the promised seed. They had Judges for 450 years. Read the book of Judges and see how the devil succeeded in deceiving all the Judges. David—Solomon, "There shall not fail thee a man to sit on the throne of Israel—their seed forever." A mighty promise. Solomon did succeed for a while, but he was too rich, estimated to be worth \$60,000,000.00. He needed it. He had 700 wives. That is how the devil got after him. He listened to his wives; 700 giving advice to one man. Poor fellow; he used his time to build temples for his wives' Gods, and his God is forgotten, and he fell. All the other kings got tired and indifferent and the devil got after them as much as possible. Then Zedekiah, that very wicked king. Go to him and tell him this, "Oh thou profane wicked prince of Israel, whose day is come, when iniquity shall be at an end, thus said the Lord God; remove the diadem, and take off the crown; this shall not be the same, it shall be no more until he comes whose right it is and I will give it him." The devil heard that, and every promise God ever made. Now, don't you think the devil was wondering how that was, and God continuing to tell of the greatness of that king that should come. His kingdom will extend all over the earth. Among his names are "Wonderful," "Counselor," 606 years before he found out who it was, and God made the promise to Mary. The devil tried to destroy Jesus before he was born. Matt. 1:19. According to the Jewish custom they had to be betrothed one year, and be faithful to each other. The law required faithfulness; that if a maiden should be unfaithful she should be stoned to death. Before they were married Mary was found with child. The devil suggested she had been unfaithful to him. Joseph did not want her publicly stoned to death, but thought to put her away privately. The angel came to him in a dream and told him to fear not, etc., and called his name Jesus. The devil was foiled.

Herod told the three wise men, when you find him you tell me. Not much more till he came to the age of 30, when

he was baptized. The devil was there and saw that baptism and realized who the seed was. Jesus went in the wilderness, 40 days. Then the devil tempted him through his mind. Not from any human being, but through his mind in three ways trying to get Jesus to get the kingdom in some other way than God had prescribed for him. Now, the hour of Jesus had come, and they were to have the supper in the upper room. Instituted the memorial of his death. Prayed in the garden three hours. Saw Jesus pour out his soul in agony before God. After praying he came back and said, "Could ye not watch with me one hour?" Again the same. Again, and the same words again. The hour had come—betrayed, taken before Pilot, sent to Herod, reviled, scourged and let go. Jesus knew what was coming. He must not murmur against it, and the devil tried to get him to murmur so he would be unfaithful. Think how Jesus must have suffered under that scourging. He dared not murmur, only under unfaithfulness. Then how Jesus was led over to be crucified. It was the custom to tie them on the cross and leave them to starve to death, but they did not want it that way with Jesus, and suggested not to tie that man on the cross, he will get away, so they nailed him on the cross. Then came that moment when he had to take the sinner's place in death; God had to turn his face from him if only for a moment. "The reproach hath broken my heart." In the moment of his extremity when he realized that God had turned His face from him, that blow caused the heart-broken words to come from his lips. What do you think the devil thought of it? He heard it. He thought he was unfaithful. What a mistake he made. Three days after, Jesus was raised from the dead a glorious spirit being, and the devil realized that Jesus was the head and the Church His body, and he has been working with the seed, the church, ever since. Then he raised up his seed with the false church, and its false systems. The enmity is to come between his seed and the seed of the woman. Is there any enmity between the seed of the devil and the seed of the woman? Rev. 12:12. "Therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Does he know he has a short time? Yes. Why doesn't he quit? Because he is persistent. One thing to learn from the devil. He won't quit because he has the same devilish mind. "And the world cares neither for God, man, nor the devil." They say just what the devil says, "I am not the only one." He knows he is to be destroyed and he is trying to take as many as he can with him. "Your adversary, the devil, goeth about like a roaring lion, seeking whom he may devour." "The seed of the woman will be his destruction," because Paul said so. Rom. 16:20. "And the God of peace shall bruise Satan under your feet." We realize that if you and I are faithful, we shall have the pleasure of reigning with Jesus and putting an end to the devil.

Prove the devil is not bound. The last half of that text, "will bruise the heel." What is the heel? The last part of the body to leave this room is the heel. The last part is the

heel. That would suggest that the last members to leave the world would be the heel members. If I was going out that door and some one stood there with a stick and hit me on the heel it would make me go through that door double quick. Yes. The devil is going to be given the power to hit the heel members. You wait till the devil gets himself that big stick and we will get there mighty quick. The devil is going to finish pretty quick, and he can't do that if he is bound. After he does his bruising then the Lord will say, "Bind that old serpent, the devil." Bind him in a bottomless pit? He might sneak out the other end. Where will the Lord put him, then? I think the Lord is going to bind him up in the air and he can see his work undone. Then at the end of the thousand years the Lord will let him come down to the earth and try to deceive them. If you and I are faithful we will have the pleasure of putting an end to that old serpent, the devil.

SUNDAY, SEPTEMBER 17TH

KNOWLEDGE DAY

Songs and testimonies on "Spiritual Discernment" was the first in order this day, and continued from 9 till 9:45.

Then came the Bethel Hymn, Manna text, Vow, Morning Resolve and prayer.

At 10 o'clock Bro. Wm. A. Baker, of Portland, conducted a Berean Lesson, which was greatly appreciated by all present.

At 11 Pastor Russell delivered his discourse on "Divine Purposes Reasonable, Harmonious." Many have expressed the wish that this might appear in the Souvenir, but the extra expense is not warranted, because any who desire may read in any of the periodicals which have been printing the Pastor's sermons, under date of Sept. 17.

In the afternoon all were at the Arena to see the immense throng gather, and to hear Pastor Russell deliver his remarkable discourse, "The World on Fire." He talked for more than two hours, and held nearly all till the last word.

At 7 in the evening the friends gathered again for the last time—for the Love Feast.

After some timely admonitions by the Pastor as to faith-

fulness, and the necessity of watching and praying, he expressed the hope that all might be present at the great convention which he felt might not be far away. His last word of caution was that we should not lose sight of the one great essential, in order to make our calling and election sure—character development—love.

The good-byes were said as the Pastor and the convention speakers arranged themselves at the door and shook the hand of each as they passed out of the convention hall.

The following items are reprinted, with the thought they will be appreciated by all who attended as "echoes of the convention":

From Commercial Club Bulletin:

BIBLE STUDENTS' CONVENTION.

The rooms of our Club were crowded to the doors Thursday, Friday and Saturday last week when over 1,000 Bible students from the coast and many east of the Rockies assembled for their annual convention and, as stated in our last week's Bulletin, our Club members would be and were pushed into the background for a few days in order that we might be hosts.

Very little publicity was given in the newspapers of this event, but of a certainty our hotels and restaurants were alive to the fact that our city was full of visitors.

Regardless of sect or denomination, this was good Commercial Club work, and while we would have preferred making a cash contribution of the price of a hall, thereby avoiding discommoding our members, this not being possible these strenuous days, we did the next best thing and did it successfully, as evidenced in the following acknowledgment:

"Seattle, Wash., Sept. 19, 1916.

"Seattle Commercial Club, Seattle, Washington:

"Gentlemen:—The International Bible Students' Association by a unanimous rising vote extended to your Association their thanks and appreciation for the use of your Club rooms for their Convention. It was pronounced by many the best Convention ever attended.

"We heard nothing but praise for the arrangements provided and the courtesy of all your attendants. We believe the delegates to this Convention have gone away feeling that they have been royally entertained by the Seattle Commercial Club and are sure they have received a good impression of our city.

"Thanking you again for your kindness and consideration on this occasion, we remain, yours very truly,

"S. L. MARKER,

"Secretary of Local Association of International Bible Students."

From Seattle Legal News:

IN THE CHURCHES.

What the News Editor Sees and Hears in the House of Worship.

Pastor Russell.

We think that in our forty-fifth church write up last Sunday, we struck something pretty good. The preachers of the city will not think so, however. It has been our rule to write up local ministers only, but in this instance we make an exception on Pastor Russell, who delivered a sermon or lecture at the Arena at 3 p. m.

We met Col. Hawthorn on the way and just about 2 p. m. found us at the place of worship and at an hour ahead of the time of meeting the spacious auditorium was filling so rapidly that our seats could only be secured about half way back from the pulpit, which left us at a disadvantage so far as hearing was concerned.

At two minutes after 3, the Pastor and three other men took seats on the pulpit platform. The congregation applauded when the good man appeared, and three times he recognized the compliment with a slight bow.

The meeting was all business. There were no frills and flourishes. On a little folder were printed parts of three hymns. Only one verse was sung of the first, "Christ, the Solid Rock," and a man named Hadley offered a prayer. Then followed two verses of a second hymn, "Sweet Bye and Bye." A piano and B flat horn was all there was to the instrumental music, which, you will see was getting right down to brass tacks. Bringing in some tenor and soprano singers who can't sing, is the usual program for such gatherings. The Pastor comes from a good sized city to preach and he isn't wasting any time that can be profitably employed.

By the way, after five more write ups, we will have visited fifty churches and then we will have several things to say about the Seattle churches. We will deal with them as plainly and frankly as we did with our courts.

Pastor Russell's picture has been put up all over the town and nearly everybody knows what he looks like.

He is an old man and his hair and whiskers are pure white. As we looked at him, we wondered what God would do for a man to take his place when the Pastor passed on.

Pastor Russell must be about six feet tall, and medium build. He has a kindly looking face. His voice is rather light, but he seems particular about keeping his tones up as high as possible.

He wore a black Prince Albert, white vest, black trousers, pure white shirt, standing collar and white silk tie.

There's the ideal for you.

We think he calls his sermon "lectures." There is nothing in the name, but we are going to call it a sermon, and his subject, text or theme, whatever you may wish to call it, was "World on Fire." He used no notes or book of any kind. He just stood up and talked for two hours and fifteen minutes. He is a nice, smooth talker, but frequently fires up. At times he is eloquent and ends a sentence most beautifully. He is a

careful, close reasoner and my! he can knock hard. While he can say things in the sweetest of tones, impressively and eloquently, when occasion demands, his sarcasm is keen and cutting.

He is a free lance. He appears to be opposed to all the church organizations. He seems to claim that there is but one church—the Church of God.

He rounded up the Catholic and Lutheran churches in particular and all the Protestant churches in general. The historical records of some of these churches centuries ago cause one to stop and wonder if God was the same then as he is now.

We understand the churches do not like the Pastor. We don't blame them. He certainly is "pumping" it to them mighty hard. There is no church above criticism. Pastor Russell is exposing the weak spots. His aim seems to be to preach God and Christ—the pure, undefiled teachings of the Saviour. The Pastor objects to church creeds. He says they have no authority to enact them.

His quotations from the Bible, chapter and verse, are numerous. He has a wonderful memory. Pastor Russell is a great man. About thirty-four hundred people heard him Sunday. We never enjoyed a sermon more. He is bright, brilliant, honest and sincere. He is one of the great pulpit orators of the age. The world will be better for his work. Such a man ought to live and work always. In all our life, we saw and heard but one Pastor Russell before—it was when we were eighteen years of age.

We have read quite a few of Pastor Russell's sermons. They read easy and well. We were glad to hear him. We shall do so again, we hope.

Long live Pastor Russell.