



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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CONTENTS

CEDAR POINT CONVENTION	323
The Resolution	324
Friendly Newspaper Comment	325
Prayer and Thanksgiving Day	325
Comfort and Encouragement Day	326
Peace and Holiness Day	329
The Day	331
Discourse by Brother Rutherford	332
Consecration Day	338
Activity Day	340
Service Day	343
Victory Day	344
Question Meeting	346
Report of Service Workers	348
Trust and Confidence Day	349

"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2: 1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all." (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature, and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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FREE LITERATURE

The Society is printing a large quantity of tracts for free distribution. These are being shipped to the classes in quantity. The shipment now is about completed. October 31 is set for a general distribution throughout the United States and Canada. See October *Bulletin*. Isolated friends should write this office for such quantities as they can distribute properly. Do not throw the tracts on the lawns or doorsteps. Hand each tract personally to some one at the door. This tract is important. It contains the Cedar Point Resolution and will have a wide distribution. It is printed in many languages.

BALTIMORE CONVENTION

A local convention will be held at Baltimore, Md., October 28th and 29th, which classes in the immediate neighborhood will have an opportunity to attend. A public meeting will be held Sunday afternoon, to be addressed by Brother Rutherford. Other speakers will be present. For further information address Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md.

CANADIAN CONVENTIONS

NEW LISKEARD, Ont., October 20-22;
A. H. Brown, Drawer 23, New Liskeard, Ont.
WINNIPEG, MAN., October 27-29;
L. W. Burgess, 539 Newman St., Winnipeg, Man.
SASKATOON, SASK., November 4-6;
G. P. Naish, 115 Main St., Nutana, Saskatoon, Sask.
EDMONTON, ALTA., November 10-12;
Geo. A. Ware, 12321 Stony Plain Rd., Edmonton, Alta.
VANCOUVER, B. C., November 17-19;
M. Sibley, 1687 Fifth Ave. W., Vancouver, B. C.
CRANBROOK, B. C., December 2, 3;
Geo. Holmes, Box 19, Cranbrook, B. C.
REGINA, SASK., December 8-10;
M. T. Catton, 1835 Connaught St., Regina, Sask.

SAN FRANCISCO CONVENTION

The International Bible Students will hold a convention at San Francisco Saturday and Sunday, November 18 and 19. The President of the Association will be present at the convention. For further particulars write J. L. Scory, Convention Secretary, 701 Post Street, San Francisco, California.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

READING, PA., Oct. 15; Clifford R. Weeber, 518 N. 12th St. BROOKLYN, N. Y., Oct. 22; T. M. Bedwin, 8118 Chichester Ave., Woodhaven.
BALTIMORE, MD., Oct. 29; Chas. H. Anderson, 119-121 S. Calvert St. ST. LOUIS, MO., Nov. 1; J. B. Bernoudy, 7033 Lindell Ave. KANSAS CITY, MO., Nov. 3; Ira H. Hyde, 1006 Fuller Ave. ALBUQUERQUE, N. Mex., Nov. 5; Mrs. H. W. Hardy, 1025 N. 11th St. SAN FRANCISCO, CALIF., Nov. 19; Ray Crawford, 483-A Linden St. LOS ANGELES, CALIF., Nov. 26; Oscar Harris, 3848 Boyce Ave. CLEVELAND, O., Dec. 10; Hyatt W. Mathews, 7524 Harvard Ave. S.E. BOSTON, MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett. BROOKLYN, N. Y., Dec. 24; T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I. DAYTON, O., Dec. 31; P. D. Pottle, 36-1 E. 4th St.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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CEDAR POINT CONVENTION

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25.

A CONVENTION of Christians drawn together by the influence of pure Christian love is always helpful. The day is approaching for the general assembly of the church of the firstborns; hence the greater desire for closer fellowship and activity of the brethren this side the veil. To all such a convention is a special blessing.

Believing it to be in harmony with the Lord's will, a general convention of Bible Students was announced to be held at Cedar Point, Ohio, September 5 to 13, inclusive. From every quarter of the land there was a joyful response by the brethren. As the day approached, it was evident that there would be a great number present. Even more came than was anticipated, with a great desire for fellowship and building one another up on our most holy faith. The brethren came from all parts of the United States, Canada, and quite a number from Europe. Those who could not come sent telegrams and cablegrams of greetings and best wishes. Such were received from Great Britain, Scotland, Australia, South Africa, Sweden, Finland, Winnipeg, Man., Saskatoon, Sask., Medicine Hat, Alta., Boston, Fall River, Mass., Roseburg, Ore., Spokane, Wash., San Jose, Calif., St. Louis, Mo., Baltimore, Md., Terre Haute, Ind., Passaic, N. J., Richmond, Va., Tampa, Marianna and Zephyr Hills, Fla., Raleigh, N. C., Richmond Hill, N. Y., and other places.

On Tuesday the brethren began to arrive in special trains, boats, automobiles, trolley cars and, in fact, every kind of vehicle except airships. On Sunday more than 5,000 people came by automobile alone. All hotel space at Cedar Point was occupied, while thousands were domiciled at Sandusky and Lakeside. The audience reached its greatest number on Sunday, at which time it is estimated by the Sandusky Press that between 18,000 and 20,000 people were present.

The convention opened Tuesday afternoon, according to the program. Brother Van Amburgh was chairman, the assistant chairmen being Brothers Graham, Salter, and Pickering. The English-speaking brethren held meetings in the large auditorium and also in the grove at the same time; while at the same hours our foreign

brethren conducted their meetings in different halls and in different parts of the grove. There were as many as eleven meetings in progress at one time. There was one spirit prevailing, the spirit of Christ. Everywhere were happy faces and joyful hearts. Everywhere it was heard said: "This is the most wonderful convention yet held"; and doubtless there never has been another convention on earth attended by so many consecrated Christians.

The feeding of the multitude was a problem. But the proprietors of Cedar Point had arranged that this should be done in the cafeteria style; and by the spirit of coöperation on the part of the brethren this feature was quite readily taken care of, and all were supplied with reasonable food.

Monday was "Service Day", and on Tuesday morning several hundred automobiles, each car loaded with workers and books, canvassed the northern part of Ohio. A report of this appears herein. On Tuesday evening following this canvass a testimony meeting was held, and every one present agreed that it was the most wonderful, heart-inspiring testimony meeting he had ever attended.

The convention concluded Wednesday forenoon. It was thought because of the great number present that it would be beyond the capacity of any to stand shaking hands with everybody; hence the love feast was conducted by the friends engaging in singing songs while standing and giving the Chautauqua salute. It was a most impressive scene, a most happy one; and every one departed from the place, realizing that the Lord was present and had opened the windows of heaven and poured out a blessing upon his people.

"WITH TEN THOUSANDS OF HIS SAINTS"

It is interesting here to note the words of St. Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly

sinners have spoken against him." (Jude 14, 15) It has been suggested that the words of St. Jude are significant here in view of the adoption of a resolution which forms a judgment and warning to all the nations of earth. It is quite singular that the average attendance at this convention was approximately 10,000, while on Sunday afternoon many more were present at

the public meeting. At the conclusion of the public address by the President of the Society Sunday afternoon, this notable assembly composed of consecrated Christians speaking many languages, to wit, English, German, Polish, Greek, Scandinavian, Ukrainian, Lithuanian, Hungarian, Slovak and Italian, unanimously adopted the following resolution amidst great rejoicing:

RESOLUTION

(Adopted by the International Bible Students Association in Convention at Cedar Point, Ohio, Sunday, September 10, 1922)

THE International Bible Students in convention assembled deem it a duty and privilege to send this message to the nations of earth.

As a body of Christians consecrated to obey and follow our Lord and Savior Jesus Christ, we are opposed to engaging in war, revolution, anarchy, or violence in any form; and we are opposed to fraud and deception being practised upon the people by the misrepresentation of the Word of God or otherwise. We earnestly desire peace, prosperity and the blessing of the people with life, liberty and happiness; and we hold that the only means by which this can be accomplished is by and through the reign of Christ.

In the light of the Word of God, and particularly of fulfilled prophecy, we submit the following as a true statement of the facts relating to present conditions:

1. That the rulers of earth have frequently boasted that the World War was fought to make the world safe for democracy, which claim has proven to be a delusion and a snare;

2. That the international conferences at Paris, Washington, Genoa and The Hague, participated in by the financiers and statesmen and approved by the denominational clergy of the world, held for the purpose, as announced, of establishing peace on earth, have failed to bring forth the desired result;

3. That all of the nations of earth are now in distress and perplexity, as the Lord foretold they would be at this time, and that the entire social and political structure is threatened with complete dissolution; and the leading statesmen and rulers of the earth being aware of this fact and of their inability to establish peace and prosperity are frantically calling upon the denominational churches to save the world from disaster;

4. That it is the desire of all the nations and peoples of earth that they might dwell in peace and enjoy life, liberty and happiness;

5. That the people are being misled by those who are attempting to bring about this desire through international conferences and agreements in the form of the League of Nations and like compacts.

We therefore call upon the nations of earth, their rulers and leaders, and upon all the clergymen of all the denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true.

Relying upon the Word of God and his providential dealings with mankind through Christ Jesus, we as his witnesses hold and testify as follows, to-wit:

1. That the World War came in 1914 and was followed by great famines, pestilences and revolutions in various

parts of the earth exactly as foretold by the Lord;

2. That 1914 marked the legal ending of the old world and there Christ the rightful King took unto himself his power as king;

3. That the Lord Jesus Christ is now present, invisible to man, and proceeding with the work of establishing his kingdom, for which kingdom he taught his followers to pray;

4. That Satan, long the god of this world, has deceived the statesmen, financiers and the clergy, by inducing them to believe that by international agreement or other combined efforts they can bring the desire of all nations;

5. That all of the world's present organization constitutes the visible part of Satan's empire or organization, and that Satan's empire must now fall before the forward march of the King of glory;

6. That all international conferences and all agreements or treaties resulting therefrom, including the League of Nations compact and all like compacts, must fail, because God has decreed it thus;

7. That all efforts of the denominational church organizations, their clergy, their leaders and their allies, to save and reestablish the order of things in the earth and to bring peace and prosperity must of necessity fail, because they do not constitute any part of the kingdom of Messiah;

8. That on the contrary, during the World War the clergy of these various church denominations were disloyal to the Lord Jesus Christ in this, that they wrongfully united with big business and big politicians to further the World War; they preached men into the trenches and falsely and blasphemously told them that their death upon the battlefield would be counted as a part of the vicarious atonement of Jesus Christ;

9. That they further repudiated the Lord and his kingdom and showed their disloyalty by voluntarily uniting themselves with Satan's organization and boldly announcing to the world that the League of Nations is the political expression of God's kingdom on earth, which announcement so made by them was in utter disregard of the words of Jesus and the apostles.

10. We further hold and testify that this is the day of God's vengeance against Satan's empire visible and invisible;

11. That the reestablishment of the old world or order is an impossibility; that the time is here for the establishment of the kingdom of God through Christ Jesus; and that all the powers and organizations that do not willingly submit to the righteous reign of the Lord will be destroyed;

12. That if the politicians would faithfully represent the people, and big business would cease exploiting the people, and the clergy would tell the people the truth concerning God's arrangement and the people would cease from strife, the kingdom of Messiah would be established by him without further trouble or distress; but failing thus to do, greater trouble must shortly follow;

13. That for this reason there is now impending and about to fall upon the nations of earth, according to the

words of Christ Jesus, a great time of "tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" [again], and it is this impending trouble that the rulers and mighty men of earth see coming.

But we hold and declare that Messiah's kingdom is the complete panacea for all the ills of humankind and will bring peace on earth and good will to men, the desire of all nations; that those who yield themselves willingly to his righteous reign now begun will be blessed with lasting peace, life, liberty and endless happiness.

Therefore we bring to the peoples of earth God's message of good tidings contained in the Bible, his Word of

truth, and we publish to them his message of peace and everlasting salvation, to wit, that the King of glory, the Deliverer of man, is invisibly present and has begun his reign; that the old world, under the control of Satan, has ended and is being rapidly broken in pieces, to make way for the everlasting kingdom of righteousness now being set up, and that millions of people now living on earth, if obedient to the laws of that righteous kingdom, will continue to live and never die; and we call upon all nations, peoples, kindreds and tongues who love righteousness and hate iniquity to recognize and freely acknowledge that Jehovah is the only true God and that his beloved Son Christ Jesus is King of kings and Lord of lords.

A FRIENDLY COMMENT

The Bridgeport (Conn.) *Herald* editorially, October 1st, said of the Resolution the following:

BIBLE STUDENTS SCORE WORLD'S STATESMEN

With Mustapha Kemal thundering at the gates of Constantinople, demanding the return of the Dardanelles control to Turkey, while the British lion is rushing her warrior breed to the Golden Horn, with the revolutionary spirit of "red" Russia threatening to Bolshevize all Europe, with the American public murmuring fiercely at atrociously high prices of coal and other necessities caused in part by two costly national strikes, it is interesting to note what one of the largest and most active Christian organizations in the world thinks of this crisis in history.

Upwards of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they

are disgusted with the morals and spirit of our world, statesmen and even the ways of the League of Nations is obvious in their unanimous resolution on world affairs.

We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times.

What a documentary study it affords for psychologists—this modern discourse on that eternal duel between God and Satan!

How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root could we but see them reading the resolution.

We will not attempt to give in the WATCH TOWER any review of the addresses of the foreign-speaking brethren nor even to give their names, but the reports which have reached us show that these addresses of the foreign-speaking brethren were noteworthy for the high degree of spirituality which they manifested. At one and the same time eleven meetings, in ten different languages, were in progress in different places upon the grounds.

The main auditorium, the Coliseum, never before used by the Bible Students, was equipped with five thousand seats; and these seats were filled at almost every session and many stood. Besides this, English meetings were conducted in the park, where an open

air auditorium seated several thousands of people.

The main auditorium, after the first three days, was equipped with a splendid sounding-board patterned after a Victrola horn, which worked so perfectly that a speaker with even a moderately strong voice could be heard distinctly in the remotest parts of the great auditorium. An admirable orchestra made up of twenty-two brothers and sisters supplied excellent music throughout. Among the instruments thus employed to the Lord's praise were the piano, two baritone horns, three cornets, two saxophones, a flute, a bass viol, and a dozen violins. One of the players was heard to remark: "The time set for this convention is too short; a convention of this size ought to be here all summer."

PRAYER AND THANKSGIVING DAY, SEPTEMBER 5

THE convention opened September 5th, at 4 p. m., with a praise and testimony meeting. At 7 p. m., an address of welcome by Mr. F. F. Eubank, the representative of The Boeckling Company, was responded to by Brother Rutherford. Then followed a dis-

course by Brother C. A. Wise on the subject of the day. We do not undertake to give the addresses verbatim, but such synopses and salient points of each as the space available will permit. Brother C. A. Wise said in part:

DISCOURSE BY BROTHER C. A. WISE

NO SUBJECT could be more appropriate than the one selected for the opening discourse of this convention; and we are sure that when notice was first made of the convention often we went to the throne of heavenly grace in prayer, asking the Lord's blessing. As the time drew near and we realized that we could attend, our hearts were filled with thanksgiving.

As a basis for our remarks we desire to use 1 Thessalonians 5:17,18: "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." Someone has well said that prayer is the expression of the soul's sincere desire. Thus, in order to fulfill our desires, one must first of all be in harmony with God. Prayer is absolutely essential for spiritual

growth; without it the Christian would die spiritually.

Having come into harmony with God, it is a privilege to come before the throne of heavenly grace and make our wants known. A prayer that is not of faith is a sin. The prayer of the justified one, then, is that God may open the eyes of our understanding that we may continue to be faithful to him, to abide in him. Through prayer we have sweet communion with God, thus opening the door of our hearts; we have fellowship with him, telling him of our joys, our sorrows, and our desires. It is of this attitude of heart that our Lord said: "If any man hear my voice and open the door, I will come in and sup with him and he with me." Again he said: "Ye shall ask what ye will and it shall be done unto you." But even with this broad statement we find there are some limitations and conditions—"If my word abide in you." How few there are who will abide in Christ; in whom the word of God dwells richly! A true Christian will shrink from asking what he will.

To abide in Christ means to have our wills fully submerged into the Father's will: time, talent, all. Thus with the Psalmist we can say: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

All the leading characters of the Bible spent many hours in prayer, and in every instance God honored them by granting their petitions. The experience of Hezekiah stands out as a very prominent instance of God's answer to prayer.

The Lord had sent Isaiah the prophet with a message, saying: "Set thine house in order; for thou shalt die and not live." Hezekiah, lying on his bed sick, turned his face toward the wall and prayed, saying, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." What a practical lesson we can derive from this experience! It is true that we are not natural kings as Hezekiah was, but we are prospective kings of glory.

To set our house in order means that all our affairs in life—home, business, reputation, wealth—are the Lord's, and he has entrusted these to us as stewards. The prayer of Hezekiah was not a boastful one, neither should our prayers be boastful. God never changes his plans to answer our prayers, but permits the conditions to help us. Therefore we must work according to our prayers and petitions. We, too, must be able to say: We have walked before thee in truth and with a perfect heart, and done that which is pleasing in thy sight.

Few have the ability to pray without ceasing. Only the advanced ones in Christ who are having their affections set on things above, have exchanged their earthly interests for the heavenly; their prayers will be as a flame of sacred love—love for the Lord, the truth, and the brethren. This flame of sacred love will consume their mortal bodies as living sacrifices in the service of the truth.

COMFORT AND ENCOURAGEMENT DAY, SEPTEMBER 6

TO EACH day of the convention was assigned a special subject. Wednesday, September 6, was "Comfort and Encouragement Day." Services

opened in the morning with praise and testimony, followed by a discourse by Brother Van Amburgh. A synopsis of his discourse follows:

DISCOURSE BY BROTHER W. E. VAN AMBURGH

"Cast not away therefore your confidence, which hath great recompense of reward."—Hebrews 10:35.

THE present social - financial - religious - governmental structures of the world are disintegrating rapidly for lack of the cohesion of mutual confidence. The ingredients which enter into the formation of the hardest rocks are held together by some adhesive force. Mutual confidence would in time beget love, which is the strongest moral cohesive power known. Could the world at once enter into a condition of mutual confidence and trust, the social cyclone now threatening would rapidly disappear. Can such a condition ever be brought about on earth? God has promised that it shall be.

God has permitted mankind to take its own course for a while, that it might learn its inability to save itself. It has demonstrated that sin and selfishness cannot cement society into a desirable condition. During the permission of sin God arranged that a record of his dealings with his people should be kept, and gives as one reason therefor that the Christian of today might have a knowledge of how firm a foundation of divine wisdom, love, justice, and power he has upon which to build his faith and hope. What comfort and patience this knowledge gives him to endure the terrors of a collapsing world! He knows that Jehovah is preparing for the establishment of his kingdom on earth. The sand foundations of sin, selfishness, and injustice must all be cleared away, that the rock foundation of justice, righteousness, love, and mercy may be laid.

The Apostle assures us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4); and that "all these things happened unto them for ensamples; and they are written for our

admonition, upon whom the ends of the world are come" (1 Corinthians 10:11); and that God's dealings with the prophets of old and with the children of Israel were to assure us that every promise which God has made can be fully relied upon.

The touching story of Job shows that the devil has not power to even touch one of God's people unless God may temporarily permit it; and if he does permit it and the tested one proves faithful, God doubles his previous blessings unto him.

The fascinating story of Joseph tells that he was hated by his brethren, who with murderous hearts sold him as a slave; his thirteen years of bondage, part of which was spent in prison under false accusation; his release by the power of God, who raised him next to the throne of Egypt in one day, thus making him the savior of the very brothers who had sold him, and also of his entire family, as well as the savior of the entire nation of Egypt. God pictured thus his own Son, who would later be hated by his brethren, murdered by them, only to be exalted later to the throne of the heavens that he might become the Savior of his brethren, the Jewish nation, and also of his family, his joint-heirs, and incidentally of all the world, typified by the nation of Egypt.

The experiences of the warrior David, taken from the sheep-cote and placed upon the throne of Israel that he might deliver his people, give another picture of the coming Savior as a warrior who would deliver his people from bondage to sin.

The children of Israel during their captivity were encouraged by the deliverance of the three Hebrew children

from the fiery furnace of the enraged Nebuchadnezzar, and by that of Daniel from the lion's den, where he had been cast at the behest of his enemies. God had not forgotten them, even though they were in captivity.

So the Christians of today "upon whom the ends of the world have come," as they find themselves in the vortex of human passions and terror, are assured that their God whom they serve can and will deliver them in his own time and way. Their eyes have been opened by the Word of God; and they know that these distressing conditions are but evidences that the kingdom of God is at the door, and that the era of greatest blessing the world has ever

known is soon to dawn; and that singing, joy and happiness in abundance will replace the sighing, sorrow and distress of the present.—Luke 21:28.

The Christian therefore has a stability of mind, faith in God, a glorious hope for speedy deliverance which gives him patience in the present turmoil, and a comfort of heart and mind which nothing can shake or break. He is supported by the mighty God of the universe, and thus he "dwelleth in the secret place of the Most High [and] shall abide under the shadow of the Almighty." What safer place could he be in? What could give him more comfort?

Brother Crist delivered a discourse on the same subject at 11 a. m. We insert herein a synopsis of it:

DISCOURSE BY BROTHER E. F. CRIST

"Great peace have they which love thy law, and nothing shall offend [stumble] them."—Psalm 119:165.

EVERYONE desires happiness. Peace is essential to happiness. In Psalm 119:165 we are told how this important ingredient of joy may be obtained.

Primarily God's law is his own rule of conduct. As a loving Creator he delivers it to man, that the latter may be advantaged. Throughout the six creative days God obeyed the law of thoughtfulness in creating conditions that would enable men to be happy. He caused trees to grow for lumber, that men might build houses and other conveniences. He placed coal, oil and gas in the earth for fuel supply, that men might run trains, steamboats, and automobiles. Had God made only two kinds each of vegetables, fruits, and flowers, life would have afforded far less pleasure than it does. God having thus thoughtfully used his creative power, peace resulted from the realization that he had done his best.

Because of failure to love that law of thoughtfulness, peace is lacking in many lives. Husbands permit wives to struggle unnecessarily with inconveniences that make life a dull drudgery, when a few paltry pennies and a few minutes of time would make life far brighter for them. Trouble with neighbors is often traceable to the same cause; whereas thoughtfulness would have yielded an interchange of kindly acts productive of much pleasure. Many parents suffer disappointment and unpleasantness because of failure to reason from the viewpoint of their children. This does not suggest harmful indulgence, but such wise and loving thoughtfulness as will convince the child that father and mother are endeavoring unselfishly to serve its highest interests. Love for this law will promote peace in our lives. Many stumblings can thus be avoided. Real happiness cannot be enjoyed otherwise. When during Christ's kingdom now being established mankind comprehend and apply this principle, the human race will thereby eliminate a large part of their troubles.

Next, God proved his love for the law of self-forgetfulness and self-denial in that he permitted Lucifer to take charge in Eden, knowing that he would lead men into sin and destruction. God foresaw that for centuries he must behold the sad spectacle of a race rushing madly down the decline into more and more of evil; that selfishness would lead to injustice, hate, murder, war, and other terrible consequences; that his own loving purposes would be misunderstood, and his name be blasphemed; that he would send his own Son to redeem men, and that this Son would be rejected and crucified. Yet God obeyed his law, that thus mankind might learn lessons that would enable every

willing child of Adam to become perfect and happy ultimately. As we, too, learn to love that law, peace increases proportionately.

God showed his love for the law of holiness when he condemned the race in Adam. He would have a clean universe; therefore every evil thing must be destroyed. Peace was inspired as he looked forward to a glorious culmination, when evil will be destroyed root and branch. When we love that law, and have determined to eradicate every evil desire and practice from our lives, we shall feel sweet peace while anticipating the fruition of such hope.

Having condemned his disobedient creature, God next proved his love for the law of mercy in that he decreed a provision for the ultimate recovery of unworthy man through the giving of his own Son to suffer, to die and to become the restorer. How sweet must have been his peace as the sense of such nobility swept over his soul! As we learn to love mercy, even toward those who seem not to merit it, we add to our peace. If we think mercifully of our fellow man, a more kindly feeling toward him is generated and it becomes easier to speak and act considerately. It is obvious that greater peace must result from such course.

Having planned for the restoration of all willing ones during Christ's kingdom God next evidenced his love for the law of magnanimity in arranging for the selection from among the human race of 144,000 who are to be highly exalted to the conditions now enjoyed by his Son, if they faithfully emulate him. This is a condescending favor almost beyond conception. How sweet must have been his peace when this decision was reached! When we love that law, and are willing to do for husband, wife and others far more than duty would demand, we are planting seeds that will bring fruition in peace.

God has through the centuries demonstrated his love for the law of meekness (which implies a readiness to receive suggestion) and for the law of perseverance. Both are essential to a broad peace. God has not dealt harshly when unreasonable and ridiculous suggestions have been made to him in prayer; neither has he been dismayed because in six thousand years the human race has not become free from sin and its terrible effects. He has determined to persevere until that end is attained. The love of these features of God's law will contribute to our peace. Unwillingness to receive a suggestion or criticism will cause peace to be an absent quantity in our lives; and vice versa.

From 2 to 3 o'clock in the afternoon was devoted to praise and testimony, and many of the friends had opportunity to give an expression of their love and

appreciation of the Lord's goodness to them. At 3 p. m. Brother M. A. Howlett spoke on the subject of the day. A synopsis of his discourse follows:

DISCOURSE BY BROTHER M. A. HOWLETT

AS STUDENTS of God's Word and believers in that Word, we are greatly interested in the events of earth. Wise men of the world are perplexed; the restless masses of humanity are surging as angry billows; the storm clouds of trouble grow blacker; men's hearts fail them for fear and for looking after those things coming upon the earth.

What should be the attitude of the Christian in regard to these things? Should he be perplexed? Should he be afraid? The assurance of God's Word is that these very conditions would exist at the end of the age, and that they would mark the passing away of the old order of unrighteousness and the coming in of the new "wherein dwelleth righteousness."

Bible students are looking for the near establishment of this kingdom of peace. This being "Comfort and Encouragement Day," what comfort can we get from the realization of these troublesome conditions? If it can be proven that the present political situation in Europe and elsewhere; the existence of a league of nations; the coming into being of Bolshevism; the unrest among the Mohammedans are all conditions related to the establishment of the kingdom of Christ, would this not be a matter of great comfort and encouragement?

The Christian's commission at this time is to proclaim the "day of vengeance of our God," and how could this be done were he not fully satisfied that the day is

here? Bible students are interestedly watching the affairs of the orthodox Jew. His gradual establishment in Palestine as a homeland is a matter of intense interest.

When the Jew is referred to in prophecy he is often spoken of as Jacob. He takes this name from the father of his nation—Jacob—whose name was changed to Israel. Hence his children are called the children of Israel. The affairs of the people spoken of as Jacob, are to play an important part in the establishment of the new order. The Jewish hope is running high. He is anxiously looking for the fulfillment of the long-deferred promise to Abraham: "In thee and thy seed shall all the families of the earth be blessed." To the Jew this means the reestablishment of a polity in Palestine through which the nations of earth will be blessed. His one great mistake is his relying upon the wrong agencies for this reestablishment. Instead of looking to his God, he is leaning upon an arm of flesh; he is leaning upon the gentile nations and particularly upon the League of Nations.

The Almighty has authorized none of the present nations to assume authority in Palestine. The power that is exercised in that country by the League of Nations through its representative, Great Britain, is an abomination in God's sight. This assumed authority is to be overthrown in a great time of trouble, during which the Almighty will manifest his power and show himself to be fighting for the Jew again.—Ezekiel 38:21.

At 4 p. m. was a discourse by Brother A. J. Eshleman on a like subject, a synopsis of which follows:

DISCOURSE BY BROTHER A. J. ESHLEMAN

"But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."—Romans 7:23.

THE epistle to the Romans is a logical and comprehensive treatise on the divine law and its effect upon the human family. Law is rule in force. God's law is the same always, but the expressions and operations of that law vary under different dispensations and covenants. After reviewing the episode in Eden God's apostle dwells considerably upon the Mosaic decalogue, and then proceeds to apply the lesson to us. Of course, to the worldly-minded his argument is not clear; but the child of God leans not upon his own understanding nor upon that of the world's. Through the medium of the holy spirit, guiding St. Paul's pen and enlightening our minds, his argument is refreshing. "The world by [worldly] wisdom knows not God."

The Apostle concludes (Romans 8:1): "There is therefore now no condemnation to them which are in Christ Jesus," etc. To the sober-minded Christian this is a comfort and consolation; for although we are in harmony with God as new creatures, still we are conscious of many bodily imperfections which we rightly deplore and long to be rid of. In verse 22 he says: "For I delight in the law of God in the inner man." And in verse 25 he adds: "So then with my mind I serve the law of God." It is a great joy to be conscious of heart unity with the Father of Light and Life and to have his approbation.

Reverting to the text: St. Paul speaks of another law in his members warring against the new mind and subjecting him to the law of sin. The operations of this law of sin are twofold; and although co-related, there is an appreciable difference, viz., the bodily imperfection, and the natural desires of the flesh.

(1) No extensive reasoning is here required to prove that sin works in all of Adam's race. It is pathologically palpable that we also are children of wrath even as they. Our invulnerability to sin, according to 1 John 3:9, lies

not in any physical immunity, but refers to a moral quality exclusively. Moreover, we are not healed of these blemishes upon acceptance into the Anointed, but are figuratively clothed with the robe of Christ's righteousness through the imputation of his merit. (Romans 4:6-8) Again, it is written: "He knoweth our frame, he remembereth that we are dust." The Lord pities his people as he beholds their abhorrence for the evil in their human nature.—Romans 7:24, 25.

(2) The other part to the operation of this law of sin refers to the legitimate demands of the flesh, things which are entirely proper for Adam's children, but which we are privileged to sacrifice in hope of the great prize. This is the most unnatural thing a human being could do and certainly incompatible to his nature. It might be convenient occasionally to attend meetings or do a little service for the truth; but to sacrifice the things that are by nature ours, requires the greatest faith and fortitude of any feat ever accomplished. Our humanity, though justified, has a strong love of and affinity for the æsthetic, which of itself is not sinful because of being a part of our natural self, but which, if wholly yielded to, would become a snare to us since our covenant is by sacrifice.

To the new creature and its vows the flesh responds sensitively. Although it is negatively resistant, yet it forms our most formidable foe; and herein lies a great warfare. Overcoming does not mean that the flesh will nevermore assert its rights, but rather that the new creature must possess positive rulership at the expense of the human self.

Concluding the eighth chapter, St. Paul asks: "Who shall separate us from the love of God?" etc. We observe that he includes life and things to come. What could he mean? Evidently a desire to continue to live on the earth after having made a covenant with God to sacrifice this for a heavenly reward. "He that controlleth his own spirit

is mightier than he that taketh a city." Bravery in natural warfare is most commendable; but earth's really mighty ones are the heroes of faith. Shortly their names will be engraved upon the hearts of all mankind, as the "joy of the whole earth." Meanwhile let us look unto our

Master, who was tempted in all points as we, but overcame; so may we, by his grace. Let us put forth every effort to serve the Lord's cause. Soon the fight will be finished, the race run, the victory won; and the eternal joys will be ours.

The evenings were spent in social fellowship about the hotel and in discussion by the friends of what they had heard during the day. It gave opportunity for renewing acquaintance one with another. So great

was the crowd that it was impossible for every one to meet every one he knew in one day, and the evenings were well occupied in visiting and in Christian fellowship together.

PEACE AND HOLINESS DAY, SEPTEMBER 7

THURSDAY, September 7, was designated as "Peace and Holiness Day." Services opened at 9 o'clock in the morning, followed by a praise

and testimony meeting. At 10 a. m. Brother W. F. Hudgings delivered a discourse on the subject of the day, a synopsis of which we insert:

DISCOURSE BY BROTHER W. F. HUDGINGS

PEACE is a condition of mind which all men crave and seek for, yet they look for it where it cannot be found. There can be no genuine peace apart from heart harmony with Jehovah. Nations arm themselves and go to war, hoping thereby to gain in the end happiness, tranquility, peace, usually to find their condition worse than it was before, as far as the happiness of the people is concerned.

Peace, in its truest sense, reigned in Eden before the fall of man into sin and death. It has not reigned anywhere in the earth since that time, except in a spiritual sense in the hearts of God's consecrated people.

The world has held its peace conferences and congresses,

made its peace proclamations, declarations and treaties. But lasting peace has not been established, and will not be until the Prince of Peace sets up his kingdom upon the ruins of the old order. Christianity has accomplished something for the nations of Europe and America in the way of promoting civilization, but it has not made them Christian nations by any means. No! The name Christian as applied to nations is a mistake. The term Christendom as applied to the civilized quarters of the globe is a misnomer. Christendom is a contraction of the words, "Christ" and "kingdom," and applies only to the kingdom of Christ. That kingdom is not yet fully established. We still pray: "Thy kingdom come." There are evidences that it is near. Peace will be universal and unending then.

This was followed at 11 o'clock by Brother R. H. Barber, who also discoursed on the subject as follows:

DISCOURSE BY BROTHER R. H. BARBER

"As birds are caught in a snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them."
—Ecclesiastes 9:12.

FEW realize that the Bible points to our day—the end of the age—as an "evil day." The day is evil in several senses: First, because "evil men and seducers [would] wax worse and worse"; second, because "a time of trouble such as never was," would prevail at this time; third, men's hearts would fail them for fear of things coming, and existing conditions would cause perplexity; fourth, that human efforts would not avail to stem the tide which would eventuate in the complete overthrow of the present order. Our text and many others indicate that these inexplicable conditions would come "suddenly." Everybody is a witness to the fact that such conditions now exist.

Many other scriptures besides our text declare that the great "fowler"—Satan—and his deluded agents—men and fallen angels—would then be setting "snares," trying to ensnare both the Lord's people and the world. To get the proper picture, we must think of two opposing armies, under the leadership of two great generals—the Lord and his hosts, and Satan and his hosts.

The Lord is now establishing his kingdom, for which Christians have prayed for 1800 years. It is a kingdom of light and peace, designed to bless all the families of earth. Satan is trying to thwart these efforts. His methods are crafty, cunning, deceptive, and designed to ensnare those proclaiming the kingdom message and to engage their

efforts along other lines, as well as to blind the masses to the real significance of events and to the blessings soon to follow.

Satan ensnares the world by diverting their attention from the kingdom message and work to the supposed blessings of a League of Nations and League of Churches, thus substituting man's schemes for the divine plan. He ensnares the Lord's people by overreaching them. The Apostle says: "Lest Satan should get an advantage over us," (2 Corinthians 2:11) The better translation is "Lest Satan *overreach* us." The adversary succeeds in overreaching us by magnifying the importance of certain features of the work, and so engrossing our attention in these features that we oftentimes neglect other and possibly more important features. Thus we are overreached—ensnared.

Satan may magnify the importance of developing character along certain lines, and thus cause us to neglect other and more important development. Again, he might magnify our own importance in the Lord's work, or the importance of the work in which we are engaged, and deceive us into thinking that the Lord *needs* us. Or, yet again, he might impress upon our mind the thought that a certain work which the Lord is doing is entirely wrong or unwise, and that we could not conscientiously cooperate. Thus there are many ways, subtle, ensnaring, *deceptive*.

by which Satan overreaches the Lord's people, and hinders them from promulgating the message that Christ's kingdom is at hand and that millions now living will never die; or at least, to so use our energies and talents in a way that will hinder or retard the work.

From 12 to 2 o'clock each day was occupied in partaking of refreshments. Long queues of people waited for their turn to enter the dining room, where each served himself in cafeteria style, at the same time having opportunity to visit together.

At 2 o'clock on this day a praise and testimony meeting was enjoyed by the great number that attended.

If we would engage on the Lord's side in this battle, self (self-will, self-esteem and personal opinions) must sink out of sight, be submerged in the one great work of the kingdom, and of our part in declaring that it is at hand. Advertise the kingdom!

The program that was carried on in the main auditorium was duplicated as to subjects by the other meetings held in the park, addressed by different brethren.

At 3 o'clock in the afternoon Brother Macmillan spoke on the subject "Peace and Holiness." We insert an outline of his discourse as follows:

DISCOURSE BY BROTHER A. H. MACMILLAN

"Holiness, without which shall no man see the Lord."—Hebrews 12:14.

THE interpretation placed upon the law covenant arrangements by the Jews developed various groups of hypocrites, and did not result in holiness. The creeds formulated by clergymen during the gospel age had a similar result, so that today we find in Babylon a few holy people and many hypocrites.

The subject of holiness is viewed from two standpoints: God's and man's. Man's point of view is the outward appearance; God's is the heart. Those who observed the letter of the Jewish law to the best of their ability stood well in the estimation of their acquaintances; and this was what they desired. The vast majority of them ignored the spirit of the law, permitting sin and selfishness to dominate their minds and hearts; and thus they appeared to God.

During the gospel age the clergy have pictured God as a great monster threatening to torture all who would not observe the moral code that they—the clergy—drew up. The result of this was that people endeavored to observe the letter of the teachings, ignoring the spirit thereof. Outwardly they appeared holy and righteous; but inwardly many were full of deceit, sin, and selfishness.

Jesus dwelt upon this phase of the subject of holiness at considerable length while teaching the people. He frequently scored the scribes and Pharisees because of their holy outward appearance and their morbid minds and degraded hearts. To him they appeared as whited sepulchers—beautifully garnished on the outside but wholly offensive within.

Jesus emphasized the great truth that had already been expressed by the Old Testament writers, that although man judges and accepts his fellow men by outward appearance, God does not, for he looks upon the heart. Those who did not actually take human life believed themselves to be keeping the commandment, "Thou shalt not kill"; and they were keeping this commandment from man's point of view. Many of them, however, had murder in their hearts and would have liked to commit the act but were restrained through fear of the punishment that would fall upon them. From God's point of view a man of this kind is just as much a murderer as if he actually committed the deed.

The same condition obtains today. Many people who outwardly appear very holy and who are endeavoring to observe the letter of the law in order to appear well before their fellow men, apparently do not stop to think how they look to God, who can read the secret thoughts of the mind and heart; and while they draw near to God with their lips, their hearts are far from him and his standards.

If we are to become holy and thus pleasing to the Lord, the work must begin within. The experiences of the past four thousand years have fully demonstrated the fact that meanness or sin cannot be legislated out of a person and righteousness legislated in. It is impossible to make a man righteous or holy by threats and warnings of punishment to follow wrong-doing. To attain unto holiness we must accept God's way; for it is the only way. First, we must have instilled into our minds the principles of truth and holiness as they are reflected from God's glorious character through his Word; and this is done by the study of the plan of God as it reveals his wonderful character. Second, a love for these principles must enter into our hearts and change our affections; and this is done by continued contemplation of God's glorious and precious character. This will develop in us a motive force tending toward godliness that will express itself in righteous thoughts, words, and deeds. Thus we work out in our thoughts and conduct these principles that God worked into our minds and hearts by his holy spirit. Then one becomes holy in thought and word and deed to the extent that it is possible for him so to be while in a fallen body, such as all new creatures still on earth have.

It is true that many unrighteous thoughts enter our minds, and at times we do things that are not pleasing to ourselves nor to the Lord. These things, of course, are not charged against the new creature, but are the results of the fallen flesh. The things we deliberately do, however, are held against us. For instance, if a brother or a sister be overtaken in a fault as a result of weakness of the flesh, this of course would be a sin. Others becoming aware of this might feel that it would be quite a righteous act to condemn this brother or sister for the wrong-doing and pass the word to all their friends, and thus lend themselves to evil speaking and unwittingly assassinate the reputation of their brother or sister. In my opinion, the conduct of those who slander is much more reprehensible than that of the one overtaken in a fault.

We never shall attain a condition of real holiness in thought and word and conduct while here in these fallen bodies. When we experience our change and get our new bodies, then we shall be altogether holy.

Every righteous thought, every godly yearning or longing that ever enters our minds or hearts is recorded by our heavenly Father; and when we receive our new bodies, all of these will be imprinted thereon and become a part of our mental make-up; for the prophet Malachi states that "they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them that

feared the Lord, and that thought upon his name." (Malachi 3:16) In this book of remembrance none of the evil words we unintentionally speak will be recorded; none of the selfish or sinful thoughts or yearnings that we inadvertently permit to sway us for a moment will be written there. These will be blotted out and put away as far as the east is from the west. Only the Godlike, righteous, lofty, and true thoughts, yearnings, and desires will be

recorded in that book and make up our mental apparatus when we receive our new bodies.

In harmony with this thought, we find in many places in the Bible we are urged to think upon the pure and holy and Godlike things; for "as a man thinketh in his heart, so is he." In other words, our habits of thought while here on trial will determine what we shall be when we attain the heavenly kingdom.

At 4 p. m. a discourse was delivered by Brother Sidney Morton, who said in part:

DISCOURSE BY BROTHER SIDNEY MORTON

"Thou wilt keep him in perfect peace whose mind [thoughts] is stayed on thee."—Isaiah 26:3.

THUS we see that peace is a product of thought. It is a beautiful and fragrant flower grown in the garden of the mind. Jehovah gives the instructions how to grow this flower and our dear Lord helps us to carry out those instructions.

Peace is calmness, mental quietude, tranquility of heart and mind that comes to the faithful child of God because of the blessed realization of all of our affairs being under the supervision of our heavenly Father. It is a peace that implicitly trusts in divine wisdom and love, justice and power, a peace that remembers the gracious promises left to the faithful children of God, that nothing shall by any means hurt us, but that all things must work together for our highest good, as long as we are delighted to let him have the chief place in all of our thoughts and words and doings. This peace can accept by faith whatever divine providence permits, looking with joyful expectancy to the blessings promised us.

This is not a worldly peace, but "the peace of God that passeth all understanding," and is a combination of knowledge, faith, reverence, and wisdom. A knowledge of the gracious plans and promises of God; a hearty appreciation of those rich promises inspiring us to such reverence for the giver of those promises that we delight to follow his instructions; we thus show our wisdom by putting into practice the things that we are daily receiving from the storehouse of truth. It is of this class of people that we read: "The Lord will give strength to his people; the Lord will bless his people with peace."

Prayer is essential in developing this gracious element of character. Prayer is communion with our heavenly Father seeking his guidance, counsel and blessing. In some of the most eloquent prayers ever reaching the "throne of grace," not a word was uttered by you; perhaps only a tear rolled down your cheek; the Lord read your prayer in that falling tear or aching heart. No truly devoted child

of God ever went to the throne of grace in the proper attitude of heart and mind, and failed to receive the desired blessing. Our dear Redeemer assured us: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

This privilege of prayer is ours, that we may individually closet ourselves with the Lord to commune with him. It is because prayer admits us into the presence of the Lord that it prepares us for the blessing of divine peace, by developing in us more of the holy quality of reverence for the merciful and holy character of our God, as we continue to realize more fully his goodness to us and his willingness to hold us by his right hand as his children.

But while rejoicing in this blessed privilege of prayer we are not to overlook the rich blessings to be derived from the daily study of the divine Word. Every devoted Christian delights to meditate upon the Word of God, and as we let our hearts and minds rest on the many rich promises that have been left for our encouragement, and as we call to mind the many instances in which God wonderfully guided, protected and delivered his faithful and loyal children, the result to us is a mental poise, a peaceful condition of heart and mind that the world can neither give nor take away.

Our mind is like a garden, the will is the gardener the thoughts are the seeds that are planted, daily conduct is the blossom, and the developed flower is character. The character will be weak and sickly, or strong and healthy in proportion as our thoughts are weak or strong. Weak, puny, irritable thoughts will produce weak, puny, irritable characters; strong, noble and positive thoughts will produce strong, noble and positive characters.

Let us be determined to think strongly, attempt fearlessly, accomplish masterfully; at the same time remembering that self-control is strength, right thought is mastery and peace—love in repose—is power.

The speakers in the park on this day included Brothers J. A. Baeuerlein, W. L. Pelle, G. H. Fisher,

and F. T. Horth. Want of space prevents the publication of these discourses.

THE DAY, SEPTEMBER 8

FRIDAY, September 8, was designated on the program as "The Day." It was thus designated because on that day the speakers discussed the subject of the Lord's presence and his kingdom, now being put into operation, as the most important thing to both the church and the world. At 9 o'clock was a praise service; and at 9:30 Brother Rutherford delivered a discourse on the subject "The Kingdom."

Previous to this time large banners had been hung in different parts of the grounds and halls containing the letters, "A D V." Many of the friends were guessing, of course, what this meant; and the guesses were diverse and numerous. The real purpose of these banners was to fix the minds of the brethren upon the importance of the day.

A larger banner, thirty-six feet in length, in three

colors, had been made by the Society's artist, and was strung above the speaker's stand and so folded that it could not be determined what was on it until the psychological moment. Brother Rutherford's address concluded with the words: "Advertise, advertise, advertise the King and the Kingdom"; and when he was repeating these words the strings holding the banner were cut, and it gracefully unfolded before the audience, containing these same words: "Advertise the King and the Kingdom." In the middle of the banner was a large picture of the Lord.

The friends received this with great enthusiasm, and took it as the keynote of the convention that the real privilege and duty of the consecrated now on earth is to advertise the presence of the Lord, the great King of kings, and that his kingdom is here, and that this is the most important thing for them to do and the most necessary thing for them to do in order to prove

their love and loyalty to the Lord. Each one present was thoroughly impressed with the fact that the obligation is laid upon every one of the consecrated from this time forward to act as a publicity agent for the King and the kingdom. When John the Baptist began his ministry he advertised the King, the Lord Jesus. The miracles performed by the Lord himself were for the purpose of emphasizing his presence, therefore advertising the King and the kingdom. Now the King of Glory is present and has taken unto himself his power and reigns. It is the great privilege of the body members this side the vail to advertise the great King and his kingdom; to announce the glad tidings of great joy. It is their privilege to bring the good tidings to the world, to publish the message of peace, to bring to all of mankind the good tidings of good, and to publish God's plan of salvation and to say unto those who have looked for the Lord: "Thy God reigneth!" We insert the discourse of Brother Rutherford in full.

DISCOURSE BY BROTHER J. F. RUTHERFORD

"The kingdom of heaven is at hand."—Matthew 4:17.

NINETEEN hundred years ago Jesus in the flesh was on the earth. John his forerunner had announced his coming with the message: "The kingdom of heaven is at hand." Shortly thereafter Jesus began his ministry with the self-same message: "The kingdom of heaven is at hand." It was important then. It must be of greater importance now. The fact that both John and Jesus emphasized the message shows its paramount importance.

All the parabolic teaching of Jesus related to the kingdom and he continued to advertise that as the paramount issue. Many heard the announcement; a less number believed it; and a far smaller number adhered to what they did hear and believe. (How like the closing days of the present order!) Those who heard and appreciated the announcement made by John and Jesus were thrilled with the message. Why? Because a climax in the history of the nation of Israel had been reached. What was then true and being revealed had been foretold and foreshadowed. The importance of a coming event may be approximated by the time, wisdom and painstaking efforts put forth preparatory for that event.

At the beginning of Israel's national existence Moses, by Jehovah's providence, had delivered that people from the oppressive hand of the Egyptian ruler. Then Jehovah said through Moses to that people: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15) Thereafter God through the mouth of his holy prophets time and again foretold the coming of the greater than Moses to be the deliverer of man from Satan, the mighty evil one of whom Pharaoh of Egypt was a type.

Not only did God foretell the coming of the mighty King and his kingdom, but he caused Israel to enact living pictures foreshadowing that kingdom. They were taught both by precept and by example, and yet failed to believe and fully trust the announcement of his coming.

Even John, who made the original announcement, became perplexed and in doubt, and sent word to Jesus to know

whether or not he was the Messiah or whether they should look for another. The nation of Israel did not see or appreciate the day of favor, when the Lord did come to them. The minds of the majority were blinded to the blessings of that day; and hence the King, long foretold and foreshadowed, was rejected; and Israel was cast off.

The reason for Israel's being cast off was unbelief, which unbelief was induced by the machinations of the mimic god, Satan, that old serpent, the adversary, the devil.

The coming of the Lord was to the Jews the most vital of all their days. God had provided the Law to lead them to Christ and to prepare them against this day of unbelief. The second coming of the Lord, as the great reigning Messiah, and the setting up of his kingdom are of vital importance to all of this day, but especially to the Christians. To these God has given the Bible, the inspired words written by the prophets, Jesus, and the apostles, to lead the Christians to this very day. Jehovah tenderly led the people of Israel from Moses to John; and yet the adversary so overreached the majority of them that they did not know of his presence. Today history is repeating itself. The present unbelief, as with Israel, is induced by the machinations of Satan. We therefore do well from time to time to review the organization of Satan's empire, why it was organized, what have been its operations, and what will be the final result, in order that we may not forget the wily enemy that wars against us. May the facts enable us to stand more firmly together in Christ.

More than six thousand years ago a bright shining one of the realm of the heavenly host conceived in his heart that he would be like the Most High God. Because of such wicked ambition he fell; and Jehovah then changed his name from Lucifer and gave to him four names, each of which depicts his despicable character. The name *dragon* signifies devourer. Satan has sought to devour the people of God from the time of Abel until now. *Serpent* means deceiver. He has deceived and continues to deceive from Eve until the present hour. *Devil* means slanderer. He has slandered Jehovah, the Lord Jesus, all the prophets, and all the followers of the Lord; and he continues so to

do, and injects into the minds of others, thoughts of slander. *Satan* means adversary or opposer. He has opposed every step in the development of the kingdom class. He is the enemy of God, the enemy of man, the deadly foe of the righteous class.

Jehovah, the great ruler of the universe, in whom all dominion rightfully lies, planned the redemption and deliverance of the human race and organized the nation of Israel to foreshadow such. With that nation he organized the true religion, commanding that they should worship him as the only true God. Satan, the opposer, the mimic God, organized amongst the people round about Israel the false religion, and caused them to worship him and other devils. The power exercised by Jehovah upon his people is the holy spirit. The tie that binds Satan to his followers is the evil spirit. Because of yielding to his machinations Israel was overreached by him. God pronounced a decree against the nation, and enforced that decree in 606 B.C.; and there Satan became the god of this world. He is also called the prince of the power of the air, thus indicating his organization visible and invisible.

THE KINGDOM CLASS

While the Law was intended to lead Israel to Christ, only a remnant of that nation escaped the wiles of the adversary. God had promised a seed through which all the families of the earth should be blessed. Satan developed an opposing seed. The seed of promise is the Christ. The seed of the evil one consists of his emissaries visible and invisible, warring against the seed of promise. The seed of promise is made up of the truly consecrated and anointed Christians on this side of the veil and of the Lord and the glorified saints on the other side of the veil. The seed visible of Satan organized into a body is designated as the "beast." The "beast" is composed of the three elements; big business, big politicians and big preachers. Satan's purpose is to control mankind and keep them subjected to wickedness. The purpose of the Messianic kingdom is to relieve mankind, to lift them up and bless them with life everlasting. This benevolent work must be done by the kingdom class.

Satan's kingdom must be overthrown by the Messianic kingdom. Therefore there could be no kingdom without a king; and the King must be present and acting before the overthrow could take place.

The development of the kingdom class began at the consecration of Jesus at the Jordan. As a new creature he was there assigned to the office of king; hence it was proper for John and Jesus to say: "The kingdom of heaven is at hand," because the King was present. But Jesus must die and arise from the dead before he could become the King of glory.

God ordained that there should be associated with the King of glory as a part of the kingdom class the members of his body, designated his bride, the church. After Jesus had announced his kingship he said to his disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) From the time of his ascension into heaven forward, Christians have looked for his return as the great event of all time. After his resurrection Jesus began to make known the mystery of God. He brought forth the true and faithful religion, of which he was the true and faithful Witness. Satan then organized the mystery of iniquity, bringing to the fore a faithless religion, a religion that claims to worship God but that in truth and in fact worships the devil and obeys his commandments.

HE IS HERE!

All the prophecies focused upon the coming of the King of glory. Not only did Jesus promise the disciples that he would come, but he taught them to pray: "Thy kingdom come." The apostles looked with eagerness for his coming, and declared that there would be a special blessing to those who would be preaching and loving his appearing at the time of his coming. The prophet Daniel, looking to that time, exclaimed: "Oh, the blessedness of him who lives and comes unto that time!" It is the all-important time, because it is the climax of the world's history.

The Scriptures show that Satan's empire will conclude with a deadly battle between Satan and his seed on the one side and the Lord and his seed on the other; and that the King of glory will triumph, resulting in the deliverance of the church and the world of mankind. The Scriptures further show that at that time Satan's kingdoms would have control of the earth, and Satan's representatives in earth would be subjecting the people to oppressive measures. But God through his prophet says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) For this reason Christians have eagerly looked and waited for the coming of the Lord and his kingdom.

Bible prophecy shows that the Lord was due to appear for the second time in the year 1874. Fulfilled prophecy shows beyond a doubt that he did appear in 1874. Fulfilled prophecy is otherwise designated the physical facts; and these facts are indisputable. All true watchers are familiar with these facts, as set forth in the Scriptures and explained in the interpretation by the Lord's special servant.

Jesus himself declared that in the time of his presence he would conduct a harvest of his people, during which he would gather unto himself the true and loyal ones. For some years this work has been in operation and is nearing completion. He stated that during his presence he would have one who would fill the office of a faithful and wise servant, through whom the Lord would bring to his people meat in due season. All the facts show that these prophecies have been fulfilled.

DAY OF PREPARATION

Why has the King come? To set up his kingdom and reign as King. But he had a work to do before his reign began, and that is a preparatory work. Since there are to be associated with him in his reign his body members, these must be gathered together and prepared for the beginning of the reign. The gentile times under the supervision of the god of this world ended August 1, 1914. Before that date it would not have been consistent for the Lord, the King of glory, to take unto himself his great power and reign. (Ezekiel 21:27) Since he has been present from 1874, it follows, from the facts as we now see them, that the period from 1874 to 1914 is the day of preparation. This in no wise militates against the thought that "the time of the end" is from 1799 until 1914. The period from 1799 to 1874 could not be said to be a day of preparation, but a day of increasing light. It is not reasonable to think that the King began to make preparations until he was present.

The Lord foreknew, of course, that Satan would not peaceably yield the kingdoms of earth. He knew that there would be a great conflict, and hence he must prepare for that conflict. The prophet Nahum, speaking with reference to the time of the second presence of the Lord, shows that this was a preparatory period. He says: "He that dasheth

in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily." (Nahum 2:1) Amongst other things done during the day of preparation have been the gathering together of the true followers of Jesus, the instructing of them in the truth and the preparing of them against the great and terrible day.

ELIJAH WORK

The Lord, referring to the conditions immediately preceding the establishment of the kingdom, said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6) The "dreadful day of the Lord" is a day of trouble. It is spoken of as the "great and dreadful day of Jehovah," and also as the "day of vengeance," and as the "great day of wrath." This day of wrath and vengeance of God could not come until the end of the gentile times; and indeed the Lord definitely fixes that, saying, "Because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Revelation 11:17, 18) The facts show conclusively that that day began in 1914. It follows that the Elijah work must be done before then.

From the writings of the Lord's servant we read: "Elijah was a type and John the Baptist a continuation of that type. . . . Elijah pictured the church doing a work 'in the spirit and power of Elijah,' announcing the Lord." (B252, 253) It will be observed that while a woman is used to prefigure the church alone, here a man is used. The reason assigned for this is that our Lord is the head of the church and the church does no work separate from him; therefore the Elijah work pictures a particular work done by the church under the supervision of the Lord. (B255) It follows, then, that the Elijah work must be done between the beginning of the Lord's presence and the day of wrath. This is in harmony with Malachi's prophecy. The Elijah work was to convert Christendom to a humble, childlike condition, making them teachable as children, and turning their hearts from error, sin and unfaithfulness and leading them back into harmony with God and righteousness. (B249) This is in harmony with the direction given to the Lord's servant and his associates through the Prophet, saying, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Ezekiel 9:4.

Speaking of this same time, the Lord Jesus himself said in answer to a question: "Elijah truly shall first come, and restore all things." (Matthew 17:11) The Elijah work is not the restoration of man. The restoration work referred to, therefore, must be a restoring to the true followers of Jesus the great fundamental truths which had long been hidden under the debris of human traditions. This exactly corresponds with the work that was done by the church from 1874, and 1878 particularly, until 1914.

It could not be said that the period from 1874 to 1914 was a day of great stress, a day of darkness and blackness. On the contrary, it was a most favorable time for giving a witness to the truth.—B 260.

The Lord through the Prophet then showed that unless the Elijah work succeeded in turning the heart of the fathers to the children, and the heart of the children to their fathers, then the Lord would cast off the systems and there would follow a great, burning, destructive time of trouble. It is well known to all that the work did not succeed in turning nominal Christendom to the Lord. On the contrary, only a remnant heard and believed and came

together; while the great mass has persecuted these, smaller in number. While the Elijah class were pointing to the presence of the Lord and the great and terrible day coming, as late as 1913 the clergy of the leading church denominations of the world were boasting that another war was impossible. The gentile times ended August 1, 1914, and immediately followed the World War; and since that day there has been upon earth distress of nations, with perplexity. It has been a day of increasing darkness and blackness and suffering. The physical facts, then, clearly show that the day of preparation was from 1874 forward; and that the Elijah work was done from 1874 forward, ending in 1918.

Elisha was anointed to finish the work that Elijah began. Elisha therefore would picture and does picture a work somewhat different from that known as the Elijah work. The Elisha work must be performed by the Lord and the members of his body during the great and terrible day.

COMING TO HIS TEMPLE

The temple of God is the Messianic class, Jesus and the body members. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6:16) During the day of the Lord's preparation he has been gathering together the living stones of his temple. Many of these are already beyond the veil, and some of these are still on this side the veil, as we believe.

Through the prophet Malachi the Lord said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." (Malachi 3:1) This further corroborates the view that the day of preparation is the period from the Lord's second appearing until the beginning of the overthrow of Satan's empire. The word suddenly here means straightway. A time that might seem long to man would be *suddenly* with the Lord. We believe, therefore, that the day of preparation ended in 1914; and that in 1918, or thereabouts, the Lord came to his temple. This coming to the temple was for judgment, because judgment must first begin at the house of God. (1 Peter 4:17) The judgment would be upon the true church and also the nominal system. Then says the Prophet: "Who may abide the day of his coming?" The Scriptures indicate a time of great testing when the Lord comes to his temple.

About October, 1917, began the Jewish year, 1918. It was at that time that there was a great shaking up of the people of God, who had been gathered to the temple condition. Referring to the Lord's coming to his temple, the Prophet wrote: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth." (Psalm 11:4, 5) Again, concerning the same thing: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple."—Micah 1:2.

Christ Jesus, the Head of the temple class, speaks through various members of his body or through instruments that he may use. These Scriptures indicate the beginning of his judgments upon the nations of the earth and at the same time resulting in a test to the righteous members of the temple class this side the veil. The facts show that in January, 1918, a representative body of the Lord's people assembled in convention at Pittsburgh, Pennsylvania, passed a resolution, causing a copy to be presented to the President of the United States and to other officials of the Babylonish systems, calling attention to the unlawful relationship existing between the church

nominal and the governments of earth. This was practically the last work of the Elijah class, pictured more particularly in the experiences of John the Baptist.

Surely from that time forward the Lord permitted his saints to be tested and tried. Throughout all the land of America and Canada in particular, as well as in Europe, many of the saints were arrested and thrown into jail, many persecuted; and for a year or more there was great distress amongst the people of God, and a cry went up from the temple class for help. This seems to be foreshadowed by the Psalmist when he says: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." (Psalm 18:6) The Lord's people were in bondage, denied their personal liberty and the liberty of preaching the gospel. The Lord heard their cry and released them.

ISAIAH'S VISION

Isaiah, the prophet of God, a type of the true people of the Lord in the temple condition, had a vision. (Isaiah 6:1-11) In the picture he is represented as worshipping the Lord in the temple. The context shows that the throne here mentioned could not be the Millennial throne of Christ, but that it does refer to the throne of the Lord Jesus Christ, his position of authority as the representative of Jehovah after taking unto himself his great power to reign when he comes to the temple. Jesus quoted from this recorded vision of Isaiah, and his words clearly show that it does not refer to the Millennial throne. (John 12:40) It does show, however, a time of judgment against Christendom similar to that judgment which Jesus pronounced against the Pharisees when he was on earth.

The prophet Isaiah says that it was in the year that king Uzziah died that he had this vision. We believe that Uzziah pictured the nominal church, which has claimed to represent the Lord, but which in truth and in fact in the latter times has departed from the Lord. Uzziah was king of Israel for more than fifty years. For a long while he did right in the sight of God. He prospered and became very rich. He fought many successful battles. He was a great builder. He became a mighty king. Self-conceit, leading to a wrongful and selfish act, was the cause of his fall. He died a leper.

How clearly these facts fit the history of the church nominal! That system was organized for a righteous purpose at the beginning. The voice of the bride and of the Bridegroom was heard in her. The system delivered the message of the kingdom of God for many years. She builded many churches and schools for the education of the people. She did much toward the moral uplift of society. But she became self-conceited and fell for the same reason that Uzziah fell. St. Paul warned against this self-conceit, thereby clearly indicating that such would be the cause of nominal Christendom's downfall.—Romans 11:25.

Uzziah as king had no authority to act as priest. It was the prerogative of the priest to offer incense upon the golden altar in the temple. Uzziah had become so impressed with his own importance, however, that he considered himself above the rules of the temple, and went in to offer incense. The duly constituted priest withstood him to prevent him from offering the incense. But Uzziah became angry and insisted that he would offer it; and he was immediately stricken leprous, became an outcast and died as such.

Prior to 1878 the nominal church had grown mighty in the earth. In 1878 God's favor was withdrawn from the nominal systems. From that time on Brother Russell and the brethren who supported him went throughout the land doing the Elijah work, endeavoring to turn the hearts of Christendom back to a childlike faith in God. The nominal

church heeded not. In 1914 these systems were boasting of their power and influence and said: 'We are rich and have need of nothing.' When the World War began in 1914, nominal Christendom raised its voice in favor of the war. Her preachers preached the young men into the trenches, and told them that if they died upon the battlefield they would be a part of the vicarious atonement of Christ. The bloody war continued; and nominal Christendom continued to support it, but failed to heed its meaning within the words of the King then present.

We note again the words of the Prophet: "The Lord is in his holy temple; let all the earth keep silence before him." (Habakkuk 2:20) The great storm of the World War blew itself out; and for a time the fighting ceased, and the nations in silence assembled in an attempt to prevent another outbreak. Would not now nominal Christendom, her nobles, her ministers, her mighty men, learn a lesson from the war and its effects as indicated by fulfilled prophecy, showing that the Lord is present and that his kingdom is at hand? They failed to learn such lesson. They were drunk with power and riches gained during the war. Their closer association with the other elements of the "beast," big business and big politics, had completely turned their heads.

The financial princes and the mighty rulers of earth assembled in Paris for a peace conference, and the clergy of nominal Christendom joined with them; and the result was the bringing forth of the League of Nations, the devil's final substitute for the kingdom of Messiah. Nominal Christendom now not only was allied with big business and big politics, but boasted of the fact; and the nominal church (now a part of the devil's organization, with no authority to act in the priestly office) came forward to offer incense. And what was the form of it?

In January, 1919, before the League of Nations was completely born, the Federal Council of Churches boldly issued the following blasphemous statement:

"The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men.' Like the gospel, its appeal is universal.

"The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

"The church [nominal] can give a spirit of goodwill, without which no League of Nations can endure."

Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the devil's scheme, and then blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems. Thus we are enabled to locate the time of the fulfillment of Isaiah's vision.

ISAIAH'S CRY

When Isaiah beheld this vision he saw standing above the throne the seraphim, each one of whom was saying: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." *Seraphim* means "bright shining ones." In connection with Isaiah's vision we venture the suggestion that it is connected with the saying of St. Paul that the Lord is revealed in flaming fire. The Lord here is revealed to his people in the time of flaming fire. The immediate effect of the vision upon Isaiah caused him to cry out: "Woe is me! for I am undone; because I am

a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isaiah 6:5-7.

Prophecy can be better understood when fulfilled. Often God causes his people to enact the fulfillment of a prophecy without their knowing it at the time, and later he reveals to them the interpretation. As above stated, in 1918 the temple class this side the veil was in restraint of both liberty of person and liberty of action in the proclamation of the message. Until 1919 there was a practical silence of the Lord's people, as far as proclaiming his message was concerned. In that year there assembled in convention at Cedar Point, Ohio, a large number of representative followers of the Lord. Suddenly they awoke to their privileges. Then they flung away their fears. Then they came to a knowledge of the fact that the Elijah work had ended, and that now the work pictured by Elisha must begin.

When Isaiah saw the King he knew that an impure being could not live in his presence. Hence his cry: "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the King, the Lord of hosts." Evidently his uncleanness or iniquity had something to do with the words of his mouth. He recognizes that he ought to be found praising God as the seraphim were; or that he had failed to speak the message that he should speak. His penitent cry leads to his purgation. The seraph then with a burning coal cleanses his lips. Then he is no longer silent, but ready to serve.

WHAT SHALL WE DO?

And so it was with the temple class in 1919. Realizing that they had been silent for a time, a cry went up to the Lord: "What shall we do?" While Isaiah thus stood in awe, wonder, amazement and fear, one of the seraphim flew unto him and cleansed his lips. So likewise was the temple class, in the year above mentioned, purged of any uncleanness of lips.

In 1919 the Lord doubtless permitted his people to see the necessity of taking some positive action in a more earnest witness of the truth, even though they saw it not foreshadowed so clearly in his Word. Today, if we have an understanding of this vision, if we appreciate the fact that the Lord is present and in his temple for judgment, seeing this, what shall we do?

There is a duty and obligation laid upon every one in the temple condition; and seeing this position, the prophet Isaiah instructs them what to do, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:1, 2) Truly the glory of the Lord has been shining upon his people for the past three years, and has blessed their efforts wonderfully. At the same time darkness has covered the earth, and gross darkness the people making up Christendom especially.

CHANGE OF WORK

There has been a distinct change in the character of the work of the church since 1918. The question is, Has it been warranted? Those who have walked with us but who with us no longer walk say: "No." Let us look again at Isaiah's vision in conjunction with other things that the Lord has shown his people and then determine.

The temple class, having had their lips cleansed, like

Isaiah the prototype stood in a waiting attitude. Such was the condition of the church from 1918 until the latter part of 1919. In 1919 the Lord purged their lips. Like Isaiah, the temple class heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" The question is not asked, Who will go for the seraphim? but, Who will go for the Lord Jesus and the Lord Jehovah? Who now, having their lips purged, will voluntarily carry the message? This vision seems to say to those to whom it applies: Do not become conceited with the thought that God has raised up certain individuals to do his work. But this vision has come to us that we may prove whether or not our hearts are wholly devoted to the Lord. Those who hear the voice, who appreciate the time in which we are living, respond as did their prototype Isaiah, saying, "Here am I, send me." As good soldiers of the cross, they do not ask the reason why, nor when nor where they shall go; but, wholly submissive to the Lord, they cry: "Here am I, send me."

To the willing response, "Here am I, send me," the messenger of the Lord replies: "Go, and tell this people." Tell them what? That the kingdom is here; that the Lord is in his temple; that the world has ended; that Satan's empire is under judgment; that the kingdom of heaven has begun, and that millions now living will never die. But will the ecclesiastic leaders and their flock supporting the devil's organization hear? The Lord's prophet answers: "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isaiah 6:9, 10.

Why, then, deliver the message to those who do not understand? Will any one hear? The Prophet of the Lord answers: "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:8-12.

Thus we see that those of the temple class are clearly designated as the Lord's witnesses at this time, to bring a message of consolation to the people, that the kingdom of heaven is here, and that millions now living will never die. Thus it is seen that God purposes that his name shall be magnified, that the people shall know that he is Lord. Thus we see that God purposes to have a people in the earth in this time of stress, clearly marked as separate and distinct from all others, standing as his witnesses, fearlessly crying out the message: "The kingdom of heaven is at hand!"

HOW LONG?

But how long, O Lord, shall we continue to tell forth this message? May we not make a mistake and make ourselves obnoxious by telling it too often? Should we not preach some other message or keep silence altogether? And the Lord answers: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) This is corroborated by the Lord in Matthew 24:14. Clearly, then, is set forth the proof that the temple class must continue to declare

this message of the kingdom until their earthly career is ended. They must be his faithful witnesses until Babylon's walls crumble to the ground.

For six thousand years God has been preparing for this kingdom. For nineteen hundred years he has been gathering out the kingdom class from amongst men. Since 1874 the King of glory has been present; and during that time he has conducted a harvest and has gathered unto himself the temple class. Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message. The importance of the message of the kingdom cannot be overstated. It is the message of all messages. It is the message of the hour. It is incumbent upon those who are the Lord's to declare it. The kingdom of heaven is at hand; the King reigns; Satan's empire is falling; millions now living will never die.

Do you believe it? Do you believe that the King of glory

is present, and has been since 1874? Do you believe that during that time he has conducted his harvest work? Do you believe that he has had during that time a faithful and wise servant through whom he directed his work and the feeding of the household of faith? Do you believe that the Lord is now in his temple, judging the nations of earth? Do you believe that the King of glory has begun his reign?

Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom.

This was followed at 11 o'clock by a discourse delivered by Brother Sullivan, who reviewed the fact of the King's presence—that his presence had dated since 1874 and that in 1914 he took unto himself his great power and now reigns. He emphasized the fact that all the fulfillment of prophecy shows that the Lord is exercising his great power as King, that the nations are being dashed to pieces, that the saints are being tested, that his kingdom is being set up, and that this should be the greatest encouragement to the brethren.

At 2 o'clock a praise and testimony meeting was participated in by the friends, many standing and waiting for their turn to testify. It was a happy season indeed. Joy was expressed by every one who testified of the privilege of living in the time of the presence of the King and of having the opportunity of partici-

pating in announcing that his kingdom is being set up.

Brother Hemery, of London, who for many years has been the Society's representative for Great Britain, attended the convention throughout. In addition to representing the Society, he came as the representative particularly of the British friends, bringing the love and greetings of the dear friends in that land to the brethren in America. Several other friends from England also attended the convention. Many of the American friends remembered Brother Hemery's former visit in 1910, and were delighted to renew their acquaintance with him and he with them. At 3 o'clock in the afternoon of Friday Brother Hemery spoke on the subject, "The Day." His discourse was very helpful and encouraging to the brethren. We give an outline of the salient points of his discourse as follows:

DISCOURSE BY BROTHER J. HEMERY

"This is the day which the Lord hath made; we will rejoice and be glad in it."—Psalm 118:24.

THIS text is striking and unique. There are many special days mentioned in the Bible; much is said about "The Lord's Day" and the "Day of Jehovah," but in no other place is there such a pointed statement as here.

Inquiry will surely prove profitable. We ask: What day is this and who are they that rejoice? It may be said that this must be the Lord's day so frequently mentioned, the long day of 1,000 years of Messianic rule, the day in which he will deliver the earth from its bondage, and men from their oppressors; when he will enlighten and bless men—the day in which righteousness will rule. But that is a day of settled government, while here is a cry, a prayer for further deliverance, and for God's blessing—prayer mingled with praise.

The context seems to refer to a more definite day; and we suggest that direct reference is made to a special day when "the stone which the builders rejected is made the head of the corner"; a day in which God's faithful people are made to rejoice because they realize God's work, a marvelous work, is being accomplished before their eyes. It is a day of direct manifestation of God's power and favor, and therefore for the church one of gladness of heart; but one in which the prayer must ascend: "Save now, I beseech thee, O Lord . . . send now prosperity."—Psalm 118:25.

We believe the Psalm refers particularly to the present day, and to the church's present experiences. It sets forth the triumph of faith. The adverbs "now" in the second and third verses indicate its setting; they tell of victory won. The Psalm becomes easily understandable if we consider the speaker of verse 5 and onward to be our Lord.

In Psalm 116 the sore trouble of our Lord in Gethsemane is set forth. The pains of *sheol* got hold upon him, and his soul was troubled; but he found rest in God, and declared he would pay his vows in the presence of God's people. The present Psalm (118) gives the expression of our Lord's faith after that severe time of testing. He knows he will go on to the end completing his sacrifice. He says, "The Lord is my strength and song, and is become my salvation. [Verse 14] . . . I shall not die [remain in death] but live, and declare the works of the Lord." (Verse 17) These expressions correspond with the grand high-priestly words of John 17. The gates of hades would not prevail against him; he sees himself as the corner stone which God had provided, and which had been rejected by the builders. He will soon be exalted to power. The purposes of God are being accomplished.

But, while our Lord's experience is, in a measure, a fulfillment of the Psalm, the context shows that it was not so altogether. There is another day when Jesus' disciples, his true followers, will take up the words. So in

verses 23, 24, it is no longer our Lord speaking, but they, and because the time has come when God manifests his purposes to them. These Psalms refer to the whole Christ, as Psalm 116 shows—they partly describe the experiences of the Head, and partly those of the church, his body. Whenever there is rejoicing on the part of his body members, it is when he has returned and has gathered them together and to himself.—Psalm 50:5-8.

In the cycle of the centuries it has come about that the true followers of Jesus, the Prince of Peace, suffer experiences at the hands of the religious leaders of the present day similar to those he suffered. The harvest time of which he spoke has come! The wheat and tares are being separated. The truth, which is the instrument, is testing and judging among God's people, and those who are faithful to him have been hard pressed even as he was, although their sufferings are not comparable to his. The nominal church, like Jewry, has lost truth.

The Lord is using his faithful ones to declare his presence—the truth, that is the corner stone to which all service must conform. Again the professed builders of Zion refuse the corner stone. It is falling on some and grinding them to powder; some (who have known the truth) are falling over it and are being broken.—Isa. 8:14, 15; Matt. 21:42-44.

The day in which it is our privilege to serve God is in some respects the darkest and hardest of all days in the experience of the church. But because of clear light, which

is shining, and the manifested blessing of God upon his work, his people triumph as those who are putting the crowning stones on their building as Zerubbabel, crying, "Grace, grace unto it."—Zechariah 4:7.

Truly the manifested blessing of the Lord upon his people (specially manifested in this large gathering of his consecrated people), who know and understand his work, and who are ardently engaged in it with a consciousness that our present work is the consummation of the work of the church and that it is in fulfillment of these words, "We will rejoice and be glad in it."

But that our work is not finished is clear. Still there must be the shout of Hosanna! half prayer, half praise: "Save, Lord, we beseech thee." Our joy is that of those who have the leader in the camp.

The church is now entering into an experience which corresponds with the Lord's entry into Jerusalem. The last witness is about to be given against the iniquitous teachings and practices of the leaders of Christendom, and as to the triumph of Messiah. And our joy is like that of the disciples going in with the Master to the last phases of his work. We are confident as he was confident; and under him we go forward to our work in gladness of heart, and saying as in verse 27, "God is the Lord which hath showed us light"—his way, his plan, his purposes, and still we say with the Psalmist: "Blind the sacrifice with cords, even unto the horns of the altar."

CONSECRATION DAY, SEPTEMBER 9

SATURDAY, September 9, was designated on the program as "Consecration Day." Both in the main auditorium and in the grove meetings were in progress addressed by the English-speaking brethren, besides other meetings by the foreign brethren, held

in different halls and in the grove. In the main auditorium was a testimony service from 9 o'clock until 10. At 10 o'clock Brother C. J. Woodworth delivered a discourse on the subject of the day. An outline of his discourse follows:

DISCOURSE BY BROTHER C. J. WOODWORTH

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"
—Micah 6:8.

SOME who do not know our God hesitate to consecrate because they fear they cannot comply with God's requirements. Our text shows that God's requirements are fully reasonable; they were not more for Jesus; they will not be less for any. "There are gods many and lords many, but to us there is but one God." Our God is not the god of the heathen, nor the "god of this world." Ours is the God that spins the earth at the speed of 68,000 miles per hour about the sun; that swings the planet Neptune about the same orb once in every 165 years, and that guides the comets in their inconceivably rapid and inconceivably distant flights; that made our sun, and the sun Betelgeuse 27,000,000 times as large; that made our Milky Way, and other Milky Ways by the hundred, so remote from ours that the light itself cannot pass from the extremity of one to the extremity of the other in less than a million years.

Ours is the God of Joshua in the valley of Ajalon, of Jehoshaphat and his singing army upon the brink of the valley that hears his name, of Hezekiah spreading before the Lord the letters of Sennacherib, of the Hebrew children in the fiery furnace, of Daniel in the lion's den, of Ralph Naish in Wandsworth Prison, London, asking for God to show him whether or not he was in the place where God wanted him to be and whether or not the Seventh Volume was from God's hand. Ours is the God that hears and answers prayers, as he answered the prayers of these men. Our God forgives repentant wrong-doers.

What doth the Lord require? Obedience, justice, mercy and humility. Nothing more? Not one thing. Let us take a half dozen examples from the Scriptures and see. We will name Noah, Abraham, Moses, Samuel, David and Jesus.

See Noah's obedience in doing as he was bid (Genesis 6:22); the record that he was a just man (Genesis 6:9); his mercy in preaching for 120 years to an unrepentant world (2 Peter 2:5; Genesis 6:3); and his humility in quietly completing his task of building a great boat on dry ground even while the angels fallen from heaven about him were disobedient and no doubt bringing scorn upon his head.—1 Peter 3:20.

See Abraham's obedience in going out from Haran "not knowing whither he went" (Hebrews 11:8); the divine assurance that he and "his household after him" (the household of faith) would do justice (Genesis 18:19); his mercy in pleading for Sodom (Genesis 18:23-33); and his humility before the Lord in referring to himself as "dust and ashes."—Genesis 18:27.

See Moses' obedience in leaving Midian greatly against his personal wishes (Exodus 4:13, margin; Exodus 4:18); his great act of justice in acting as Israel's deliverer—doing for Israel as he would have liked to be done by if similarly situated; his mercy in praying that the erring people be forgiven or himself blotted out (Exodus 32:32); and his humility, the humility of the meekest man in all the earth.—Numbers 12:3.

See Samuel's grasp of the great principle of obedience

(1 Samuel 15:22); the record of all the people of Israel that not a taint of injustice stained his career (1 Samuel 12:1-5); the mercy that made him loth to tell Eli the message he had received from the Lord (1 Samuel 3:11-18); and his great lesson on humility that the only way to keep safe in the Lord's service is to keep "little."

See David's quick comprehension of the principle of obedience in his unhesitating conquest of Goliath (1 Samuel 17:1-58); his unhesitating recognition of the justice of Nathan's accusation (2 Samuel 12:1-13); his mercy toward King Saul when he had the would-be murderer wholly in his power (1 Samuel 26:2-23); and his humility before the Lord.—2 Samuel 7:18.

At 11 o'clock a discourse was delivered on baptism and its import by Brother Rutherford. At the conclusion of this discourse 361 signified that they had made a consecration to the Lord and desired to symbolize that consecration by water immersion. The immersion was then conducted in the lake. It was a very impressive ceremony indeed, long to be remembered by those who viewed it. We are glad to see some still coming to the Lord, making a full consecration and symbolizing that consecration. Some have suggested that the opportunity for entering the high calling is closed and that no one can be encouraged to make a consecration. We think this is an entirely erroneous view. God is selecting the bride, not we; and it does not behoove any of us to say

See the beautiful obedience of our Lord Jesus as voiced in the words of the Psalmist: "Lo, I come . . . to do thy will, O my God" (Psalm 40:7,8); see his grand comprehension of the principle of justice in his statement that the object of his coming to earth was "to give his life a ransom for many" (Matthew 20:28); see his mercy in delighting to do God's will even when it meant dying for his known enemies (Psalm 40:8; Romans 5:6-8); and find peace and safety in the blessed humility which said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:28,29.

when the door is closed and no one can properly make a consecration. In fact, it would not be proper for any one to make a consecration with a view of getting into any particular place in the Lord's great arrangement. It is proper at all times for those who so desire to surrender themselves to the Lord in full consecration to do his will, and to symbolize that consecration by water immersion. This matter was discussed by Brother Rutherford in his discourse. We do not set forth here the discourse on baptism; for the same subject is given in a recent issue of THE WATCH TOWER.

From 2 to 3 o'clock in the afternoon was a praise and testimony service, and at 3 p. m. the congregation in the main auditorium was addressed by Brother F. W. Franz. We give below the salient points:

DISCOURSE BY BROTHER F. W. FRANZ

"The consecration of his God is upon his head."—Numbers 6:7.

THESE words were a reminder to Nazarites of the Jewish age. Nazarite means "one separated," that is, to God. Nazarites were either men or women, subject to the following vow, self-imposed for a stated period of time: To abstain from every product of the grape; to let the hair grow long; and not to defile himself by touching a dead body, even that of the nearest relative. There were Nazarites of days and Nazarites for life. Samson was one "from the womb to the day of his death." A Christian is not a Nazarite, but a Nazarite's consecration even until death illustrates Christian consecration, in which Jesus bids his disciples to be faithful unto death.

The consecration of the Christian finds its highest expression in Jesus. At thirty years our Lord was immersed in water to symbolize his consecration, his complete burial of himself into God's will. There the prophetic words applied, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." After Jesus' baptism God's holy spirit or power came upon him, illuminating the words of the volume of the book and fully revealing God's will for him. As his knowledge thus enlarged, his consecration enlarged.

In this course Jesus left his disciples "an example that they should follow his steps." Like him they take up their crosses daily and "present their bodies a living sacrifice." In what service do they employ their bodies? In laying down their lives for their brethren and in witnessing for God's truth. The same anointing to preach has come upon them as came upon Jesus their Head.

A life-long Nazarite, with uncut locks, was marked as God's man. His abstention from wine foreshadowed Christian non-indulgence in the wine of worldly intoxicating pleasures and doctrines. His cleanness from dead bodies pictured Christian separateness from the organism of the spiritually dead world—aloofness from every department of Satan's earthly empire, political, financial and religious. Hence Revelation pictures faithful Christians of our day as not having the mark of the devil's beastly arrangement either in hand by active coöperation or in forehead by mental sympathy and approval.

While not marked with these stigmas, still the Christian is distinguished by his loyal testimony for Christ's coming kingdom. As it is written in Isaiah's prophecy: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel." In Hebrews 2:13 St. Paul applies this saying to Jesus and his followers. How fitting this application, especially today! For the Lord Jesus is now invisibly present on earth, establishing his kingdom. All his wide-awake, active disciples are fulfilling his prediction: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Their witnessing marks them out as "signs" pointing to our Lord's kingdom. Their sufferings incidental to witnessing turn to them for a testimony and make people "wonder." As in Jesus' case faithfulness in testifying will cost them their lives, but then only "he that endureth unto the end, the same shall be saved."

This was followed at 4 p. m. with a discourse on the same subject by Brother J. A. Bohnet, who said:

DISCOURSE BY BROTHER J. A. BOHNET

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." . . . "I saw the wicked in great power, and spreading himself like a green bay tree."—Psalms 92: 12; 37: 35.

THIS being Consecration Day, our topic therefore is along this line. Consecration unto the Lord is under all circumstances always in order. The millions now living who will never die must all consecrate to do the will of God, must be overcomers of evil inclinations, for a thousand years under an iron rule, and then have merely earthly possession. But we speak today particularly of the saint whose consecration fulfillment assures a heavenly home and bliss throughout eternity.

The palm tree is peculiar; grows high and straight heavenward; is always evergreen and softest at the heart; of all trees it has the fewest and smallest roots—least hold on earth—and casts the least shadow; bears early and late, and the older the tree the sweeter is its fruit. It will not be repressed or hindered in its onward, upward course; keeps itself free from the desert dust that accumulates on all other trees, and resists the deadly "tree-killer"—(a poison vine that kills all other varieties).

"The righteous shall flourish like the palm tree," i. e., we are a "peculiar people." (1 Peter 2:9) We have singleness of purpose straight heavenward and stand exalted in the sight of the Lord. The evergreen palm illustrates our ever liveness and activity in God's service, not like others, seemingly dead or inert half the time.

The saint has a soft heart full of compassion and sympathy, and like the palm tree has small hold upon earth. All we get out of earth is used for our upward heavenly attainment. We cast no shadow or reflection upon others to retard or hinder their growth. The longer we are consecrated the sweeter are our fruits of the spirit, and we bear fruit early and late—all the time. This is consecration.

We are not repressed nor swerved from our onward course. We keep ourselves free from the filth of the earth, cleanliness being next to godliness. Purity is our aim. We resist the poisonous influences which overcome others of less power to endure hardness, and which tend to crush out life and vigor. No tree except the palm tree lives after the tree-killer once envelops it. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

The cedars of Lebanon grow on a mount—the Syrian range—6,500 feet above the sea level. Lebanon signifies white. Mountain means kingdom. Syria signifies high land. Kedesha means holy.

Lebanon wood is red, fragrant and very durable, of ex-

cellent grain, a costly material, and furnished the wood of Solomon's temple. It admits of a splendid polish, has an aromatic odor that is offensive to insects; is of slow growth and long lived. The tree trunks are stout and its roots go deep down into the rocks. It cannot be swayed by the winds nor uprooted thereby. The branches intertwine with neighboring branches and afford good shelter from wind and storm. There are now only a few of the Lebanon trees left. These cedars grow mostly in clusters and along the snow line.

Likewise the saints occupy a high place in God's estimation; are esteemed as pure of heart, and of the kingdom class, from whom eventually the holy river of life shall flow unto the sea, emblematic of the world of mankind. (Revelation 17:15) Red is emblematic of the blood of Christ; and we are designed to become members of the antitypical Solomon temple, highly polished and of excellent grain, a costly material.

Like Lebanon cedars we are offensive to the agencies of destruction (insects), who like us not. Sturdy are we and well rooted in the Rock Christ Jesus, not to be uprooted nor overthrown and cast to the earth to die. We delight in intertwining with other brethren of like precious faith even as here we are now assembled in the grandest of all conventions. And as of the Lebanon cedars, there are now only a few of the 144,000 saints left on the earth. These few are found mostly in clusters (classes) scattered here and there, and all on the snow line of purity. These are in another figure "well springs" from which the river of life soon shall flow in blessings to all the nations of earth.

The wicked spreading himself is like a green bay tree, which has a hard heart, casts a deep shadow, and has many and far-reaching roots and wide-spreading branches. It shuts out the sunshine and turns aside the rain. Nothing can grow under a green bay tree. Its wood is tough, and its crushed leaves give forth an offensive odor which instantly produces a sharp penetrating headache that lasts several minutes.

The wicked people are disposed to hard-heartedness and a turning aside of the rain of truth and heavenly sunshine. They hinder others from growing in grace. The wicked are a tough proposition, and when bruised by anyone become very offensive. They reach out for more possession of earth, as illustrative of the green bay tree roots. And if rubbed hard they give you a headache. And truly they do spread themselves.

After the discourse on baptism by Brother Rutherford, and while the discourses of Brothers Franz and Bohnet were being given, and indeed, throughout the whole afternoon, from 2:00 to 6:00 p. m., 217 sisters and 144 brothers symbolized their consecrations to the Lord by immersion in the waters of Lake Erie. The

scene was a most impressive one. The immersion was in the care of Brother Harry Ward. The beach was ideal for the purpose, and the water and weather were thoroughly enjoyable to the participants as well as the hundreds of bathers who clustered around the edges of the roped-off enclosure.

ACTIVITY DAY, SEPTEMBER 10

SUNDAY, September 10, was "Activity Day." The services opened at 9 o'clock; and until 10 there was a season of rejoicing amongst the friends in praise and in giving their testimonies concerning the

Lord's blessings upon them. At 10 o'clock Brother S. H. Toutjian delivered a discourse helpful and up-building to the brethren. We give here in substance the points made by him:

DISCOURSE BY BROTHER S. H. TOUTJIAN

"I must work the work of him that sent me, while it is day; the night cometh wherein no man can work."
— John 9:4.

EINSTEIN of "relativity" fame informs us that matter in its native state is in constant motion. This theory needs no proof, as substantiated by many evidences.

At the creation, God placed Adam in Paradise, or Eden, to be active. "The Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Hence the normal state of a perfect being is activity of mind and of body.

Because of the fall, man became a convict laborer. "In the sweat of thy face thou shalt eat bread." As the result of the curse, the deterioration of mind and body began; and gradually decay and death ensued.

As a benign Creator, the Almighty made known his purpose regarding man's deliverance from the curse, saying, "It [the seed of the woman] shall bruise thy [this was the Serpent Satan's] head." Logically, then, the beginning of a back-to-Eden movement is the "Restitution of all things," which good news was emphatically declared to faithful Abraham, "In thy seed shall all the nations of the earth be blessed."—Genesis 12:3.

St. Paul states that the "seed" is Christ (Galatians 3:16), also his followers (verse 29). Jesus as the Head of the seed, began to be developed at Jordan. The holy spirit energized his perfect organism with a consuming zeal, hitherto unknown to mortals, and caused him to say: "The zeal of thine house hath eaten me up." He worked to death. "My zeal hath consumed me." (Psalm 119:139) Finally on the cross he said: "It [my laborious work of providing the ransom-price] is finished."

It follows then, if the Head of the new creation was active unto death, his followers must of necessity be of the same mind and kind.

From time to time the Lord commissioned his people with

timely messages, the proclamation of which to the world meant faith in and love for God and Christ. By reason of the anointing of the holy spirit, the apostles and the true church are commissioned to "preach good tidings unto the meek." "Gather the wheat into my barn."

Seeing our need of activity in his service, our Lord commissioned us further to "preach . . . the day of vengeance of our God." "Cry aloud, spare not . . . show my people their transgressions." "Say to [nominal] Zion, Thy God reigneth." The longed for reign of Christ has begun.

"Go through the city [Christendom] and smite [with the sword, God's Word]." (Ephesians 6:17) "Bind their kings [political, financial] with chains [restraining truths] and their nobles [clergy] with fetters [mighty restraining truths] of iron; to execute upon them the judgments written, this honor have all the saints." Are you a saint? Then go on with your mission, wholly trusting in him. The "beast" must be overcome and cast into the "lake of fire"—annihilation.

Thus Satan bound, demons destroyed, the "beast" (church-state-financianity) with the "false prophet" (federated churches) in oblivion, the peoples of earth will arise from the dust and ashes of their former hopes and prospects, to welcome the new king Immanuel, whose kingdom is an everlasting kingdom.

Coming in direct contact with the healing rays of the "Sun of Righteousness" the millions now living will never die; and the billions of the dead will be blessed at their return from the tomb.

Finally, Satan and the incorrigibles of earth destroyed, mankind fully restored, and the earth beautified with Paradise grandeur the "sons of God" once more shall shout for joy. Then will follow the "ages of glory."

At 11 o'clock the convention in the main auditorium was addressed by Brother W. F. Salter, the Society's representative at Toronto, Canada. Brother Salter's

discourse was along the same lines of activity, and stirred the friends to a determination for greater zeal in the Lord's service. We give here a synopsis:

DISCOURSE BY BROTHER W. F. SALTER

ALL must concede that success in the world cannot be obtained without activity of some kind. If the principle of activity is essential to earthly reward how much more so when striving for an "incorruptible crown"!

From cover to cover the Bible abounds in admonition to service. Christians were never more active in the Lord's service than today. That is as it should be. I feel safe in saying that every consecrated child of God living up to his privileges—living near the Lord—must be heart and soul in the work of the hour. We should be as Paul admonishes, "always abounding in the work of the Lord." Today I would direct your attention to Revelation fourteen: First, to the fact that it is a message of instruction for our day; then, to the characteristics of those receiving the instruction; and then, to the message itself.

That the message is for our day the first verse shows; for therein is pictured our Lord as returned—"standing upon Mount Zion." From the chronology and signs of the times we know he has returned. Then verse fifteen specifically mentions that it is a harvest message.

The characteristics of those receiving the instruction are: They have God's "name written in their foreheads"—they have an intellectual and heart appreciation of his characteristics—and despite conditions on earth can sing, "Just and true are thy ways." They have a share in the "voice from

heaven"—the message of God that is due, "Millions now living will never die"—which message they are to be "thundering" forth. They are "harping"—they love God's Word and are always proclaiming it. They realize that they are singing in the presence of the Lamb—"before the throne," in accord with Jehovah's character and according to prophecy, which is pictured by their singing before the four beasts and the elders.

If those characteristics are yours, blessed are ye; for the Bible declares: "No man can learn that song save the hundred and forty and four thousand." Such a testimony is surely inspiring.

Turning to Revelation 15:18, we find as always God doing everything "decently and in order." We note he has an angel instructing his children—those having the sharp sickle.

We identify the Lord's angel by first knowing where we stand upon the stream of time, having a general idea of the work to be done and noting who is directing it.

We know we are living at the "end of the age"; and that the work of the harvest, of executing God's judgments and announcing the kingdom, is due to be done. We note the Society directing the work. It is crying, not in a whisper, but with a "loud cry" and a "loud voice," "Thrust in thy sickle and reap."

Brother Russell realized that service was essential; and

almost every TOWER contained an admonition to service. That policy is still pursued in the TOWER; and as if the voice were not quite loud enough along comes every month a *Bulletin*, lovingly admonishing to service. None can say they never heard that "loud cry." All must be busy in the service of the King to win the prize. What are we doing?

Those on beds of sickness twenty-four hours a day cannot actually be in the forefront of the battle; but they can be active in service—in prayer, and be there in spirit. "The prayers of a righteous man avail much."

Those who are not sick in bed continually can surely redeem some time. If not an hour a day, then surely an hour a week or a few hours a month. Set a portion of your time aside for direct service, not necessarily a large portion, but what you think you can reasonably do, and do it; then strive to increase the portion.

At 2 p. m. a praise and testimony meeting was held in the grove. All the brethren of the various meetings desiring to attend the public meeting addressed by Brother Rutherford, the meetings elsewhere were adjourned and all the people went to the park. Brother Rutherford addressed the vast multitude at 3 o'clock, using the magnavox. It worked so perfectly that people half a mile away reported that they could hear distinctly. The address was received with enthusiasm by the great audience. A brother who checked the automobiles which came in reported that upwards of 5,000 came by automobile. There were a great many strangers present.

At the conclusion of Brother Rutherford's address

The work is the work of harvesting "the earth" and gathering "the clusters of the vine of the earth." That is to be done by the proclamation of the kingdom. The Lord has always directed his people through human instrumentality and those who heard and obeyed it heard and obeyed the Lord. In Noah's day it was Noah, in Moses' day Moses, in Joshua's day Joshua, in Gideon's day Gideon, and so today; for those instances were 'ensamples and written for our admonition.' It is manifest to all properly informed that the Society is the instrument being used and its publications are the means that accomplish the work. Let us be found collaborating with it and thus with the Lord. Let us see to it that we are thrusting in the sickle, and reaping. Let our motto be, "Always abounding in the work of the Lord."

he offered a resolution, and read it from the platform and moved its adoption. The great audience without a single exception arose to their feet amidst tremendous applause, endorsing the resolution. The resolution is set forth in full in preceding pages of this issue. It is the purpose of the Society to print this resolution in many languages and thoroughly to distribute it amongst the peoples and nations of the earth.

At the conclusion of Brother Rutherford's discourse the audience remained in their seats and listened for one hour to a discourse by Brother G. R. Pollock, which they received with much enthusiasm. We append hereto a brief synopsis of Brother Pollock's discourse:

DISCOURSE BY BROTHER G. R. POLLOCK

"Not slothful in business; fervent in spirit: serving the Lord."—Romans 12:11.

AS AMBASSADORS of the Lord and his kingdom our chief business, our vocation, is to proclaim broadcast this gospel of the kingdom. An appreciation of the Lord's manifold blessings begets a fervency of spirit that finds expression in loving, joyful service.

Jehovah has invited us to be his witnesses in the earth and to herald the glad message of hope to the people. Satan, always the adversary of God and the enemy of the truth, in many ways endeavors to hinder us from accepting that invitation. We can only live for one of two things; either to serve our Lord, or to serve Satan and the hosts of evil. We as Christians are on the Lord's side, and we will serve him; for he alone is King.

The motive of our activity is to show forth the appreciation of our hearts for all God's favors. Whom we love we delight to serve. The spirit that says: "I love the Lord," if stated from the very depths of our being, is the same spirit that also says: "I love to serve the Lord," and if that is our heart's desire we will declare with the Psalmist David: "What shall I render unto the Lord for all his benefits toward me?" If we are active in his service merely from a sense of duty a great blessing is lost; but if out of the abundance of a full heart we accept his invi-

tation and gladly, fervently, tell forth the kingdom news we shall receive a joy to be found from no other source.

Ours is a twofold work. "The kingdom of God" is the desire of all nations. The message of truth declares that everything that will obstruct the kingdom shall be removed, that he may reign supreme. The drying up of a single tear, the healing of a broken heart, is a real service to humanity; and this is our privilege on a world-wide scale to do.

It has ever been that activity in the blessed work of the Master has brought upon those thus engaged the disesteem of the world. But with the apostle Paul we shall declare: "I reckon the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." The smile of divine approval is beyond comparison.

Let us, then, be active in telling forth this message of hope. Satan's hosts say it is a crazy cry; for thus they have spoken of the words of Jesus, of Paul, of God's faithful witnesses for thousands of years. But that crazy cry of Christ's kingdom must go forth, it shall go forth; and knowing that we are on the side of truth and joy and blessing and God, we will proclaim it. The truth is mighty, it shall prevail, and as his witnesses we shall never rest until the victory is ours through Jesus Christ.

Up to Sunday night the weather, although warm, had been otherwise ideal for outdoor meetings. While some suffered from the heat, there were no complaints. On Sunday night there was a sudden change in the temperature, and a copious rainfall made it impossible to

use the outdoor auditorium. Hence on Monday the meetings were held indoors only. It had been arranged for a large number of automobiles to go out on Monday to canvass various counties nearby; but due to the inclement weather this was deferred until Tuesday.

SERVICE DAY, SEPTEMBER 11

MONDAY, September 11, was "Service Day." Some time prior to the convention, arrangements had been worked out in detail under the supervision of Brother Richard Johnson of Columbus, Ohio, and under the advice and direction of the office at Brooklyn, for field service. Volunteers were called for; and several hundred automobiles responded.

Arrangements were made for each automobile to carry five or more passengers with a good supply of books. For several days in advance the friends were preparing for this work; but it was deferred on account of rain.

In the auditorium a testimony meeting was held from 9 to 11 o'clock. At the latter hour the convention was addressed by Brother A. M. Graham.

DISCOURSE BY BROTHER A. M. GRAHAM

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."—John 14:12.

THERE are two great events in human history that stand transcendently above all others, like mountains against the sky: (1) The advent of the Son of God, his sacrificial life, his sacrificial death on Calvary, and the redemption of the sin-cursed dying human race. There he came clothed in the garments of sacrifice to die that sinful man might be redeemed and live. (2) The advent of the Son of God a second time, not now in humiliation of sacrifice, but clothed with divine power and authority as King of kings and Lord of lords, to establish his kingdom over all the earth.

Jesus preached three and one-half years. He also sent out twelve apostles, then later seventy disciples to preach. They were to preach and did preach the "kingdom of God is at hand." His parables were illustrations of the kingdom; his miracles and healings also foreshadowed the kingdom blessings. The kingdom of God did not come, however, at Christ's first advent.

Jesus, speaking about the experiences of his kingdom during the gospel age, the period between his first and second advents said: "The kingdom of God suffereth violence and the violent take [hold] it by force." Truly violence, bloodshed, and war—"wars and rumors of wars," as Jesus said—have marked the Christian era as the bloodiest period in human history. The kingdom of God indeed "suffered violence" during all those long centuries. God's true saints were martyred by thousands with every fiendish device Satanic ingenuity could invent. Christ was, and still is, the Crucified One, still misrepresented and blasphemed by the Christian creeds. No great works were done in all that long period.

The "greater works" of which Jesus speaks in our text clearly belong to and are associated with the second great event in human history, viz., the second advent of Jesus Christ and the establishment of that kingdom he preached of as being "at hand," that kingdom for which God's saints have long prayed, "Thy kingdom come."

The Son of God comes at his second advent, not in humiliation, not in garment of flesh for sacrifice; but as King of kings and Lord of lords he comes, now to reign,

and his saints who "suffered with him" shall reign with him. "They lived and reigned with him a thousand years." (Revelation 20:6) He comes to "subdue all things unto himself." "He must reign till he has put all enemies under his feet."

The great and important message of the second advent is then, "The kingdom of God is here"—no longer "at hand," near, but at the very door—the King is here—present, to subdue all things, with "all power in heaven and on earth."

As great and wonderful as were the events associated with our Lord's first advent, those related with the second advent are transcendently greater. There it was the redemption of man, here it is the deliverance of those redeemed—a deliverance that had tarried for twenty centuries.

"Greater works than these" were to be done by his believers, Jesus said, "because I go to my Father," and "if I go away I will come again." No great works were done by the true church during the gospel age. They were in the "wilderness," their portion was humiliation and suffering.

Beginning with the "harvest" or "end of the age" the "greater works" began to be manifest. Jesus and his disciples traveled by foot, a slow, tedious, and wearisome way. We travel on "swift dromedaries"—fast trains, boats, autos, etc. While preaching we travel fifty miles to their one. Jesus and the apostles spoke by word of mouth to limited numbers within a limited area. We speak through the printed page, sending them out by the millions—by the radiophone, broadcasting the voice for thousands of miles to hundreds of thousands of listeners. Truly 'greater works will he do' has been fulfilled and is now being fulfilled.

The parables Jesus taught are being fulfilled now. The miraculous healings, raising of the dead, etc., were only temporary blessings. The blessings of the kingdom now here will be permanent and lasting, "life everlasting." Jesus and his apostles preached the kingdom "at hand," "near." We preach that the kingdom is here; the King is present.

At 2 p. m. another praise and testimony meeting was participated in by a large audience; and at 3 o'clock, according to program, Brother Rutherford addressed the convention on "Service," his text being taken from Revelation 3:14—"These things saith the Amen, the faithful and true witness."

In closing, the speaker pointed out that the prophet Ezekiel clearly indicates that there is a work for those members of the body remaining after the taking away of Brother Russell, and that this commission is laid upon them to declare the day of God's vengeance, to do a slaying work with the message of the truth; and that

the Lord has provided the means with which to do this great work.

At the conclusion of Brother Rutherford's address practically every hand was raised, expressing a desire to be actively engaged in the service, and many who had not heretofore engaged in active service expressed a determination to do so insofar as the Lord opens the way.

The program announced that Brother Thornton would speak on the subject of the day at 4 o'clock in the afternoon; but by unanimous vote the great congregation adjourned, and came back at 7 o'clock to listen to Brother Thornton's discourse.

DISCOURSE BY BROTHER T. H. THORNTON

JEHOVAH'S victorious army is pictured by Gideon and his army, who were to overthrow the Midianites. The word Gideon means warrior or cutter down; Midianite means brawling, contentious. Gideon was to destroy or overthrow those brawling, contentious ones.—Judges 6, 7.

After God had assured him of victory, Gideon called the armies of Israel together. Four tribes were called from among the twelve, in all 32,000. Then followed the fleece test, with the assurance of victory from the Lord, who inspected the army thus gathered and pronounced it too large, although from the world's standpoint it was too small—32,000 against 135,000. More than two-thirds proved to be cowards. Again the Lord thinned out the ranks, this time leaving only 300 men to proceed against 135,000. These 300 were divided into three companies; and taking their places and carrying out their instructions, they were victors in the fight.

In antitype the Lord called his army during the harvest of this age, Gideon being a type of our Lord Jesus, who spoke through his voice, or representative, Pastor Russell. As foreshadowed in the names of the tribes called by Gideon, all the called ones must have been members of the church of the first-born (Hebrews 12:23), must have possessed one or more of the characteristics suggested by the names of the tribes called into the typical army.

When the army was gathered and all the tests were made, the Lord inspected his forces. First the cowards fell out; and according to the picture these were about

two-thirds of the entire number. Next the eaters fell out, too, those who thought that they had received all the food there was and that the work was completed. The Lord could use neither class in this part of the service; he could not afford to give the victory to any army of that kind. Only one class could he use—those pictured by the 300 equipped with pitchers, torches, and trumpets.

The antitypical Midianites lie asleep in the valley (engaged in politics); they have their watchmen (spies), lest they should be taken unawares. Soon they will be roused from their slumbers by the Seventh Trumpet, the kingdom message. Looking around in their confusion, they will see the light of God's truth shining from three sides, and will hear the shout of the Lord's army. Then in their confusion they will kill (reveal the truth on) each other (the two factions of Midianites). When their followers learn the true state of affairs, they will withdraw their support; and thus the two factions will have killed each other.

After the victory has thus been won, the cowards and the eaters will be recalled, to pursue the retreating army. Then the great company (Ephraim) will be called, and will take before the retreating Midianites the "waters"—message of truth. They will also behead the two antitypical princes, the two false systems—the "beast" and the "false prophet." Then the victory will be won.

Dear Brethren, to which class do you and I belong? Our Lord knows; and doubtless we shall soon find out, by the attitude we assume toward the work now being done.

VICTORY DAY, SEPTEMBER 12

IT WAS announced that on Tuesday morning at sunrise a prayer meeting would be held on the beach for all those who could not go out in the field for service, who by their praise and prayers would encourage those who were going. Although the weather was quite cool, early in the morning the friends began to assemble on the beach in front of the Breakers Hotel, a large crowd coming. Brother Rutherford was present and led the praise and testimony meeting, after which the large assembly marched in a body to the parking place of the automobiles. Brother B. M. Rice, leading the singing, took his position on top of a garage and directed the music; and there was a happy season of song while the automobiles came one by one into line and loaded up with books and the workers. It was surely a beautiful sight to see a great number of the Lord's dear children going out early in the day with the precious message

of the kingdom, to call upon the hungry souls who might be anxious to receive the truth.

Brother Johnson had carefully platted the counties in northern Ohio, marked out the roads on maps, and the driver of each automobile was furnished with a map on which his territory was well marked off, so that without difficulty he at once went to it, some traveling many miles. More than 10,000 books were taken out by this company of earnest workers, and practically none of these were returned. A report is set out hereinafter.

Tuesday, September 12, was "Victory Day." Services opened at 9 o'clock, followed by a praise and testimony meeting until 10 o'clock, at which hour the meeting in the large auditorium was addressed by Brother W. M. Wisdom. In line with the subject of the day, Brother Wisdom spoke as follows:

DISCOURSE BY BROTHER W. M. WISDOM

"To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father in his throne."—Revelation 3:21.

THIS extract from the Revelation of Jesus is the expression of one who had been engaged in a conflict, a good fight, and had been victorious; a conflict between himself and the great adversary. He tells us that if we overcome—are victorious—in a like manner, we shall be exalted with him. In the finality much depends on individual effort, coöperating with Jesus' assisting power.

Victory is certain for the church as a whole. Throughout the ages Jehovah's steppings have been stately and orderly. Time has always been an element in his plans, and in their accomplishment there has been no occasion

for haste or anxiety. From the beginning he purposed to have a class of new creatures on the divine plane. St. Paul refers to this as a "mystery hid from ages and generations." Though this is a "mystery," still we read that the secret of the Lord is with those who reverence him.

When we consider what superlative exaltation is purposed for the church should we be surprised to find that the standard of qualification is very high, the requirement great? We should be surprised were it otherwise. In the moulding and developing process through which this class must pass, we should expect that the tests applied would

be severe, the examination most searching. The purpose of our being in the school of Christ is to receive proper instructions and the necessary experiences to qualify us for exaltation. Through these our characters must be developed along the lines of justice and crystallized in love, otherwise we shall not be counted as victors through Christ.

The Scriptures show that the office which the church has been called to assume after their victory is of a three-fold character and the candidate must qualify in all branches. This office is that of kings, priests, and judges. Specifically a king is a ruler, invested with much authority. While he is supposed to rule over the people for their common good, yet this power is generally exercised in a selfish and autocratic manner. Jehovah is the King of the universe, and rules over all for the good of all. His Son is to be the King of earth, to rule in Jehovah's name. His power will be exercised justly, tempered with mercy. There are to be associates with him upon his throne who must be like him in character. These must be qualified through previous experience in ruling, so are given just one individual to practise upon—and this one is himself. According to his success or failure will he be judged as fit or unfit for such office, as victor through Christ. Hence we read: "He that ruleth his spirit is greater than he that taketh a city." In man's sight taking a city might be regarded as a mighty deed, but in God's estimation he

that ruleth his own spirit is far greater. And none will be crowned with the victor's laurels who is not an overcomer in this respect.

Besides this the candidate must qualify for a priest, a teacher, instructor, comforter. How shall we know to instruct and comfort others unless we have been prepared for such service? By instructions and through experiences we must develop fully the graces of mercy, patience, forbearance, kindness, love. We should not mistake either our calling or the conditions thereof. We must become Godlike in character—breathing epistles of Christ.

Perhaps the most exacting qualification for the exalted position to which the church has been called is that of judges. To be a judge one should have a keen sense of justice, be of a judicial turn of mind, leading to great carefulness in forming conclusions. He must also have a clear knowledge of all the facts bearing upon the case under consideration, else he could not determine responsibility, deal with equity. It is Jehovah's justice that gives us such confidence in his decisions. He purposes to judge the world in the new age through Christ and his associates. These must be qualified by special training and instructions, in order that they might learn how to weigh carefully all evidence, discern with precision the facts, and then render decision without prejudice.

At 11 o'clock Brother W. H. Pickering addressed the convention on the subject of "Victory," his text being

found in 2 Timothy 1:7. An outline of Brother Pickering's discourse follows:

DISCOURSE BY BROTHER W. H. PICKERING

THROUGHOUT the Scriptures God encourages his people to put away from their minds the spirit of fear, and exhorts through his Word to have confidence in him, to be courageous, brave.

Fear has been instilled into man's mind by Satan; while God, by giving us a knowledge of his own glorious character, seeks to fill us with love for him, which will cast out fear and develop fortitude, the mental courage and fearlessness.

We remember that after Adam disobeyed God he feared, and from that time until now humanity has lived in a state of fear, lest something befall them in this life and their future state be one of eternal suffering. Jesus said concerning our day that men's hearts would fail them for fear. (Luke 21:26) Fear is the result of separation from God, as the Prophet has said: "Their fear of me is taught by the precept of men."—Isaiah 29:13.

How different it is with consecrated children of God who have come to know of God's love and to understand his plan! They realize that God desires them to drawn near to him and to have confidence and trust. When the angel announced the birth of Jesus to the shepherds the first words uttered were: "Fear not; for, behold, I bring you good tidings." (Luke 2:10) When Jesus desired to encourage his disciples he said: "Fear not, little flock." (Luke 12:32) And in Romans 8:31 St. Paul wrote: "If God be for us, who can be against us?" While evil men and angels may try to injure us, we are assured that their efforts will fail; for the church is to be triumphantly victorious.

In the twenty-sixth chapter of Jeremiah we have a record of how God sent the Prophet to declare the message that both city and temple would be destroyed because of moral delinquency, dishonesty, slander, murder, etc.; and God's judgment came upon them. Jeremiah did not fear, but delivered his message, with the result that he was arrested

and brought before the princes, priests and prophets, charged with sedition.

The princes (civil rulers) would release him, but the religious rulers sought his death; and Jeremiah said to them: "I am in your hand; do with me as seemeth good to you. But know ye for a certainty that if ye put me to death, ye shall bring innocent blood upon your heads, upon the city and the inhabitants thereof. Therefore amend your ways and obey the Lord your God, and the Lord will repent him of the evil he has pronounced against you."—Jeremiah 26:13-15.

We believe that we are living in a parallel time when Christendom is guilty of the same things that Israel was. Jeremiah represents the true church; and as God has pronounced judgment against Christendom he has sent his people to declare the message that this evil order, Satan's empire, must be broken in pieces; and like the prophet Jeremiah, they will not fear but boldly declare it.

And as the trouble now in the earth is a sign that God's kingdom is near, the church will soon be completed and like their Master, Christ Jesus, will be victorious and reign with him on the throne.

The way of life will then be opened for the world, that they may have the opportunity, during the Millennial age, to gain everlasting life on earth. (Isaiah 35:8) Jesus died as a ransom for the whole world; and soon he will make earth like the garden of Eden and give all the obedient of earth life eternal.

The church's hope, however, is not an earthly one, but heavenly; and to gain this great reward they must be overcomers, put away fear and grow in love; and if faithful unto death, they will reign with Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57.

At 2 o'clock in the afternoon there was a praise and testimony meeting. From 2:30 until 4 a question meet-

ing was conducted by Brother Rutherford. We append hereto a partial report of the questions and answers:

QUESTION MEETING

Question: Are the dates 1874 and 1925 beginnings of the two times of restitution?

Answer: Yes; that may be regarded as a proper thought—one the beginning of restoration of the great truths long hid from observation; the other the beginning of the antitypical jubilee for the restoration of that which man lost, namely, life, liberty and happiness. Jesus' disciples said to him: "Why say the scribes that Elias must first come? And Jesus answered and said unto them, Elias [Elijah] truly shall first come, and restore all things." (Matthew 17:10,11) As we have heretofore observed, Elijah was a type of the church doing a work under its Head, Christ Jesus. John the Baptist was a continuation of that type. In Jesus' time John had come and the Pharisees knew him not. Elijah pictured the work of the church under the supervision of the Head, the Lord Jesus Christ, from the time of his presence until the end of the Elijah work. This began in the year 1874; and during the years following, the church, under the Lord's leadership, acting particularly through his chosen servant Brother Russell, and those who were in full harmony with him, proclaimed the message of truth to those who were hungering and thirsting for truth. Prior to that time in the church some of the great fundamental truths had been so obscured that they had been lost sight of; but during the period from 1874, particularly to 1916, all the great fundamental truths were brought clearly to light and particularly made clear in the STUDIES IN THE SCRIPTURES AND THE WATCH TOWER. That was the fulfillment of the words of Jesus: "Elijah truly shall first come and restore all things." It was a restoration of all the great fundamental truths. We understand that the jubilee type began to count in 1575 B.C.; and the 3,500-year period embracing the type must end in 1925, and that there should begin the operation of the antitype. It follows, then, that the year 1925 will mark the beginning of the restoration of all things lost by Adam's disobedience.

Question: Will consecration be symbolized by water immersion after the kingdom is set up?

Answer: It seems entirely reasonable to conclude that water immersion may be practised far into the Millennial age. Water immersion symbolizes a full surrender of oneself unto the Lord, thereby agreeing to be obedient to the Lord. The whole world of mankind must make this surrender or consecration before entering upon the highway of holiness looking to restoration. It would seem entirely reasonable, then, that some outward symbol should be given before witnesses that a person had taken the step of consecration unto the Lord, the Christ, to do his holy will; and there could be no more beautiful symbol than water immersion. Hence it is reasonable to conclude that it may be practised for some time.

Question: As a Bible Student am I a member of an organization? If so, in what sense?

Answer: An organization is an association of persons for the purpose of carrying out a formed design. It is an arrangement for carrying out a systematic course of action. The apostles organized the early church by causing the election of elders and deacons. Every ecclesia is an organization. It has order in its formation and in the carrying out of its work. The Bible Students at large throughout the world have an arrangement for the proclamation of the truth, which arrangement is orderly. Everything with Jehovah is orderly. Therefore it is proper for Bible Students to be orderly. Every one, then, that is associated with that work is in that sense a member of that organization; not that their names are enrolled and that they must comply with a certain ritual, but they recognize a harmonious and

united method of acting in carrying out the Lord's purposes of holding property and complying with the laws of the land. In conducting the affairs of the Bible Students, it became necessary to form a corporate organization; and this was done. This is not a sect in the sense that that term is used, but it means merely that the Bible Students are endeavoring to carry out God's purposes and doing it as the Lord does everything, in an orderly manner.

Question: Is it correct to refer to brethren in Christ as "Brother Doctor So-and-so"? Do you commend the use of the word "pastor"?

Answer: The apostle Paul states that because "he that sanctifieth and they who are sanctified are all of one," therefore Jesus is not ashamed to call them brethren. There could be no higher term applied to Christians than that of *brother*. Surely there could be no more appropriate one. Because a person in a congregation happens to be a doctor or hold some other title from a worldly standpoint is no reason why he should be addressed in the class as such. In fact, it hardly seems proper. The better way to do would be to use the Scriptural term and speak of him as *brother*. Let the world have all the titles, but let us use the term that the Lord approves.

As to the use of the term "pastor," that properly applied to Brother Russell because he occupied the office of special servant of the Lord to the church. But it hardly seems proper to apply that term to other brethren, especially in a general way; for it tends to get back into the rut followed by Babylon and to create a clergy class as distinguished from the laity. My opinion is that it is advisable not to use the term as applied to any one in the church now on this side of the veil.

Question: Is it wise for elders to arrange a circuit so as to enable all elders of a class having speaking ability to serve all the classes and the public in such a circuit?

Answer: Brother Russell always advised against such a "circuit" arrangement as implied by the question, and his reasoning seemed to be sound. We believe that everything should be done in an orderly way. We believe that the Lord is present, and that he is conducting the harvest. We believe that he appointed Brother Russell as the special servant to the church of Laodicea. We believe that Brother Russell, acting under the supervision of the Lord, organized the Watch Tower Bible & Tract Society to carry on in an orderly manner the work which he began; and under that arrangement Pilgrim brethren are sent about to serve the classes. If the elders of a class in one community form a circuit to send speakers to other neighboring classes, then there would be no reason why there should not be such circuits all over the land, and the reason for the Society exercising any authority to send out speakers would be absent. It is easy to see that soon there would be many circuits, which would have a tendency to create rivalry and jealousy. Elders are elected for the purpose of serving the class of which they are members at their place of residence; and when a class has no elders but desires service it would seem both proper and in order to make such request of the Society.

Suppose a class has a number of elders able and willing to speak, and desires to serve neighboring classes. It would seem entirely proper that a list of such elders be filed with the Society at Brooklyn, together with a list of classes that they might serve; and the Society could select from this list speakers to serve such classes from time to time. Such a course would avoid confusion. If a Pilgrim were assigned to a class on a certain day and a "circuit" committee had assigned another speaker for the same day at the same place, there would be confusion.

In some places classes desiring speaking service invite elders of another class to come and serve them. There seems to be nothing improper about this whatsoever, but it is entirely proper. The arrangement then is between the class served and the individual brother. Objection would be properly raised where elders form themselves into a committee and act as such to assign speakers to various nearby classes.

In the event of a world-wide witness the situation is somewhat different. To illustrate: Suppose Corinth has twenty elders able to speak and fifteen other classes in the vicinity have no elders but wish a public witness. Corinth might advise the other classes that she has surplus speakers and would be glad to serve on this occasion, and any class desiring a speaker would have the privilege of requesting a speaker. The objection arises where there is a regular

arrangement made by the Corinth Class, for instance, to assign speakers to other classes round about.

Any class inviting an individual brother to come and serve them on a special occasion or other occasion would be a matter between the class and the brother and entirely proper. We suggest, however, that elders who go out from one class to render service to the weaker classes would do much better by organizing a Berean study and aiding some brother in that class to qualify himself to lead the study, and thus developing into a more able servant of the Lord.

It has been found also that where a class has speaking every Sunday, that class does not make the progress that it would make if Berean studies were had more often and speaking less often.

At 4 p.m. was a symposium of four speakers, synopses of whose addresses follow:

DISCOURSE BY BROTHER GLENN SMITH

SURELY it is proper here to mention the newspaper work at this convention among the subjects for Victory Day; for this work has been a signal victory for all who have had a share in it here, and for the friends who have received papers throughout the earth. When we first considered the matter of the sale of newspapers, we thought that perhaps five thousand copies each day would be sufficient; and so they were—for the first day only. After that the demand grew until on Monday the 12th a total of thirty-six thousand copies were sold and distributed all over the world. By the time this convention closes more than one hundred thousand newspapers will have been sent out. Of course this convention with its great demands upon the local post-office has taxed the capacity of that organization, and perhaps many of the newspapers will be delayed in reaching their various destinations, but we trust the delays will not be too numerous.

Think of the great witness which has been given in this way. The word Advertise is peculiarly associated with the newspaper, and that is what we have done. We have advertised the fact that since the year 1914, the nations

of this earth have been disintegrating, and that all peace treaties, and alliances of all kinds cannot stand because the nations themselves are without power—their lease having expired, and that since that year Christ Jesus has been taking to himself his great power, and his kingdom is even now taking form throughout the earth according to his own promise and the words of the apostles and prophets.

Everything about this convention has been on a larger and grander scale than any convention ever before held. The enthusiasm engendered and the zeal manifested, together with the determination to press on with the Lord's work of advertising his kingdom, have far surpassed any other. The battle between the Lamb on the one side and Satan and his cohorts on the other is now in progress, and we are glad that we are on the side of the Lamb; for we know that he will be victorious; and we know the joy of being on the right side—of having the promise that our service is toward victory, and that beyond this battle we are assured of an abundant entrance into the glorious presence of the King of kings.

DISCOURSE BY BROTHER O. MAGNUSON

FROM the time that Lucifer fell from his glorious station as the bright and morning star, and became the opponent of God and of righteousness, a mighty conflict has been on between the two contending forces—right and wrong, truth and error, light and darkness; and only one of the contestants can come forth victorious.

Nearly nineteen hundred years ago, Satan's doom was sealed when Christ conquered death and brought life and immortality to light through the gospel. Now the decisive battle is on, and the victory is certain; for it is only a matter of a few short years until Satan will be bound.

Beholding in the garden of Eden the perfect pair with pre-creative powers, Satan set about to transfer their affections from their Creator to himself, that he, too, might have a kingdom composed of subjects obedient to his sovereign will. He apparently had succeeded thus far in his plot but realized that God had determined to bruise his head; therefore he planned to destroy all whom God favored.

Although Satan has succeeded in wrecking the human race, mentally, morally, and physically, through his many channels of deception, both religious and social; yet he fears the brilliant light of present truth which is exposing these deceptions from every standpoint and is breaking to pieces every system of error and injustice.

The question of our Lord's return is of paramount interest to the Christian. In this parable the Lord is setting forth the condition among his followers at his return.

All the virgins represent those who believe in him. All of the virgins had oil in their lamps, illustrating light on God's Word, while only five of them had oil in their vessels, the spirit of truth in their hearts, enabling them to endure and continue their study of the Word of God.

The fulfillment of this parable started with the Miller movement in 1844, in which year the return of the Lord was expected by many earnest children of God. While some of these seemed to lose courage when the Bridegroom tarried, others studied the Word with increasing diligence, and in due time the Lord actually returned and was discerned with the eyes of faith by the wise virgins.

At the same time it was revealed to those faithful ones that the object of our Lord's return was not the burning of the world but the restitution of all things. By and by the whole plan of God was unfolded in the various volumes of *STUDIES IN THE SCRIPTURES*, written by the faithful servant, of whom the Lord made special use.

On the other side of the veil those who have been foolish virgins in this life will compose the great company, while the wise virgins of these days will become the little flock reigning with Christ for a thousand years. Do not believe that every Bible Student is of necessity a wise virgin. The question is whether you have kept your symbolic clothes unbesmirched. A root of bitterness against your brother will constitute a spot on your clothes. Let us beware lest by negligence we lose our crown.

DISCOURSE BY BROTHER V. C. RICE

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34

JESUS gave us one commandment; and if we keep that commandment, we shall be overcomers and receive the crown. I believe that all here wish to make their calling and election sure; for if we do, we shall be with him in the kingdom.—John 14:21-23; 15:9-13.

How can we know (not guess) that we are in the truth? "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14) One of the final tests upon the church will be love for the brethren; and no one ever went out of the truth who truly loved the brethren. To do so would be impossible. The very reason why many have gone out from us is that they did not love the brethren fervently.—1 John 4:8.

How do we know that God is love? Because he made

known his love to us in sending his only begotten Son into the world that we might live through him. (1 John 4:9,10) If God is love, then we ought to love one another. Moreover, we should keep ourselves in the love of God. (Jude 21) If we do this, our Lord will keep us from falling and will present us faultless before the presence of his glory with exceeding joy, and we shall be overcomers, shall receive the crown of life.

In the Manna Text comment for March 16 our dear Brother Russell says: "One of the final tests will be love for the brethren." But some one will say: 'Is not the final test love for our enemies?' No, for when your brethren become your enemies, then love them with a pity love, and be willing to help them to see the error of their ways and to come back into harmony with the Lord.

DISCOURSE BY BROTHER H. H. RIEMER

VICTORY implies conflict. Victory implies more, i. e., triumph. The Christian's victory implies still more, i. e., reward. What a wonderful conquest is ours, in that if we fight the good fight to the finish we are bound to be victorious and bear away the unfading crown.

What is the good fight we are engaged in? It is the conflict with self, self-will, that we may do God's will. How different is this conflict from all others which are fights against the other fellow! He that conquers self is the greatest victor. But are there not other foes, the world and Satan? Yes, but if we conquer self, these others are disarmed, as they operate through our fallen flesh. It is only as these can obtain self-will as their ally that they can have any power over us. Therefore, we are admonished to "keep our hearts with all diligence," "love not the world neither the things that are in the world," "set your affections on things above," "draw nigh unto God and he will draw nigh unto you." If our strivings are along these lines and to this end, we are assured victory, as we are

told: "Nothing shall pluck them out of my hand." "Who shall separate us from the love of God?" None. Can Satan or the world? No; nothing except ourselves. We see then that the battle is with self and the victory is there. If we do not succeed there, we shall soon have Satan and the world in the battle.

Victory depends on conquering sin and its temptations in their incipency. Keep on and persevere in spite of our failures to bring perfect victory. Strength comes to the Christian in such victories by persevering in well doing—"if we faint not," the Apostle adds. Victories in little matters lead to victories in greater conflicts.

Victory brings peace, joy, confidence, inspires hope and, sweetest of all, God's approval, now and hereafter. Victory likewise dispels fear, condemnation, doubts, etc. Victory means service in "presenting our bodies living sacrifices, holy and acceptable to God, which is our reasonable service." Final victory brings the great Christ-like character, the greatest thing to be desired.

Tuesday evening at 7:30 o'clock the convention assembled to hear the report of the service workers and

for the testimony meeting. After a short devotional service the report was made by Brother Johnson:

REPORT BY BROTHER RICHARD JOHNSON, DIRECTOR

AS SOON as it was decided that Cedar Point was to be the place of the I. B. S. A. General Convention for 1922, arrangements were made for several hundred machines and 2,000 workers for the five counties adjoining Cedar Point, at a radius of about forty-five miles. Territory was so arranged that everyone in the rural routes and the city would be called upon, so that not one square mile would be left uncanvassed.

DETAILED REPORT

Number of automobiles in the field	
on "Service Day"	263
Number of volunteers for service	2,000
Number actually in the field at work	1,644
Number unable to go for lack of transportation	176
(Others went to near-by towns by trolley cars.)	
Total number of books taken into the field by the workers	10,872
In addition to this, orders were taken to be delivered in Sandusky for	184
Total	11,056

Among these books taken out were 3,640 combinations, only 16 of which were returned. We append hereto some items that may be of special interest.

One lady said: "I have heard so many bad reports about the Bible Students that I will now buy the books and see for myself."

One lady gave us a basket of grapes and a basket of cookies for the books, as she had no money.

Another lady had bought the "Harp," and as we were returning came out to the road to secure another.

Found a minister reading "those red books" and also preaching what he had learned.

Lady disgusted with preachers always comes from church hungry. Does not want funeral preached by preachers. Will now attend the class in Sandusky, Ohio.

Found many people who had heard Brother Rutherford on Sunday, and who were glad to receive the books. One sister, while canvassing in the rural route, asked a gentleman: "Have you read the book 'Millions Now Living Will Never Die?'" "I am reading it at the present time," he replied, "I am now over to page 90. Sunday morning I started to church; but before going in a thought struck me and I

said to myself: Believe I'll go over to Cedar Point and see what's going on. I attended two meetings in the morning, then heard Judge Rutherford in the afternoon. I bought the 'Millions' book and sat up until midnight reading it." The sister then explained many scriptures to him; and after each explanation he would say: "Why how dumb I have been! Really I am just now beginning to know something." As the sister was about to leave he told her he was going to take the book and talk it over with his preacher. The sister told him not to do that, at which he replied: "Oh yes, I think I've heard him preach on 'Millions now living will never die' before."

The last car to leave for service worked the Cedar Point road, returning at 10 a.m., having sold 24 books. Eight workers were in the car; each sold 1 combination. The number of the auto was 144,000.

The Army and Navy were represented in the drive in a 1914 Ford. Sold 23 books. At this point we listened to a testimony from Gen. Hall.

Wife away, talked to husband, would like to buy the books, but did not dare. Suggested he get the books and hide them in the barn. He bought the books.

Canvassed a man sitting on curb; when he learned that Judge Rutherford was here, he jumped up and started to see him at once to inquire about some scriptures that had been troubling him.

We found those that mourn, those that have a hearing ear, those who are not able to come out to the meetings,

The testimonies that followed this report were particularly along the lines of the experiences of the day. Every one who attended rejoiced greatly and counted it one of the most wonderful testimony meetings ever held.

One of the most amusing and interesting testimonies was of a Brother who had tried to interest a Hebrew. The Hebrew excused himself on the ground that he could not read English. Not having anything else to do until his automobile came to pick him up, the Brother continued talking about God's wonderful plan for hu-

and those who have not enough money to buy the books.

What the Convention meant to one sister: This sister came from Newark, Ohio. She did not have the means to pay her expenses all through the Convention, but she had strong faith, so she asked if there might be some service she could do. At the time she asked, all of the service was taken; but after a re-scanning of the whole place a vacancy at the electric iron in the laundry rooms was found. We remember that it was very hot then, too. She immediately accepted it, no doubt cast down but not discouraged, and at the same time she began to let her light shine. In the room with her were the matron and a young Catholic girl, neither one being acquainted with the truth. The matron would not listen, as the dear sister told of the kingdom blessings; but the girl heard every word. The sister patiently and lovingly talked on; and the girl finally told her story of how she was saving her money and sending it home soon to be educated as a nun. But she said: "You are a wonderful woman; your message sounds good to me. I'll take the little book [Millions], if you will give it to me, and I'll read it. Also I want to tell you that I have given up my plans of becoming a nun, and I really believe I can be one of those millions now living who will never die." We are glad to say, too, that the matron was also listening to the sister before the Convention was over.

We were all delegates to the Cedar Point Convention. You are the delegate to return home and witness the message of the kingdom in your territory.

man salvation; and the Hebrew unconsciously became much interested. Afterwards another automobile returning from its route stopped at the same corner, and the Hebrew bought a complete set of the books with the understanding that the commission should go to the Brother who had first canvassed him. The Brother naively stated in his testimony that this was the first time he had ever helped a Jew to learn the English language in two hours, although his regular colporteur territory is in a Hebrew section of Greater New York.

TRUST AND CONFIDENCE DAY, SEPTEMBER 13

W. J. Thorn of New York City spoke on the topic of the day, basing his remarks upon appropriate texts:

DISCOURSE BY BROTHER W. J. THORN

"Trust in the Lord with all thine heart, and lean not to thine own understanding." "Cast not away your confidence, which hath great recompense of reward."—Proverbs 3:5; Hebrews 10:35.

CONFIDENCE may be defined as an extraordinary trust, and trust as an ordinary, every-day confidence. Confidence also implies fellowship and communion of mind based upon principle, while trust applies to outward, personal matters, engendering action. Faith is closely allied, being an active belief in confidence-inspiring qualities, an expectation of realization of promises made. As Christians we confide in Jehovah, knowing his righteous character. We trust his good promises. We have faith in their fulfillment and are led to serve him.

Jehovah, who through the agency of his Son created all things, bids us worship the Son as we worship himself, saying, "He is thy Lord, worship thou him." (Psalm 46:11) The Son points to the Father as the source of all power—and speaks of himself as the beginning of the creation of God.—Revelation 3:14.

The great Jehovah, having the best interests of his creatures at heart, desires that all should have confidence and trust in him.

As the Creator, God has the right to expect the obedience of all his intelligent creation. St. Paul tells us that even God's well-beloved Son was no exception to the rule. In his human existence, "though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 5:8) Angels also have been learning lessons of obedience, and in due time all mankind must diligently apply themselves in this regard.

The Scriptures teach that during the Millennial reign all who render themselves in obedience unto repentance and by faith accept Jesus as their Savior and King, shall have everlasting life on earth.—John 11:25, 26.

That glorious time—the Golden Age—is near at hand.

In these trying days of distress of nations, "men's hearts failing them for fear and for looking after the things coming upon the earth," how comforting to know that Christ Jesus has taken his great power and reigns. Satan, the wicked invisible ruler of this world, shall be bound, that he may deceive the nations no more. (2 Corinthians 4:4) Sickness, sorrow, pain, and death shall flee away.—Revelation 21:1-6.

Associated with Jesus in reigning power will be his bride, the faithful church, the overcoming little flock to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) All earth's troubles will vanish under this righteous rule.

In view of the nearness of the kingdom blessings, it is reasonable to believe that millions now on earth will never die. Jesus died not for the church only, but for the whole world. (1 John 2:2) This assures us of God's purpose to give life to all the obedient—perfect earthly life under conditions and surroundings favorable to righteousness.

Jesus said: "Marvel not . . . for the hour is coming . . . in the which all that are in the graves shall hear his voice, and shall come forth." "Whatsoever liveth and believeth in me shall never die. Believest thou this?"—John 5:28, 29; 11:26.

The prophet David, writing of that blessed time (Psalm

50:1, 2), says: "The mighty God, even Jehovah, speaketh [through the glorified church, the Christ, Head and body] and calleth the earth [all mankind] from the rising of the sun [the Sun of righteousness, with healing in his wings—Malachi 4:2] unto the going down thereof."

In other words: From the beginning of Christ's one-thousand-year reign Jehovah, through his Anointed, will be calling all men to repentance, to righteousness, and eternal life.

Verse 2: "Out of Zion, the perfection of beauty [the true church exalted and glorified], God shineth forth." That is, God's glorious character and plan will be made known to all the world. Then every knee shall bow to Jehovah's will (Isaiah 45:23), and all who become obedient, learning to trust and confide in God, shall be blest with everlasting life. The willfully disobedient shall be destroyed with Satan at the end of Christ's reign.—Acts 3:21-25; Hebrews 2:14.

The Prophet declares (Isaiah 65:21, 22; 33:24) that then "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat. . . . The Inhabitant [of the land] shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

This was followed by a brief discourse by Brother Hemery on the subject of the day, which we here insert:

DISCOURSE BY BROTHER J. HEMERY

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

WHAT is the difference between these? Usually we speak of confidence as to conditions, and trust as to persons. We ask for good ground for our confidence, and good reasons for our trust. We do not trust circumstances, for there is no personality there, but we trust persons. We do, however, properly say that we have confidence in persons because we know the true basis of character. Having confidence we trust them with our goods or with our persons.

Towards God we have both trust and confidence. He has proved himself to us so often, and we have proved him so frequently, that we have confidence in all his arrangements, and we trust all we have to so gracious a God.

There has been no more trying time in the history of the church than this present time, and therefore never a time more necessary that God's people should have their confidence firmly established, and never a time when they so much needed a leader in whom they can trust. We can thank God that we have in him a true basis for our hope, and a sure guide in our present Lord. We might say of the church that "days are dark, and its friends are few." But she is not in darkness, and she cares but little for earthly friends, because she has a sure hope, and is confident in her guide.

The faithful of the church are in a unique position. Every circumstance of our activity leads us further away from organized religion and from the arrangements of this world, and sets us apart, not only as individuals who have a heavenly hope, but as a community, from every other phase of Christianity. Even many who have walked and worked with us are now leaving us, refusing longer to continue in the work. Now comes our text with its comforting exhortation. If it is seen that it is meant for our day, it comes to us as a direct word from God. We are confident that it is so meant; for the setting of the text shows this. This is the time when the fenced city (which is Isaiah's way of describing the great establishment of Christendom) is being broken down, is being made a ruin.

But amidst the catastrophic events of our day the church of God is calm, and his word comes with special assurance that they who at this time trust in him shall be kept in perfect peace.

We are doubly assured on this; for here is a new name revealed for Jehovah. He is the Rock of Ages. Whenever God made a change in his dealings with his people, he always gave with the change a new name for himself, something which would enable his people to live according to the name or covenant given: as when God gave Abraham his covenant he gave himself the special name El Shaddai. When he made the arrangement with Israel which culminated at Sinai, he gave them his name Jehovah. When the kingdom of Israel was to be established, he gave the name Jehovah Sabaoth, or Jehovah of hosts—he would be the army in his people's battle. When Jesus came with the covenant of grace and sonship, he revealed God as "Our Father"; and that was the last revelation of the name of God to any special circumstance.

Now the time has come when this word of Isaiah becomes meat in season. God now reveals himself amidst the wreck of worlds and the dissolution of the present order as the Rock of Ages; not as we have it in our hymns, "Rock of Ages, cleft for me," but a solid rock which stands firm and cannot be moved. (Isaiah 26:4, *margin*) Here is a place of refuge for God's people. And those who are his are found on the Rock of Ages, confident that it will never move from under their feet, and with God's assurance that they shall have no fear of being swept from it.

What special ground for confidence does the church need at this time? God's children have always known him unchangeable in his grace, and his promises were ever sure. In these days of lack of faith, the church needed to know the divine plan in order to be established. But now that it is nearing the end of its way, there is even more than this needed: it must know that it is at one with God in his work, and that he is particularly its caretaker. To this end and that there may be this confidence God has re-

vealed himself both in his plan and in his work. We have discerned him in the storms of heaven, in the rumblings of earth, and, too, in the happiness which his children at this time realize in their service for him. As trials come the assurance of faith and joy of service increase. But in order to get this confidence the mind must be stayed upon

Jehovah; there must be no doubt. We must be as definite in our consecration and trust as he is certain in his promises. All such will continue to realize the peace of God which passeth understanding, though the waves roar and the thunders crash, and though the kingdoms are swept away into the seas of anarchy.

Convention closed Wednesday morning with an address by Brother Rutherford, who said:

DISCOURSE BY BROTHER J. F. RUTHERFORD

"In quietness and confidence shall be your strength."—Isaiah 30:15.

WE WILL need to keep this text and kindred texts in mind during the days to come. Such promises of God will stabilize each one in the battle that is before us.

The world is in a terrible state of distress. Higher and higher the tide of discontent rises. Wilder and wilder the storm of human passion, induced by the wicked influence of the demons, is raging. The church this side the veil must of necessity come in contact with these worldly influences and overcome them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13) Thus we see that we are subjected to the test of these evil influences about us. But as the Psalmist says: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:1-3.

Quietness and peace is the portion of those who are fully trusting in the Lord and who are taking the remedy that he has prescribed. Through St. Paul he tells us to be moderate in all things, because the Lord is at hand; to be not unduly concerned about anything, but in prayer and supplication with thanksgiving to make our wants known unto God and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Philippians 4:4-7.

It is only those who maintain confidence in God and who fully trust in him that are blessed with this peace of mind. Let us be not disturbed about the way the Lord is conducting his work; but let us have full and complete confidence in his arrangements and trust him and our Lord and Savior implicitly, knowing that everything shall work out together for our good because we love him and are called according to his purpose and are engaged in his work.

We have now come to the close of the greatest and most blessed convention of consecrated Christians I believe that has ever been assembled on this earth. Our Lord has lifted us to the very mountain tops. It has been a season of joy, the like of which we have never before experienced. We are going back home now; and we shall come in contact daily with many things that will try our patience, our love and our faith. As these trials increase, let us ever keep in mind the necessity of being sober-minded, calm and trustful in the Lord, remembering that in quietness, born of faith, and in confidence, born of complete trust in the Lord, shall be our strength.

The adversary will attempt to cause all the strife possible amongst the people of God. He will cause assaults to be made from within our ranks by some who will lose their confidence. He will cause assaults to be made upon us from the outside. He will use every possible means to

thwart the purposes for which the Lord will now use his people. Do not be disturbed, but cast all your care upon the Lord; for he careth for you. Be fully submissive to the Lord's way. In this connection St. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5:8, 9.

At this convention you have inaugurated a work that will spread all over the earth. The devil knows that this is against his empire. Hence we may expect assaults from him; and one of the things that he will attempt to do is to destroy the confidence of one brother in another. Do not permit this. Let us remember the importance of knowing each other not after the flesh, but as new creatures in Christ. If our brother makes a mistake, be charitable. If you see him trying to serve the Lord, do everything you can to help him. Avoid everything that would have a tendency to do injury to your brother. Embrace everything that would have a tendency to help your brother, therefore to help yourself, in the work of spreading the message of the Lord's kingdom. We are not at all unaware of the methods adopted by the enemy. We shall find some who have walked with us trying to destroy the faith of the brethren. Remember St. Paul's admonition: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17) This does not mean to be harsh with any one. It means that we are to avoid controversies. Do not be drawn aside from our real purpose to be engaged in unprofitable discussions and controversies. The Lord has committed to his people a work to do. Satan would like to get us into controversies to divert our minds from that work. Let us not permit that.

If we have full and abiding confidence in our Lord and Master Christ Jesus, if we trust implicitly in our heavenly Father and have confidence in his arrangement, then we should have confidence in every one of the truly consecrated brethren. We shall know these by their fruits. We know that the Lord is present; that he is conducting his work; that Satan's empire is being assaulted by the Lord; and they that are going to be with the Lord in the victory must be faithful unto the end. If we, then, see a brother in harmony with these great doctrines which we hold, and striving to make known the message of the Lord's kingdom, prompted by love, that is sufficient to inspire confidence in that brother. Let us trust one another, then. Let us be open and fair and frank with one another. Let us dwell together in peace; and united in heart and united in action, press on in solid phalanx against the common enemy.

Remember that we are the publicity agents of the kingdom; that we must now advertise the King and his kingdom. There must be but one prompting cause, one motive, that of pure love for the Lord and his cause. Let us go

home with a determination to let nothing disturb our peace of mind. Having once convinced ourselves that we have the truth, let us waste no time in hunting about in the rubbish of others to determine how much truth we really have. Remember, as did St. Paul: "This one thing I do." The Lord has committed to us something to do and let us do it with our might. This we cannot do, dear brethren, unless there is that full and complete confidence in each other. Where there is distrust amongst the brethren, such is used as an instrument of the adversary. Let us adopt the admonition of St. Paul, who when writing to the church at Philippi, according to the *Weymouth* translation, said: "Only let the lives you live be worthy of the good news of the Christ, in order that whether I come and see you, or being absent only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith

of the good news. Never for a moment quail before your antagonist."—Philippians 1:27, 28.

The Lord has committed unto his people now on earth the greatest privilege ever enjoyed by any people, that of telling the world that the King is here, that the kingdom is begun, and that this will result in the long-promised blessings. We should not become weary in doing this good work, but keep on telling the message until the last vestige of Satan's empire has perished from the earth and righteousness is fully enthroned. May the strength here gathered by each and every one serve as a great power to push on in the work, and may the influence from it radiate to thousands of our brethren who have not been privileged to come here. May we each have a deep and keen appreciation of our privileges and ever keep before our minds the precious admonition of our Lord and Head: "Be thou faithful unto death and I will give thee a crown of life."

The convention then by unanimous vote agreed that it would omit handshaking at the love feast and adopt the method of giving the Chautauqua salute while hymns were being sung. Then came the closing moment of the convention, a scene indescribable in human words. Led by the orchestra, the great multitude stood and feelingly and with joyful hearts engaged in singing some of the precious hymns. The last of these was, "God be with you till we meet again"; and ever and anon they greeted each other throughout the great hall with the Chautauqua salute. Every heart was filled with love for the Lord and the brethren; and every mind, deeply centered upon his cause, withdrew from the hall filled with the determination to stand firmly with the Lord and with his brethren until the victory is won. And as they went, throughout the audience could be heard the expression, "God bless you."

Shortly special trains were made up, and these began to be filled with parties returning to their homes. Many of the citizens came out to the dock and to the stations to pay their respects to the departing Bible Students. Many were the expressions of kindness and appreciation on the part of the citizens toward the Bible Students. It was a precious thing to know that the convention had had a good and wholesome influence on the community. These people could see that the truly consecrated had walked with Jesus and learned of him. The "Bethel Special," with 550 or more aboard, left the dock and slowly journeyed through the city; and as it went, many of the citizens standing along the way and from the windows of their houses waved their handkerchiefs in a kind and loving good-bye.

Thus ended the most blessed convention of God's people on earth; and they departed for their respective places of temporary abode, there to again take up the

slogan: "Advertise the King and the Kingdom."

As a sample of the expressions of appreciation by the Sandusky citizens, we append hereto a letter from the Editor of the *Sandusky Register*.

Sandusky, Ohio, September 16, 1922

My dear Judge Rutherford:

I am sorry that I did not have the opportunity, because of business pressure and certain family matters that prevented, of meeting you while you were at the Cedar Point Convention, and to say to you personally what I want you to know and which follows:

It falls to our lot each summer to handle the news end of many conventions of various kinds. Some of these conventions we have direct business relations with and our experiences with them have been wide and varied. Never, however, since I have been connected with the paper, and that is for thirteen years, have we had the pleasant experience we had with the I. B. S. A. I take this opportunity to reflect not only what I have heard from many hundred Sanduskians but what we found to be a personal experience—that the thousands of delegates who attended the I. B. S. A. meeting here created more favorable comment and a more favorable impression on the public than any other organization which has ever met locally.

I came in direct contact, of course, with your Mr. G. G. Smith in connection with the printing of the thousands of papers you procured from us and also with some of the news publicity. Several of our representatives came in direct contact with other representatives of your organization and were all of like mind.

We like to do business with you. It was a pleasure to give you service and when *The Register* can be of any use to you I want you to feel very free to call upon us.

Sincerely yours,

E. H. MACK.

We believe that much good was done by this convention, not only to the brethren and to the community where it was held, but that its influence will extend to all parts of the earth. Happy are we to continue saying: "The kingdom of heaven is at hand."

Mine eyes can see the glory of the presence
of the Lord;
He is trampling out the winepress where his
grapes of wrath are stored.
I see the flaming tempest of his swift descending
sword:

Our King is marching on.

The seventh trump is sounding, and our King
knows no defeat;
He's sifting out the hearts of men before his
judgment seat.

Oh, be swift, my soul, to welcome him, be jubilant,
my feet!

Our King is marching on.