

The following was reported on October 26, 1916 in what we think was the Cincinnati Enquirer newspaper. However, because of the cut on the clipping, it may be another Ohio newspaper of the same date.

The following is a transcript of the article reporting Pastor Russell's lesson delivered in Dallas, Texas on Sunday October 22, just 9 days before his death. As he both closed the convention with a love feast that day, and then spoke that night to the public for two and a half hours, this appears to be the shorter service for the brethren.

Weekly Sermon

By Pastor Russell.

Dallas, Texas, October 22—Pastor Russell spoke here to-day, choosing as his text 1 John 2:1. "We have an advocate with the Father, Jesus Christ the Righteous." He said:

For some time we have been deeply impressed with the thought that no one can have a proper understanding and appreciation of the plan of God unless he has taken the steps of repentance from sin, of faith in Christ as his atoning sacrifice, and of full consecration to God. We have noted that many who express great appreciation of God's wonderful plan of salvation still neglect or postpone the giving of themselves to God. This is a serious mistake. When one sees that he is a sinner the first thing that he should do is to repent of his sins and accept Christ as his Savior. Then he should dedicate his life to God, yielding up his will to be guided thenceforth by the Divine will. After these steps have been taken the individual is for the first time able to have a heart appreciation of heavenly things.

One who is living in unrepented-of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that "none of the wicked shall understand," but only the heavenly wise. (Daniel 12:10.) God does not wish those glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men's hearts. The very reverse is true. It is His design to bind up the broken-hearted—those whose hearts are already broken by the experiences of this life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's hearts. We believe that the devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great time of trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming age the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle.—Ezekiel 11:19; 36:26.

Gospel Call For Meek Only.

But now in advance of the Messianic Kingdom, God is seeking those whose hearts are already in a receptive attitude. On one occasion our Lord Jesus quoted, "The Spirit of the Lord is upon Me (Christ), because He hath anointed Me to preach the Good Tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1-3.) This is the Divine commission for the Gospel Age. So we are especially to seek for the meek, the teachable. The proud and haughty are not in the heart attitude to be blessed by this Gospel Message. The Lord is not looking for such characters to compose the Body of Christ. He will deal with them later.

This is an important point to be borne in mind by those who desire to present the Truth to others. If, when the Message is being presented, any attend who have not the hearing ear, it will bear no fruit in them. But as Christian people we should know how to deal with such. We should give them the thought that they will not see the Divine Plan clearly unless they fully consecrate themselves to God and receive the gift of the Holy Spirit; for unless one become a New Creature in Christ he will never understand the Divine Plan.— 2 Corinthians 5:17; 1 Corinthians 2:14.

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

The repentant one must not only turn from sin, but must accept the Lord Jesus Christ as his Savior. He must turn fully to God and give himself, with all that he has or hopes to have, to the Lord in entire surrender. He must renounce his human nature to be a joint-sacrificer with the Lord Jesus in order that he may be begotten to the new spiritual nature, to be thenceforth a New Creature in Christ. Then our Lord Jesus becomes his Advocate. He receives the robe of Christ's imputed righteousness, covering all his imperfections.

In the Narrow Way.

From the moment that one who has forsaken sin, accepted Christ as his Redeemer and presented himself to God in full consecration, the old nature is reckoned dead and the new creature is begotten of the Holy Spirit. Thenceforth his human body is counted as the property of the new creature and is to be quickened, energized, by the Holy Spirit of God in order to serve the interests of the new nature. The natural tendencies must now be crucified and the affections and aspirations trained heavenward. This will be a continuous work until the death of the human body. But grace and help are furnished by the Lord, through study of the word of God,

through daily providences in life, through prayer and often through the helpful ministrations of the brethren. Prunings and disciplinings will be applied by the Lord in order that the character may be developed and crystalized and thus the new creature made ready for the kingdom.

Our ability as new creatures to endure faithfully is in proportion to our appreciation of the heavenly things. When first we came into Christ we saw only in a measure. We could suffer somewhat; we could sacrifice a little. God kindly veiled our eyes to an extent until we had grown stronger. Gradually He showed us more and more what was comprehended in our consecration. He showed us a little more that we could do for Him. As we followed the light it grew brighter. Faithfulness, obedience, light and knowledge kept pace with each other.

The Christian walk is a path that “shines more and more unto the perfect day.” (Proverbs 4:18.) It is a path that indeed shows more and more the sufferings with Christ, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning unhappiness to the true child of God, it means great joy, for the sufferings of Christ participated in by His people bring the highest and sweetest joy. As the apostle declared, we rejoice in tribulation. We recall how he learned to rejoice in tribulation himself. In the prison at Philippi, with their backs bleeding from the scourge, with their feet fast in the stocks, St. Paul and Silas could rejoice and sing praises to the Lord because they were accounted worthy to suffer for Christ’s sake.—Acts 16:23-25; Romans 5:1-5

Jewels of Christ.

In His Word the Lord gives us a picture of the experiences of the church. He tells us that we are His jewels, now being made ready to be mounted. When His jewels are all gathered and placed in the kingdom, they are to be a royal diadem in His hand. (Malachi 3:16,17; Isaiah 62:1-3.) If we are the Lord’s jewels, taken from the earth to be prepared as precious gems, we may expect to receive the trials and tribulations necessary to this end. A jewel that is uncut and unpolished is worth but little; that is to say, it would have no value were it to remain uncut. The real value is brought forth in the cutting and polishing. So the Lord gives His children, His jewels, the necessary cutting and polishing to enable them to reflect the glorious light of His goodness by and by.

Throughout the entire Gospel Age God has been gathering from out of the world a select class, which He has been cutting and grinding as jewels, preparatory to setting them in the gold of the divine nature. (2 Peter 1:4.) Those that contained flaws He has laid aside; for they could not bear the necessary processes, could not reflect the Lapidary’s skill. Only those that would submit to all the preparation needed could be used. Now, at the close of the Age, the jewels are being “made up.” They are being gathered together and arranged into a glorious diadem. They are now being set in the gold of the divine nature, as they are being taken one by one beyond the veil. The moment of their death is now the moment of their glorious “change.”—1 Corinthians 15:50-53.

Jewel Class To Be Known.

Glorious indeed will this great diadem of God be when completed. But the Almighty is not to wear it upon His head. There is no such incongruous picture in the Bible. There we read that His jewels are to be a diadem, a glorious crown, in the hand of God. He will so turn it around in the light that all of His intelligent creatures may behold its glory. He will show forth these priceless gems which He has been cutting, grinding and polishing for the past eighteen hundred years. Angels and men will know something of the grandeur of these jewels.

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, this and that man was born in her." (Psalms 87:5.) After the faithful church have all passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."—Philippians 3:14.

It is a matter of the utmost importance that we keep our names written in the "Lamb's Book of life." It is one thing to have our names written, but another to have them remain there. If we would not have ours blotted out, we must be wholly faithful to our covenant with the Lord. We must confess Christ both by word and by our daily walk, in all the affairs of life; for if we deny Him, He will deny us. Whether we eat or drink or whatever we do, let us do all to the glory of God. Our Lord declares that if we thus confess Him, He will not deny us, but will confess us before His Father in Heaven.

Weekly Sermon

By Pastor Russell, 1916

Dallas, Texas, October 22.—Pastor Russell spoke here to-day, choosing as his text I. John II, 1: "We have an advocate with the Father, Jesus Christ the Righteous." He said:

For some time we have been deeply impressed with the thought that no one can have a proper understanding and appreciation of the plan of God unless he has taken the steps of repentance from sin, of faith in Christ as his atoning sacrifice, and of full consecration to God. We have noted that many who express great appreciation of God's wonderful plan of salvation still neglect or postpone the giving of themselves to God. This is a serious mistake. When one sees that he is a sinner the first thing that he should do is to repent of his sins and accept Christ as his Savior. Then he should dedicate his life to God, yielding up his will to be guided thenceforth by the Divine will. After these steps have been taken the individual is for the first time able to have a heart appreciation of heavenly things.

One who is living in unrepented-of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that "none of the wicked shall understand, but only the heavenly wise." (Daniel xii., 10.) God does not wish these glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men's hearts. The very reverse is true. It is His design to bind up the broken-hearted—those whose hearts are already broken by the experiences of life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's hearts. We believe that the devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great time of trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming age the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle.—Ezekiel xl., 19; xxvii., 26.

Gospel Call For Meek Only.

But now, in advance of the Messianic Kingdom, God is seeking those whose hearts are already in a receptive attitude. On one occasion our Lord Jesus quoted, "The Spirit of the Lord is upon Me (Christ), because He hath anointed Me to preach Good Things to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi., 1-3.) This is the Divine commission for the Gospel Age. So we are especially to seek for the meek, the teachable. The proud and haughty are not in the heart attitude to be blessed by the Gospel Message. The Lord is not looking for such characters to compose the Body of Christ. He will deal with them later.

This is an important point to be borne in mind by those who desire to present the Truth to others. If, when the Message is being presented, any attend who have not the hearing ear, it will bear no fruit in them. But as Christian people we should know how to deal with such. We should give them the thought that they will not see the Divine Plan clearly unless they fully consecrate themselves to God and receive the gift of the Holy Spirit; for unless one becomes a New Creature in Christ he will never understand the Divine Plan.—I. Corinthians v., 17; I. Corinthians II, 14.

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

The repentant one must not only turn from sin, but must accept the Lord Jesus Christ as his Savior. He must turn fully to God and give himself, with all that he has or hopes to have, to the Lord in entire sur-

prehended in our consecration. He showed us a little more that we could do for Him. As we followed the light it grew brighter. Faithfulness, obedience, light and knowledge kept pace with each other.

The Christian walk is a path that "shines more and more unto the perfect day." (Proverbs iv., 18.) It is a path that indeed shows more and more the sufferings with Christ, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning unhappiness to the true child of God, it means great joy, for the sufferings of Christ participated in by His people bring the highest and sweetest joy. As the apostle declared, we rejoice in tribulation. We recall how he learned to rejoice in tribulation himself. In the prison at Philippi, with their backs bleeding from the scourge, with their feet fast in the stocks, St. Paul and Silas could rejoice and sing praise to the Lord because they were accounted worthy to suffer for Christ's sake.—Acts xvi., 22-25; Romans v., 1-5.

Jewels of Christ.

In His Word the Lord gives us a picture of the experiences of the church. He tells us that we are His jewels, now being made ready to be mounted. When His jewels are all gathered and placed in the kingdom, they are to be a royal diadem in His hand. (Malachi iii., 19, 17; Isaiah lxi., 1-3.) If we are the Lord's jewels, taken from the earth to be prepared as precious gems, we may expect to receive the trials and tribulations necessary to this end. A jewel that is uncut and unpolished is worth but little; that is to say, it could have no value were it to remain uncut. The real value is brought forth in the cutting and polishing. So the Lord gives His children. His jewels, the necessary cutting and polishing to enable them to reflect the glorious light of His goodness by and by.

Throughout the entire Gospel Age God has been gathering from out of the world a select class, which He has been cutting and grinding as jewels, preparatory to setting them in the gold of the divine nature. (II. Peter i., 4.) Those that contained flaws He has laid aside; for they could not bear the necessary processes could not reflect the Lapidary's skill. Only those that were submitted to all the preparation needed could be used. Now, at the close of the Age, the jewels are being "made up." They are being gathered together and arranged into a glorious diadem. They are now being set in the gold of the divine nature, as they are being taken one by one beyond the veil. The moment of their death is now the moment of their glorious "change."—I. Corinthians xv., 50-53.

Jewel Class To Be Known.

Glorious indeed will this great diadem of God be when completed. But the Almighty is not to wear it upon His head. There is no such incongruous picture in the Bible. There we read that His jewels are to be a diadem, a glorious crown, in the hand of God. He will so turn it around in the light that all of His intelligent creatures may behold its glory. He will show forth these priceless gems which He has been cutting, grinding and polishing for the past eighteen hundred years. Angels and men will know something of the grandeur of these jewels.

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, 'as and that man was born in her.'" (Psalm lxxxix., 5.) After the faithful church have all passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."—Philippians iii., 14.

It is a matter of the utmost importance that we keep our names written in the Lamb's Book of Life. It is one thing to have our names written, but another to have them remain there. If we would not have ours blotted out, we must be wholly faithful to our covenant with the Lord. We must confess Christ both by word and by our daily walk, in all the affairs of life; for if we deny Him, He will deny us. Whether we eat or drink or whatever we do, let us do all to the glory of God. Our Lord declares that if we thus confess Him, He will not deny us, but will confess us before His Father in Heaven.

Bits of By-Play

By Luke McLuke.

[Copyright, 1916, The Cincinnati Enquirer.]

His Selection.

"You'll have to adopt some profession," advised Jones, Senior. "Now, which would you rather be, a doctor, a lawyer or a preacher?"

"I think I'd rather be a preacher," replied Jones, Junior.

"And why a preacher?" demanded Jones, Senior.

"Because it is easier to preach than to practice," replied Jones, Junior.

A Wonder.

"Jones is a remarkable man," said

a sinner the first thing that he should do is to repent of his sins and accept Christ as his Savior. Then he should dedicate his life to God, yielding up his will to be guided thenceforth by the Divine will. After these steps have been taken the individual is for the first time able to have a heart appreciation of heavenly things.

One who is living in unrepented-of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that "none of the wicked shall understand, but only the heavenly wise." (Daniel xii., 10.) God does not wish these glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men's hearts. The very reverse is true. It is His design to bind up the broken-hearted—those whose hearts are already broken by the experiences of life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's hearts. We believe that the devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great time of trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming age the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle.—Ezekiel xl., 19; xxvii., 26.

Gospel Call For Meek Only.

But now, in advance of the Messianic Kingdom, God is seeking those whose hearts are already in a receptive attitude. On one occasion our Lord Jesus quoted, "The Spirit of the Lord is upon Me (Christ), because He hath anointed Me to preach Good Things to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi., 1-3.) This is the Divine commission for the Gospel Age. So we are especially to seek for the meek, the teachable. The proud and haughty are not in the heart attitude to be blessed by the Gospel Message. The Lord is not looking for such characters to compose the Body of Christ. He will deal with them later.

This is an important point to be borne in mind by those who desire to present the Truth to others. If, when the Message is being presented, any attend who have not the hearing ear, it will bear no fruit in them. But as Christian people we should know how to deal with such. We should give them the thought that they will not see the Divine Plan clearly unless they fully consecrate themselves to God and receive the gift of the Holy Spirit; for unless one becomes a New Creature in Christ he will never understand the Divine Plan.—I. Corinthians v., 17; I. Corinthians II, 14.

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

The repentant one must not only turn from sin, but must accept the Lord Jesus Christ as his Savior. He must turn fully to God and give himself, with all that he has or hopes to have, to the Lord in entire surrender. He must renounce his human nature to be a joint-sacrificer with the Lord Jesus in order that he may be begotten to the new spiritual nature, to be thenceforth a New Creature in Christ. Then our Lord Jesus becomes his Advocate. He receives the robe of Christ's imputed righteousness, covering all his imperfections.

In the Narrow Way.

From the moment that one who has forsaken sin, accepted Christ as his Redeemer and presented himself to God in full consecration, the narrow way is before him, and the new creature is begotten of the Holy Spirit. Thenceforth his human body is counted as the property of the new creature and is to be quickened, energized, by the Holy Spirit of God in order to serve the interests of the new nature. The natural tendencies must now be crucified and the affections and aspirations trained heavenward. This will be a continuous work until the death of the human body. But grace and help are furnished by the Lord, through study of the word of God, through daily prayer, and often through the helpful ministrations of the brethren. Prunings and disciplinings will be applied by the Lord in order that the character may be developed and crystallized, and thus the new creature made ready for the kingdom.

Our ability as new creatures to endure faithfully in proportion to our appreciation of the heavenly things. When first we came into Christ we saw only in a measure. We could suffer somewhat; we could sacrifice a little. God had veiled our eyes to our extent until we had grown stronger. Gradually He showed us more and more what was com-

ing and placed in His hand. (Malachi iii., 19, 17; Isaiah lxi., 1-3.) If we are the Lord's jewels, taken from the earth to be prepared as precious gems, we may expect to receive the trials and tribulations necessary to this end. A jewel that is uncut and unpolished is worth but little; that is to say, it would have no value were it to remain uncut. The real value is brought forth in the cutting and polishing. So the Lord gives His children. His jewels, the necessary cutting and polishing to enable them to reflect the glorious light of His goodness by and by.

Throughout the entire Gospel Age, God has been gathering from out of the world a select class, which He has been cutting and grinding as jewels, preparatory to setting them in the gold of the divine nature. (II. Peter i., 4.) Those that contained flaws He has laid aside; for they could not bear the necessary processes could not reflect the Lapidary's skill. Only those that were submitted to all the preparation needed could be used. Now, at the close of the Age, the jewels are being "made up." They are being gathered together and arranged into a glorious diadem. They are now being set in the gold of the divine nature, as they are being taken one by one beyond the veil. The moment of their death is now the moment of their glorious "change."—I. Corinthians xv., 50-53.

Jewel Class To Be Known.

Glorious indeed will this great diadem of God be when completed. But the Almighty is not to wear it upon His head. There is no such incongruous picture in the Bible. There we read that His jewels are to be a diadem, a glorious crown, in the hand of God. He will so turn it around in the light that all of His intelligent creatures may behold its glory. He will show forth these priceless gems which He has been cutting, grinding and polishing for the past eighteen hundred years. Angels and men will know something of the grandeur of these jewels.

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, 'as and that man was born in her.'" (Psalm lxxxix., 5.) After the faithful church have all passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."—Philippians iii., 14.

It is a matter of the utmost importance that we keep our names written in the Lamb's Book of Life. It is one thing to have our names written, but another to have them remain there. If we would not have ours blotted out, we must be wholly faithful to our covenant with the Lord. We must confess Christ both by word and by our daily walk, in all the affairs of life; for if we deny Him, He will deny us. Whether we eat or drink or whatever we do, let us do all to the glory of God. Our Lord declares that if we thus confess Him, He will not deny us, but will confess us before His Father in Heaven.

Bits of By-Play

By Luke McLuke.

[Copyright, 1916, The Cincinnati Enquirer.]

His Selection.

"You'll have to adopt some profession," advised Jones, Senior. "Now, which would you rather be, a doctor, a lawyer or a preacher?"

"I think I'd rather be a preacher," replied Jones, Junior.

"And why a preacher?" demanded Jones, Senior.

"Because it is easier to preach than to practice," replied Jones, Junior.

A Wonder.

"Jones is a remarkable man," said Smith.

"In what way?" asked Brown.

"Why, during his vacation he never mailed a single picture post card with 'Wish you were here' written on it," replied Smith.

Lies Is Lies.

While passing along the street one day a man saw a parrot in a cage in the open window of a residence.

The man stopped to admire the parrot. No, dear reader, the man did NOT say: "Polly want a cracker?"

Moral: Fiction is stranger than truth.

How About It?

Harvey Mullane came pretty near winning the prize for the oldest joke last week. In fact, we imagine he has won it, but we are giving others a chance to horn in. Here is Harvey's definition of the oldest joke:

"MARRIAGE."

Mercy!

A demure young lady of Wapakoneta, Ohio, who is stenographer for a law firm is often compelled to depose as follows: