

Levi Jacobs - The Seventh Trumpet

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The now let us unite in prayer with Brother Newell.

Most gracious, most precious, loving Father who art in heaven. We are indeed full of praise and gratitude as we come to thee at this convention, and we recognize, Father, that thou hast richly blessed us in our gatherings together. We thank thee that we are privileged to do these things and to worship Thee in spirit and in truth, and it is our desire, Father, that we live up to our responsibilities as we appreciate these things.

For we know that Thou hast not called us out of idle curiosity or anything, but that we might truly become copies of Thine only Son, Christ Jesus, our Lord and Head. We ask that Thou direct us in all of our deliberations in our consideration of Thy word and of the practice of it which is necessary in connection. We ask that Thou wilt watch over each of us and help us that we may receive just those things necessary for our further spiritual development. We ask now thy blessing upon the dear brother who shall speak to us, and we ask that Thou wilt especially guide him, that we may all be built up and edified more in the most holy faith.

We ask Thy special blessing upon our dear brethren who are in beds of sickness and illness and under severe trials and testings upon all whose hearts are here, though they may be kept separate by circumstances beyond their control. We ask all these many blessings, and we ask the forgiveness of our many sins in the name and merit of Christ Jesus. Amen.

Now, dear friends, we have the further pleasure of hearing from our dear brother, Levi Jacobs of New Haven, Connecticut. Brother Jacobs.

Very happy to be with you all on this occasion, I assure you, and renew fellowship with the various friends that we know so well and love so dearly. I also should unburden the load of love that I have carried with me from the friends in New Haven, Connecticut, as a class, which they asked to convey to you here. The subject that I have chosen to talk over with you on this occasion is one which I personally regard as of superlative importance in order to be informed as to what the Lord's will is for us at this time and where we stand on the stream of time. So accordingly, we turn to the 11th chapter of Revelation.

And we find this information located there. According to verses 15 on, and the seventh angel sounded. Let me repeat that, and the seventh angel sounded.

That's the key point. From then on, great things are about to happen, and there are great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Certainly when the time would come for such an announcement as that. That the kingdoms of this world are become the kingdoms of our Lord and His Christ, and that he shall reign forever and ever.

We would want to know about that, for there would be nothing more closer to our hearts and more directly connected with our hopes, and the 4 and 20 elders which sat before God in their seats, fell on their faces and worshiped God. Even heaven is interested in this message, saying, we give thanks, O Lord God Almighty, which art and was and art to come. Because thou hast taken unto thee thy great power and hast reigned. But the results are not altogether prosperous at the beginning.

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For we are told that the nations were angry. Thy wrath is come the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints and to them that fear thy name, small and great, and shouldest destroy them that destroy the earth, and the temple of God was opened in heaven, and they were seen in the temple, the Ark of His Testament.

And there were lightnings and voices and thunderings and an earthquake and great hail, and so we find that this great and joyous event is indeed to be preceded by a great deal of trouble, and so when Paul tells us, the writers of the Hebrews, that we are come or approaching under Mount Zion unto the general assembly of the Church of the Firstborn, we can picture that, according to our gathering here today, this is just a sort of a prototype, a sort of a miniature picture of just what we are coming to. Mount Zion, the kingdom, the General assembly of the Church of the Firstborn, and when we are there in the Spirit, it will be indeed a great affair, a great occasion.

No doubt there will be something that will correspond to an audience or an auditorium like this. The audience will consist of 144,000. That's a little larger than we have here today. But this is a good representative of that type of an audience. No doubt there will be the angels off there in the background singing praises to God and what a wonderful music they will give forth.

And at this convention there will indeed no doubt be the various speakers, and we will perhaps find on the rostrum here be seated the twelve apostles and no doubt others who are of great importance to the Church's welfare and have been all down through the ages, and one of the supreme joys and surprises of the occasion will be when Brother Russell himself, the seventh messenger, is introduced to give an address, and won't we be glad to meet him over there? Well, that's just to get us into the feeling of how important it is to recognize that we are indeed approaching or coming unto Mount Zion, unto the general assembly of the Church of the firstborns.

But before that time is consummated, before that occasion has come to its fulfillment, there's work to be done on this side, the veil, and that's why so many of you as are present and others of God's people, wherever they may be, are still here. We've got to finish that work, and that work is in connection with the sounding of the seventh trumpet by according to the message of the seventh trumpet angel. Now, the fact of the sounding of a trumpet in connection with great and important events in the affairs of God is a customary occasion, a customary thing.

For turning to Hebrew or to Exodus, the 19th chapter, we find that in connection with the inauguration of the law covenant to the Jewish nation thereto, this great and momentous event was signalized by the sounding of a trumpet and by special preparation of the people's minds and hearts to recognize what was about to be done. For we read in the tenth verse of this nineteenth chapter of Exodus, and the Lord said unto Moses, go unto the people and sanctify them today and tomorrow, and let them wash their clothes and be ready against the third day. Does that remind you of anything? The third day Jesus said, destroy this temple, and in three days I will raise it. He was living in that fourth day, the fifth day.

The fifth day he was living in the sixth, and the seventh day brings us to the present time, the 7,000 years during which he raises his body, which is the church, the resurrection of the saints of the Most High. So that third day is the key figure in God's plan. So sanctify them and have them to be ready against the third day. For the third day the Lord will come down in the sight of the people upon Mount Sinai.

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Yes, even in this third day, according to this figure that Jesus uses, God is about to come down and make himself manifest to the people, and thou shalt set bounds round about, saying, take heed to yourselves, that ye go not up into the mount, nor touch the border of it. Whosoever touches the mount shall surely be put to death. That was to warn them and prepare them that this was a solemn occasion and there was to be no trifling with God, and there shall not a hand touch it.

But he shall surely be stoned to death. When the trumpet. He shall not live. When the trumpet soundeth long, they shall come up to the mount, and Moses went down from the mount unto the people and sanctified the people.

And they washed their clothes, and it came to pass on the third day in the morning. In the morning. God shall help her in the dawning of her morning. That's the church picture again.

It shall come to pass on the third day in the morning. That there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all of the people in the camp trembled. That was the impression that this scene made upon them. That was in connection with the sounding of the trumpet. Because we are told that Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice. There is that sounding of the trumpet signaling the beginning and the commencing of a great and important work in connection with the manifestation of God and his purposes towards his people and towards the world in general. The apostle Paul, in writing the Hebrews, calls attention to this and compares it to the actual fulfillment. We're in the 12th chapter, 18th verse.

He tells us, for we are not come unto the mount that might be touched and that burn with fire, nor unto the blackness and darkness and tempest, according to that literal picture back there. But we have that which is of which that was a type, and the sound of a trumpet and the voice of words, which voice they that heard entreated that the word should not be spoken unto them any more, and so terrible was the sight thereof that Moses even said, I exceedingly fear and quake. But we are come unto Mount Sinai, unto Mount Zion, and unto the city of the living God. There's a little difference.

Mount Zion, of course, is the heavenly kingdom. That's the picture. There we are. Come unto Mount Zion and unto the city of the living God. That's the new Jerusalem, the heavenly Jerusalem.

And to an innumerable company of angels, to the general assembly of the church of the firstborns which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. That's another important occasion concerning which all peoples ought to be prepared. See that ye refuse not him that speaketh.

For if they escape, not that refuse him that spake on earth, much more shall not we escape if we Turn away from him that speaketh from heaven. Now we are prepared to find out, what is this all about. This sounding of the seventh trumpet, when does it take place? What is our relationship to this picture? Where do we fit in it?

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And the seventh angel sounded. That leads us to inquire, who is the seventh angel? The seventh angel, of course, is the last angel. Of these seven that were mentioned in this Revelation picture. There were seven angels to the seven churches.

Jesus says, I am he that walketh in the midst of the seven golden candlesticks representing the various phases and experiences of the Church throughout its entire history. But to each stage of the church, there was a special messenger. Unto the angel of the church of Ephesus, write unto the angel of the Church of Smyrna, write unto the angel of the Church of Philadelphia, write unto the angel of the Church of Laodicea. That's the seventh angel, the messenger to the Church of Laodicea. The Laodicean period is the last stage of the Church's history.

How can we locate that period and the messenger who was to operate during that period? Why, when we turn to that account in Revelation, the third chapter, the 14th verse, we find that that's the period of the Church's history in which the Master himself is present to the other messengers to the other churches. The message was, behold, I come quickly, and my reward is with me. In other words, it was an anticipation of the Master's coming. Hold fast.

Don't get discouraged. Don't give up. Your experiences may be suffering and affliction, to be sure, but I am with you all down to the east. Lo, I am with you always. But to the seventh messenger, there is a special message that is different from the other six.

Behold, I stand at the door and knock.

Whosoever heareth, let him open, and I will come in unto him and will sup with him and will and he with me. That's a picture all by itself. I'm not coming anymore. I'm here now.

I am present. When a person knocks on the door, it means that they're not on the way anymore. But they are there. The only thing for you to do is to offer them an invitation to come in, and that is the purpose of the knock.

Behold, I stand at the door and knock. If any man hear my voice, see that ye not that ye refuse, not him that speaketh. If any man hear my voice and open the door. Oh, I'm not going to force my way in. That's just a knock.

If any man hears my voice and opens the door. I will come in to him and then we'll have a good time together. I will sup with him and he with me. That reminds us of the message according to Matthew that tells us, blessed are those servants. There's the plural whom the Lord, when he cometh, shall find.

Watson on the alert, looking forward to this anticipation of the coming of their master. Verily I say unto you, he, the Master, shall make them to sit down, as it were, around a table, and he shall come forth to serve them with meat in due season. Ah, that's going to be a feast that there was never anything the like of which to be compared with. It's a feast that's different from any other thing that the Church would have ever had all down through the ages, because it's the feast that the Master himself has prepared personally. I will come in and make them to sit down and he's going to gird himself and come forth to serve them.

Now, how is he going to do that? Is he going to do that according to the flesh? No, he's not in the flesh any longer. He cannot see me any longer. According to the flesh, he's in the spirit, a divine being.

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But yet he can communicate to his people and serve them with the feast. How? Because he tells us. Matthew tells us in the other portion of this picture. The 12th, chapter 37, verse, Blessed is that servant.

That's an individual, that's one. Blessed is that servant whom the Lord, when he cometh, shall find watching. Verily, he shall make him ruler over all his goods to give to the household their meat in due season. That's where the feast is going to be served through the instrumentality of this messenger who is classified or designated as that servant. Quotation marks.

Blessed is that servant. Now, that message that would come forth through that servant would be the Lord's message. Because the Lord is saying that I am the one that's arranging this, I am coming forth to serve them, and so there is your identification of the seventh angel. It's the same thing, that servant who comes forth with the special message and the seventh messenger, or the seventh angel who has to give out the message to the church of Laodicea, are one and the same thing.

Behold, I stand at the door and knock. What is the knock? That knock is that message of truth that would come forth through that servant, and it would be up to those who are amongst that, those servants, class in the plural, as to whether they would recognize the knock. If they recognized the knock, they would participate in the grandest and most delicious feast that they could ever think or imagine about.

If they don't recognize the knock, why they don't come into the picture. Now then, and the seventh angel sounded, and there were great voices in heaven. Now, the sounding of the seventh trumpet is something that all of those who belong to this class can participate in. You can't participate in the seventh messenger picture.

The seventh messenger indeed is a single individual. That's that servant of the Matthew parable. But the sounding forth of this trumpet is a work in which all of God's people who receive the message of truth can participate in, and that's where you and me fit into this picture. Because it's a great work.

It's a great sounding, and that's why it says as a result of the sounding, there were great voices in the heavens. What kind of voices? Voices going forth with the message of truth. Now we are giving that picture in one or two instances in a particular way.

For example, in Joshua, according to the experience that the Lord led Joshua to when he was preparing to take over the city of Jericho, which was surrounded by great and impregnable walls. Impregnable so far as they thought. But the Lord instructed Joshua that he should bring up the children of Israel into the land. Don't be afraid of the fact that those walls seem so fortified. You do as I instruct you, and here are my instructions.

When you bring up the children of Israel around about the city of Jericho, they are to march around about that city seven times, and each time they march around that city, they are to blow. Let the priests sound forth on their trumpets the ram's horn, and so each day, after Joshua had assembled all of the Israelites according to their classifications, the priests and the army and the people, and no doubt the priests went first, or rather the army went first, then the people, and then the priests followed.

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That was the funeral procession, beloved. That was a promise to those people that your days are numbered and you are about to be consumed, whether you know it or not. But it didn't look like that to them. Because they couldn't conceive of what any people could do without any instruments other than horns to destroy a fortified wall. But nevertheless, Joshua in faith did as the Lord commanded him.

He marched around. They all marched around those walls of Jericho once each day. But on the seventh day, they were to march around those walls seven times, and on the seventh time, the Lord instructed them that they were, all of them who had their horns, to blow on their horns, and the people were to shout with A great shout.

Sure enough, that happened on the seventh day. They marched around there once, twice, three times, seven times. On the seventh time, they all raised up their horns and blew as loud as they could, and when that noise went forth, the sounding of that horn of the trumpets went forth. I guess the people in the city, they must have thought to themselves, well, what are they doing?

We've heard that sound before. What are they making some fun here? But when the sounding of the trumpet went forth on this seventh time, and then the shouts of the people raised up, why, lo and behold, the walls all fell down and crumbled before them except the portion of the wall in front of Rahab's house. Well, the people in the sea were amazed. They were terror stricken.

They couldn't move. They'd never seen such a thing. All that Joshua had to do was to instruct the army, go in and take them and kill everything in the land, destroy everything, because that is what God has instructed us to do. They were consigned to everlasting, to lasting destruction, so far as their inheritance in the land was concerned. They would come back in the millennium, of course.

But such was the way in which Joshua was instructed to accomplish God's purpose by the sounding of these trumpets. Gideon gives us a similar picture. Gideon was instructed of the Lord to draft, to invite, not to draft, but to invite all those amongst the children of Israel who wanted to enter into this fight against the Philistines, their enemy, and quite a number of them volunteered. At first, I think about 32,000.

That was too much, and after the Lord gave them ways and means of cutting the number down, it ended up with a small group of 300, and their instructions were that they were to carry with them a ram's horn and a picture with a light in it and just their sword, and they were to go and spread themselves amongst the camp of the Philistines at night. It might have seemed something almost impossible that 300 people soldiers should be able to overcome a host of thousands of Philistines.

But nonetheless they did according to what the Lord's instructions were by Gideon, and so he arranged this man, and they each had this ram's horn, remember that? This picture, this olden picture with the light in it, and they were instructed according to the signal that Gideon would give them. They were to all of them break their pictures and blow on their horn and to say, the sword of the Lord and Gideon.

When midnight struck, everything was quiet. Philistines were entirely unaware and unsuspecting of anything coming about or happening Suddenly they heard this cracking of pictures. All of the 300 soldiers at one time. When Joshua gave the signal, he probably threw up this light, broke his picture, and let the light break forth, and all the 300 soldiers who were scattered throughout the various forces of the Philistines did the same thing.

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And that simultaneous breaking of the pictures and the lights showing forth with all their brilliancy, woke up the Philistines all of a sudden, and when they looked around and saw all these flames of lights all around them, and then on top of that, they heard the sounding of these trumpets, 300 of them simultaneously. Why, they thought that there was a great tremendous army that was surrounding them, and they became panic stricken and they began to fight amongst themselves until they destroyed themselves and the rest of them began to flee.

And then Gideon called, gave the signal to the rest of the army that was waiting on the outside. He said, now is the time. Come on in and join with us and we'll wipe out these people, and such was how was the victory accomplished. But there again we have this picture of the sounding of the trumpet, the blowing on of the ram's horn.

And so that picture of the 300 of Gideon still represents the same picture of the minority, this small group, this little flock of God's people, who are to join in this sounding force of the seventh trumpet. When the seventh angel sounds, great things are to happen. Now, the seventh trumpet, we want to identify it, we want to locate it, so we know where we are. This seventh trump is elsewhere described as the last trump. It's the consummation, the finale of God's plans and purposes, the beginning of the consummation of all things.

It's called the trump of God. It is God's own operation, and it is also called the jubilee trump, and so, in turning to Thessalonians, we read of how this is to be done and what the effects are to be according to the time of the end.

We read, for the Lord himself. This is not delegated to anyone else. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God. There's that seventh trump, the last trump, the trump of God, and the result is that the dead in Christ shall rise first.

That's one of the first things that occurs as a result of the sounding of the seventh trumpet. Have you heard anything that corresponds to that feature of this message? Why, yes. When did that happen? When did that occur?

Why, it happened in 1878. That's when the seventh trumpet sounded. Did you know that that's when the resurrection of the sleeping saints took place. The dead in Christ shall be raised first. But that's only the beginning of this reoperation of God's plan.

That's just the first feature. That's why we know and accept by faith that that was what occurred in 1878. Those who abide in the Lord. Blessed are the dead who die in the Lord. Yea, says the Spirit.

They shall cease from their labors, from their toil, but their works follow with them. Why does he say, blessed are the dead who die in the Lord from henceforth? What's the henceforth? The henceforth is from the sounding of the seventh trumpet. Because they shall cease from their labors, but their works shall follow with them.

Why? Because they immediately. Behold, I show you a mystery. We shall not all sleep, but ye shall be raised from the dead at the sounding of the seventh trumpet. That's a great mystery that Paul tells us about in Corinthians, the fifteenth chapter of Corinthians.

And so if that be a fact, which we must agree is to be accepted by faith, then we can recognize that these glorified saints are carrying on their works in the kingdom and continuing on without the

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benefits, shall we say, of toil, but nevertheless with the advantages of increased efficiency and greater powers. Such is the significance of the sounding of the seventh trumpet. The voice of an archangel with the shout, and the voice of an archangel. What does that represent?

A voice of an archangel represents authority. Daniel 12 and 1 tells us, and at that time shall Michael stand up, the Prince of the Covenant, for the children of thy people. What does it mean that he stands up? Why, that means when a person stands up, that means he's ready to take control of things. He wants to get a full reign on the situation.

And so we're told that Michael, who was here, a picture representing Christ himself in his new glory at the coming of his second presence. Michael shall stand up, the Prince of the covenant, that for the children of thy people, and what will be the result? There shall be a time of trouble. Isn't that what the Revelator told us?

And the nations were angry. Thy wrath is come. There shall be a time of trouble such as never was since there was a nation. Jesus adds, using the same text, no, nor ever shall be again. So there's that voice of the archangel that the writer to the Thessalonians, Apostle Paul, writer to the Thessalonians, tells us about, that the Lord himself shall descend with a shout, with the voice of an Archangel.

And with the trump of God, he's taking control of things. The kingdoms of this world are become the kingdoms of our Lord and his Christ. That's the picture. Oh, but everybody won't know it right away. They're going to need to see some of the lightnings, some of the thunders, some of the earthquakes, and some of the great hail before they recognize that a new king has taken authority.

It's going to take them a little time. But what about the shout? The word for shout, according to the Greek king, gives the expression of a shout of encouragement *au la*. That depends on which side of the fence you're on. If you're on the wrong side of the fence.

This shout that accompanies the descending of the Lord, who is going to bring you a lot of trouble and terror and alarm because you're going to realize that he is coming to wreak vengeance upon those who that obey not Jesus Christ. He shall be revealed from heaven, taking vengeance on those that obey not Jesus Christ, and then hearken not unto the voice of the gospel of his words that love not the Lord. So it will be a shout of alarm to those, but it's also a shout of encouragement to others. Yea, ye that wait for the Lord and hope in the promises.

When you recognize that picture, it's a shout of encouragement for you. It says, awake and rise up and take hope and new courage for the Lord your God is present and he shall deliver you. Yea, he shall help her the church at the dawning of her morning. We shall not fear though the earth be removed, though the mountains shake with the trembling thereof, though the seas thereof roar. No, because the Lord our God is our refuge and he is our helper.

But we have to recognize this picture in order to get the benefit of it. Now, I want to share with you brother Russell's writing comments on this particular feature of God's plan and see if it wasn't. If it doesn't bring you right up to date, you won't recognize how long ago it was written. If you just take the thoughts as they are expressed. The Greek word here with a shout, here translated shout, is *kalusima*, which signifies the shout of encouragement.

A shout implies a public message. Are you in on this? Designed for the ears not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it

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may have the one effect on one class and the reverse effect upon the other, according to the circumstances and conditions the entire civilized world has in the Past few years.

Get the picture, friends. See if this is something that you've heard in your papers within the last month. The entire civilized world has in the past few years been studying political economy, civil rights and social liberties as never before in the annals of history, and men are encouraging each other and being encouraged as never before to probe these subjects to their very foundation. The shout of encouragement started by the increase of knowledge.

Isn't that what Daniel said at the time of the end? Knowledge shall be increased, many shall run to and fro, and the result, of course, is the gathering of the nation that will precipitate this great time of trouble, such as never was since there was a nation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence, men are banding themselves together, encouraged and assisted by men of brains and genius to contend and strive for both real and fancied rights and liberties.

And as their organizations increase and multiply, the shout, the shout grows louder and longer. Isn't that how it was with the trumpet? It waxed louder and longer until the people said, we exceedingly fear and tremble and will by and by. Result, as foretold in the great time of trouble and tumult of angry nations. The nation grew angry.

Thy wrath has come. The result is graphically described by the prophet. The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms of nations is gathered together. The Lord of hosts mustereth the host of battle. That could be written in your yesterday's paper editorial.

And it would be just as much up to date news today as it was when it was written some 60 odd years ago or more, and so we see that this shout, this voice of the archangel and this trump of God identifies this period of time as happening from 1874 to 8 onward, and so therefore we are in the time when the sounding of the seventh trumpet is in process of being sounded. The only question is, are we in the picture of this sounding? The voices in heaven was the result of the sounding.

What heaven? Why, the nominal church heaven, the spiritual heavens, and these voices would be circulating amongst these heavens. What would be these voices? These voices would be messages, the messages of the truth.

And these voices would be sounding in every language. His voice was the voice of many waters as when John heard this voice, this one, like unto the son of man who was clothed with all glory, honor and power, and when he spoke forth, he said his voice sounded at the voice of many words. He'd Never heard a voice like that before. What are these many waters?

They were nations and peoples and kindreds and tongues. This message, when it goes forth, is to be translated into every language so that all the people shall know that the Lord is king and that the king is present and that he is establishing his kingdom, and so these voices go forth into the nations. Go ye forth into all nations and preach this gospel for a witness. Then shall the end come.

But this special message was so organized and brought together in a way that it could be understood in no other way until the time of the sounding of the seventh trumpet. When the sounding of the trumpet went forth. We find that there was this great message compiled in the six volumes of what we now call the Studies of the Scriptures. Of course, the reprints are included, and

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all the other aspects of that messages represent these voices and these voices go forth.

And now let me briefly bring to your attention Brother Russell's own words in the same second volume, page 257, and see if the picture fits what we should expect at this time, showing us where we stand on the stream of time and the fact that Elijah was to come before the great day, and that now we have found in the church the anthropical Elijah, to whom Malachi the prophet referred. Referred, and to whom John the Baptist, further typified, should be esteemed. Another evidence that the time is at hand. That's the title of your second volume. We have no desire to draw before the mind a dark picture.

We would prefer to think of and point out the glory to fall, the great day of wrath, and the joys of the incoming millennial day, rather than the afflictions and discouragements of the near future which precedes full sunrise. But it is necessary that the saints should be, at least in some measure forewarned of impending events, that when such come to pass, they may not be alarmed or disheartened, but being forearmed, may more fully appreciate the blessings of the present so as diligently to work while it is called day for the night, a much darker time in comparison with the present cometh, wherein no man can work. The present little season before the storm cloud bursts upon the world is a most favorable time for the work of the Elijah class and corresponds to the successful days of both Elijah and John. The presence of Christ, then, is the key theme of the message of the sounding of the seventh trumpet. That is why on all the pages of the watchtower that was what was announced, the herald of Christ's presence.

And so the prophet Isaiah, in the 52nd chapter, the seventh verse tells us in prophecy, how beautiful upon the mountains are the feet of them. The Christ that bringeth good tidings of good, that publisheth peace, that publisheth salvation, that saith unto Zion, the church class, thy God reigneth. That's what the announcement consists of, and then we come to the jubilee trump. That was the time when all peoples were to go slave.

All slaves were to go free. All homes that were in debt were to be free. That was the greatest celebration that the Jewish nation looked forward to. It was a multiplication of seven years times seven which brought them to the 50th year, and that was.

That's called the jubilee year. A time of rejoicing, a time of restitution. That's it. Restitution, restoration, jubilee. Of all things, repent and be converted.

Was Peter's message to his people. That your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which is preached unto you, whom the heavens must retain until the times of restitution of all things. There's your jubilee, spoken of by the mouth of all the holy prophets. How long will that jubilee last?

It lasts a thousand years. That's the millennial. That's the time of the extended time of the blowing forth of this seventh trumpet. It continues to be blown and sounded all through the 7,000 year period, the millennium. Then there's a special work for the Church.

According to Matthew 24:31. He tells us, he shall send forth his angels, messengers with a great sound. There's that same trumpet of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. That's the special work that the Church has to do amongst themselves.

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The sounding of the trumpet shows that it is in coordination with. With this seventh messenger's message, and the gathering of the elect is to be through the sounding of this trumpet. When they hear the message, they will respond. It is the fulfillment of the Behold, I stand at the door and knock.

If any man hear my voice, he will open. Let him open, and I will come unto him and sup with him, and he with me. Revelator. The revelator in the seventh chapter, verses one to three tells us, in conjunction with this same picture of the gathering of the elect, hold back, hold back the four winds until we have sealed the servants of our God in their foreheads.

That's the work that God is doing at the present time and has been doing all during the past year, since the seventh messenger has sounded the trumpet, he is sending forth his messengers all the various agencies which he is using, whether through the printed page, whether through the volumes, whether through the tracts, whether through the radio, whether through the television. All these various animate and inanimate agencies are the angels or messengers that God is sending forth to gather his elect out from the four winds. After this elect class have been gathered and sealed in their four heads, have come to a full understanding of present truth and an appreciation of what it means, then the four winds shall be let loose, and they shall hurt the tree and the earth, and the living things on the earth, which they were not permitted to do. Until this work is accomplished, then the four winds shall develop into a whirlwind which shall bring forth the trouble upon the earth, such as it never has witnessed before, and so the opportunity of the service and the extension of the harvest work beyond the period of 1914 has been to complete this work of gathering the elect out from the four winds, for they have not been permitted to be blown as yet.

And then the final picture is where the Revelator tells us that as a result of the sounding of the seventh trumpet, every eye shall see him also they that pierced him, all kindreds shall wail because of him. In other words, the people will become aware of the fact that a new kingdom has become established in the earth, and they will realize that a new king has taken his power, and then, of course, after they have gotten through with their mourning and the travail, then they will recognize that it was in righteousness and in love that the Lord has chastised them. Behold, he cometh with clouds, and in due time every eye shall see or discern him, shall recognize his presence, power, and authority, and all must submit to it, whether willing or unwilling, until the loosing of Satan for a little season at the close of the millennial age. Thus seen, all of these symbolic explanations of the manner of our Lord's coming accord perfectly with the plain statements which declare that his presence will be a secret for her time, known only to those watching.

And the final consummation and evidence of the fact that the second presence of Christ is now here, will be what happens in Jerusalem. Out of Zion shall go forth a deliverer, which shall turn away ungodliness from Jacob, and though Israel shall yet experience much trouble and tribulation, yet God's message to her is this, in prophecy. Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness covers the earth and gross darkness, the people.

But the Lord shall rise upon thee, and his glory shall be seen upon thee. Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see all. They gather themselves together, they come to thee. Thy son shall come from far, and thy daughters shall be nursed at thy side.

And then thou shalt see and flow together, and thine heart shall fear and be enlarged. Because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. Because it will be fulfilled that out of Zion the church shall come forth delivered. That's what

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you're being prepared for.

To turn away ungodliness from Jacob and to take away the blindness from their hearts, and the seventh angel sounded and there were voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. May the Lord add his blessing.

Before singing our closing hymn, I have been asked to call your attention to the time for the meals, which is printed on the last printed sheet of the program. The time for the breakfast, time for luncheon, and time for supper, and also to mention the fact, some of you may not be aware of it, that there are four cafeterias. There's a cafeteria for each wing of Smithwood hall, and by eating in the cafeteria belonging to your wing, you will help to expedite the service very much.

Now let us all turn to hymn number 171, which is Brother Jacob's selection for our closing hymn, and it is a beautiful hymn. Our King Is Marching on one seven one eyes can see the glory of the presence of the Lord he is traveling out to make where the grapes of wrath are st. I see the flaming tempest of his rifty sanding sword. Our king is Glory God Glory, glory, Hallelujah Glory, glory, hallelujah Glory, glory, hallelujah Our K is marching single marching on Glory, glory, hallelujah Glory, glory, hallelujah Glory, glory, hallelujah Our king is marching sing marching on Glory, glory, hallelujah Glory, glory, Hallelujah Glory, glory, hallelujah King must see reach over my feet Our feet is marching on Glory, glory, hallelujah Glory, glory, hallelujah Glory, glory, Hallelujah Hallelujah Our king is marching on.

Now we'll have the reading of the songs of the night by Brother Reiba.

The apostle's words in Ephesians the first chapter and 22nd verse and hath put all things under his feet and gave him to be the head over all things to the Church. Brother Russell's dearly beloved, the time is short. The great prize we seek is near. The mark or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord, showing us that it means deadness to self.

Shall we not eat? See to it that by the grace of God, every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, for me to live is Christ as a member of the body of Christ, guided by his will as discerned through his word and providence and example. This is another picture of full completion of character, likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did.

And as that full consecration was rewarded by the Father, so we have the assurance that our full consecration and nothing less than this will be fully rewarded by our Lord and head the kingdom.

Dear friend, let's all rise and we'll ask Brother Jacobs to lead us in prayer. Closing this first day of our convention. Brother Jacobs, Our kind and gracious Heavenly Father, Reverend Lee. Humbly we bow before Thee, mindful of Thy great majesty, recognizing indeed that thou art the high and lofty One who inhabiteth eternity and whom no man can approach or come unto, except by reason of the fact that thou hast made the provision through Thy Son whereby we can come into Thy presence boldly and make known our petitions, and that though thou art the high and lofty one, indeed thou art pleased to with those of a humble and contrite heart, and to revive them and to bring them close to thee.

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We thank thee for the privilege of meditating upon thy words and hearing thy messages this day. We thank thee for the closing thoughts of the songs of the night that Thou has given him Thy Son to be head over all things which is his body. We thank Thee for having been having our eyes open to perceive this great mystery which has been hidden for ages and generations and which is now made manifest to the saints. Christ in you the hope, glory, and that this Christ class is a composite body of which Jesus is the head.

And those who are members of his body share in that picture as members. We thank Thee that we have this privilege, that there is yet time to fulfill our opportunities along this line. We thank Thee for the opportunity of hearing the message that goes forth that accompanies the sounding of the seventh trumpet. This message that was delivered by means of the seventh angel we thank Thee that our eyes have been opened to perceive the times in which we are living. That it is indeed the time of the setting up and establishing of Thy kingdom when the fulfillment of all the promises which we have hoped for and which Thy prophets have hoped for are to be fulfilled.

I pray that Thou will give us grace and strength each day to do Thy will more perfectly and to be acceptable in Thy sight. Bless all those who are here in a special way that they may be daily strengthened according to their needs, that they we might all be filled with more of Thy spirit and feel that it is good to be here remembering Thy goodness. Those who are unable to come here in person, but are here in the spirit of their minds and by means of prayer, that they may too receive some of the blessings as they overflow and reach them, as the various ones bring home the various messages of joys and blessings that they have received. Be with all of those who are to participate in this gathering and all those who are to be hearers and receivers of Thy word. Be with us now as we disperse and grant that Thy blessing may continue with us through the evening until the morning.

We ask Thou forgive us for all things wherein we have come short and overrule all things said this day, that they may be to Thy glory and honor and the rest may be overruled. We ask these favors and blessings in Jesus name. Amen.