

## French - Love

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SA Brother Dolan of Minneapolis will now lead us in a word of prayer.

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Our gracious, most loving Heavenly Father, we bow our head before thee at this blessed hour in the precious name of Jesus to thank thee for Thy many blessings. We especially thank Thee for the blessings of this convention, for the sweet fellowship that we have had together and the blessed communion which we enjoy with Thee, our name. We acknowledge thy great love and mercy towards us for the gift of Thy dear Son, and we thank Thee for the blessed words of grace and truth that came forth from his lips. We pray, our Father, that because of Thy abiding grace, that these may continue a light to us to the end.

And our Father, we ask that Thou be with us as we turn our thoughts to Thy truth more fully. Bless him who is to speak to us that he may lead us more fully into the ways of Thy truth and peace, and so, our Father, we leave ourselves in Thy care, asking Thou bless thy dear ones. The Lord, we ask these blessings in our dear Redeemer's name.

I'm sure that as we have assembled here this morning, we're anticipating further feasting at the Lord's table.

Our dear brother French of Seattle, Washington, will serve the first course of the day. Brother French.

And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power, but ye shall receive power after that. The Holy Spirit is come unto you, and ye shall be my witnesses unto me, both in Jerusalem and all Judea and in Samaria, and unto the uttermost parts of the earth. Yesterday morning, our mathematician pinpointed us. We are here from the uttermost parts of the Earth, from the west coast, from Seattle.

And I believe our dear brother Blin, I think he is a mathematician, he was able to figure up some. Solve some complicated mathematical problems yesterday, and possibly he had in mind that if we would start at Jerusalem, which was of course, the center, and travel either east or west, we would come very close to the West Coast, and we believe that this scripture of the gospel being preached has reached the uttermost parts of the earth, and not only that, but there's going to be a convention at the uttermost parts of the Earth, September 4, 5 and 6.

And as our dear brother Hardy called to your attention last year, we have not only air conditioning in the auditorium, but in the lunchroom and throughout the entire Pacific Northwest, and it never needs oiling, it never needs renewing. You don't have to change the filters, and our convention hall is not quite as nice as this, but it is a very nice auditorium. It's the Norwegian center, which might mean something to some of the Brethren.

It has a very nice auditorium directly underneath. It seats about 500 or so. Directly underneath is our lunchroom and that's the same size as the auditorium, and we were able to seat all of the Friends at one city. You can look out over to the west, see the boats, the ferries coming in.

We're about, oh, six or seven hundred feet from the Sound, and so if the Friends have all made their vacation arrangements for this year, keep it in mind. Possibly next year you'll be able to make

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a trip to what some of us call God's country because the Pacific Northwest is green and beautiful all year round, and we, in passing two in our trip two years ago, we wish again to express our appreciation of the many little things that the Brethren did for us, both Sister Frank and myself. They were possibly small things to you, but they meant a great deal to us.

The hospitality and the warm welcome that we receive, as we also receive at this convention, it does our heart good, and our only regret is that we're unable to spend more time in the locality in our subject that we have this morning. You know, many of the Brethren, they say, well, we have nothing new. Well, today we're going to just reverse the problem. We do have something new, something that is new.

Not that I myself or you or some of the other Brethren have outlined and a God of God's word. But if we look back over just a very few years, we find that a flood of light has come to us. Those of us that are living in the end of the age. The various discourses and the clarity in which the truth has been presented to us not only at this Convention, but at other times is an indication of the time in which we are living. A hundred years ago, you wouldn't had the truth, the covenants and so on, as we call your attention to, presented as clearly as we have today.

And one purpose, it seems to me that the thing that I and we all need, not only is an understanding of the truth, but the clarity of vision that will enthuse us, that will stir us up, that will warm us up, that we'll have that fervent love for the Lord and the Brethren. Many know much are the things that we that are gathered here today know that there's something that doesn't set them on fire, that don't enthuse them, and so in Our outline, our subject today is love and that which was from the beginning. We're reading from John 1st, John 1:1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

And so the reason that we are here today is because of a text that's been quoted. It's been quoted at the convention. It's going to be quoted again. John 3:16. You know, sometimes when we have a subject outlined and the brother starts on the line of thought, and you think he's going to take all your thunder away from you.

But I think a little more consideration. If we find that other brethren, through the operation of God's Spirit, their mind is working along the same channel that our mind is working on. It's helped me to realize that while the Bible is written by inspiration, it's also understood by inspiration, by indwelling of God's Holy Spirit, and if other brethren use the same line of thought that I do, I'll have to repeat. But it gives me the comfort and the encouragement that my mind has to some extent at least, filled the spirit of the Lord, just as other brethren have that spirit.

And so the reason that we are here in this day is because God so loved the world that he gave his only begotten Son that whosoever that believeth upon him should not perish, and so we appreciate the love that the Heavenly Father has bestowed upon us, and we might say the second reason is because of the fact that the apostle tells us in Ephesians 5:25, Husbands, love your wives, even as Christ also loved the church and gave Himself forth, and that's the reason why we are here today, because of the love of our Heavenly Father, that we have not chosen him, but he has chosen us, and we're going to read another text that we wonder and we wonder why the brethren stop where they do.

And it's John 16:27. Our dear brother Pilate quoted it in part yesterday, and we all know it. It's very familiar to it. That is, at least part of it seems to be familiar to us. The last part is never quoted for

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some reason or other.

And that's the point of the text, for the Father himself loveth you, and there we stop, just as we often stop just a little bit too soon, and the inspired writer goes on, because ye have loved me and have believed that I came out from God. There's a because, there's an if, or there's a but in so many cases, and if we only go on and the reason that the Heavenly Father loves us is because we love his beloved Son and how true that is in the natural world today.

If you want to get into the good graces of the parent, go and admire their little boy or their little girl or their baby, and that immediately brings a very or their grandchildren too, because we have quite a few of them and it does our heart good when they say how nice boys they are, and so on, so forth, and so I think the Heavenly Father also is using expressions and thoughts that are very familiar to us. He loves us because we in turn, and that must mean a great deal in the beginning of the A when God sent His only begotten Son into this world amidst unfavorable conditions, amidst enemies and influences that would like to take his life, and there was a few back there, there are many more here that love Lord Jesus, because He came and gave his life for us.

And in our subject of love, that which ye have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and the Son. There are three that we might call three manifestations of love. We have that pity, love towards those that are degraded, those that are fallen, those that are warped mentally or physically, and then we have that reverence, that reverential love toward the Heavenly Father because of his goodness of his grandeur, the beauties of his character.

And similarly we have a measure of that love to those who are Godlike. But toward the brethren we have that not sympathy for although we do at times, but we have sympathy with them. We have that love that proffers fellowship, and it seems very reasonable that we would extend fellowship to those that are walking together with us. But the Scripture says that our fellowship was with the Father and with his Son, Jesus Christ.

And I wonder, as we sit through the various discourses and have some of these fundamental features of God's plan outlined to them, do we appreciate the significance, the part that they have in our development, and the manifestation of love of the Heavenly Father towards us in John 15, 7, 8, 13 if ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love if ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love, and we have pointed out a from time to time by various brethren the wonderful exposition of love that the Apostle Paul gives to us in 1st Corinthians 13.

Possibly some of the brethren that follow after me will bring some of the points outlined there to your attention. But there's another wade, the Master points out these things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that you love one another as I have loved you. Well, how did the Master love his Divine disciples, his apostles? How does he love us?

And greater love hath no man than this, that a man lay down his life for his friends, and do you see the connection, the tie in? For instance, how are we to lay down our lives for the brethren? Is it not in cooperation and in harmony with God's plan? And we of today have much to be thankful for.

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We wish to draw to your attention briefly a little picture as it has progressed down through the age and 2 including this harvest period in the Revelation 2:24 and 25. You remember this was shortly after the great falling away that the Apostle Paul brings to our attention in letter to the festival night at church that that day shall not come unless there be a great falling away, and that man of sin be revealed, whom the Lord shall destroy with the bright shining of his presence. But we're going back a thousand or more years on a journey. But I say unto you, and unto the rest of as many as have not this doctrine and which have not known the depths of Satan as they speak, I will put upon you none other burden but that which ye have already hold fast till thou come.

The setting of this text is possibly about the time of Peter Waldo, and if you were a Bible student back there and all that you had was the what the priest told you in Latin and all at once you heard a story, somebody man by the name of Waldo, he had some way or other had a priest tried translate the Bible into French, and wouldn't you be interested and want to know, well now, what is this Holy Bible we've heard Latin, we've heard translated some of the things that the priests and so on wanted us to hear. But you would get your Bible and read it for yourself. You know, I think you would have had the same joy as our dear brother manifested yesterday, our dear Italian brother, and the outlining the joy that these dear ones in Italy are receiving.

Only it wasn't to the extent that we have now, but in the things that they saw the scriptures tell us things that you have. I'll not put on you a greater burden. But our understanding and our appreciation of God's word and the truth as it unfolds down through the age is the means by which we lay down our lives for the brethren, and if you have been a Bible student back there in the time of Peter, Waldo, and received the Bible in your own, we're assuming that you're all Frenchmen like I am not. Wouldn't you wanted to bring this message of truth?

And you know the truth is so simple. I know these brethren. We don't have too much of a record of what they saw and appreciated and understood. But brother Woodward suggested that possibly they saw something of the message of the kingdom. Could they help it?

As they would go through the gospel. The kingdom of heaven. The kingdom of heaven. The kingdom of heaven is like unto thus and so, and they saw something of the simplicity of the church.

And so it has always been thus. The light has been shining and shining all down through the age, and the third chapter of Revelation, starting in with a second, second verse. Be watchful and strengthen the things which remain that are ready to die. For I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Strengthen the things that remain. Remember how thou hast received.

And so about 1309 or thereabouts, our dear brother Wycliffe translated the Bible and had it translated into English, and what a wonderful that that was. I presume it was. I've never seen a translation by Whitefield. I don't know are there any in existence at the present time.

But I rather assume it is much like our King James translation, which is, as to this day, according to my mind, one of the best general translations that we have. There are a few points, it's true, that are clarified in some of the other translations. But as a whole, the language and the reverence that it output is still a very good translation, and so back there, when they received the Bible in their own tongue, in the English, it was another tool, something that they could use in the interesting

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proclamation of the gospel or the various items of truth that were due at that time, and so we might progress all down through the age, but our time might run out as we come to the harvest period.

I wonder if many of the dear brethren today appreciate the new things, and that's where they start. They started particularly in the beginning of the harvest period and which we are still living. But it wasn't a flood of life. We look at the things that are brought to us along various lines. We're going to mention some of them and we fail to see the progressive feature of the truth during the harvest time and this end of the age, about 1868 or thereabouts is or called to your attention.

There were several little groups that were studying. See we've passed over the Reformation movement that brought out Luther, brought to the attention the just shall live by faith predestination, Knox and Calvin and free grace by our Methodist friends and also somewhat the simplicity of the church organization and the doctrine of baptism by our Christian church friends by Campbell, down through the Millerite movement, which also brought a flood of light, and let us remember as the truth progressed down through the age in this manifestation of love and laying down our lives for the brethren, its connection with the doctrines of the truth. Now possibly in your mind you have those tied in, but it is our purpose this morning to help you to appreciate just a little bit more because we are living in a day when doctrines are not so important. The important thing is to manifest love, gentleness and meekness and kindness.

And doctrines are secondary. There's no might say secondary features in God's plan. If we have all the doctrines right at our fingertips, our tongues in and we can refer a quote all the scriptures in a systematic outline and have not a meat and a quiet sphere and manifest that love that the apostle brothers brings to our attention in the 13th chapter of First Corinthians, we would be just exactly as he said we would be, like sounding brass or a tinkling cymbal, and do we not all find to the extent that we develop these manifestations of love that the apostle points out, our message is much more effective if we can do it kindly with consideration towards the to the ideas and the wrong teachings or the wrong methods, that some may combat the truth with how much more effective it is, and so we wouldn't minimize for a moment the development of those that we call the fruits and graces of the Spirit.

I think it's a mistake if we fail to take into consideration the Christlike character that's manifested in gentleness and kindness and consideration of others. Nevertheless, in our text that we had and so some might think that in the Convention the doctrines are being emphasized and these higher things that some of them call them are not being emphasized and brought to your attention, we Read again the words of the master in the 15th chapter of John and the 13th. Greater love hath no man than this, that a man lay down his life for his friends. Can you do it independent of the doctrines of the truth? I can't.

I don't see how it is possible to have an effective ministry either collectively or personally, unless we are walking in the light, living the light, as John tells us in that first chapter of John. So about 1868, after the millerite movement had spent itself and brought disappointment and possibly heartaches and distress to many of the dear ones back there. You know, I think if we had been living along about 29 or 30 or 35, and we heard about the. These wonderful things in God's word that Jesus was to come again, I think we would all familiarize, just as I think now we are all Russellites, if you permit that term, and so that was a thing that the Lord wanted to bring to light, to bring forward.

Because about 1868, there were several little groups of Bible students that were just sitting possibly around a table, 6, 8 or 10 or 12, studying and wondering possibly why these things that

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seem so clear along about 44 witnessed their disappointment. Why didn't they come up, come true? I think they examined the chronology. I believe they had the same chronology that we have today, which we find no reason to change the general chronological setup as we have it today. It's been before pointed out to you from this platform wherein they made their mistake and taking the 12, 60, 1290, 13, 35 days and starting them at different times, which we realized they started in 539, so on.

But these little groups were studying together and they come to see something of the beauty and the grandeur of God's plan. Remember, the first thing that they saw was the ransom. Ransom and appreciating the ransom sacrifice of Jesus. Then the logical thing, of course, was restitution, that all would have the opportunity of life, and I think back in their mind they wondered and wondered.

It's all dependent upon Jesus, upon. Upon his ransom, sacrifice. He said if he would go, he would return again, and he didn't return in 44, and they were searching and they were studying and studying.

They came to the conclusion that 1874, the master should be present. Remember, they didn't appreciate as we. All we have to do is open our first volume, the distinction of the Human and the Spirit nature. It's a very simple thing to us, isn't it? We can read the chapter in an hour or two.

But remember back There these brethren didn't appreciate that. They didn't see that the light shines more and more, even unto the perfect day. So they were expecting the master to come in the flight in 1874. They were disappointed and they looked over their evidence. Yes, that's the time.

And not too long later, the group brother Russell was with, they received a magazine, no paper, and kind of guardedly it said that possibly the master's presence. There's something in the Greek that indicates that this word coming in the 24th chapter of Matthew doesn't mean coming in the sense that we use it, but it means presence, and could it be regardedly they were wise too? Sometimes we have clarification of the truth and we study it.

We study it and we get all the tower references and then we take it and we just throw it at the frame, don't we? Well, that's no way to do business. It's not easy for us to accept ideas that are some standpoints new. We kind of pride ourselves, you know, that there's nothing new in the Bible student movement. Well, there is a lot of things new.

Don't expect there to be new next year from what you have today. But as we look back 80 years, the beginning of the harvest time, how many new things, or a new look, if we want to put it that way, a clarification of bringing together and beauty and grandeur and harmony, the various features of truth, and so in the investigation, the idea that the master could be present, this brother Russell asked, I believe, went to see or have this brother barber come to them, and what's your idea of that? What have you found in your studies?

And they found that the thing that they thought was a disappointment, that the master was present, and so they come to see that he didn't come, wouldn't come as a human being, but as a glorified spiritual being, and so that one point was clarified for them, and then if 1874, the master was present, it was the beginning of the harvest time, the gospel age, that the harvest is the end of the world. What are we doing about it?

And so very shortly, Russell stole his business, devoted all of his time, his life to the work and the harvest. Work began, and of course, it looked reasonable that the harvest would be a period of 40

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years. It would begin in 1874, it would end in 1914. Well, it didn't.

It didn't. So we see all of those that have been in the truth, they've been tested with the clarification of the truth. Now the Bible didn't say that it was exactly a period of 40 years and it exactly 1914 did. But the inference, and we draw inferences, don't we? And so that also has been a test to the Lord's people.

If we walk in the light, we have fellowship one with the other, and our fellowship is with the Father and with the Son, and so we appreciate, we plan just as Brother Russell said. If the work continues and we have further opportunities to glorify, I am serve the Lord this side the veil. His will be done.

We should rejoice. We should be happy in it. I wonder if you realize how many things have been clarified that were not clear back there in 74 or 81. At one time they thought the door would close. In 1881 it looked reasonable.

What we now see clearly, the ending of the general call, they thought was the closing of the door. The finishing up of the age 1845 years after the fall went to the Gentiles, Cornelius being the first, and so that has been of test, the closing of the door, that's still a test. Some of the dear brother, some of us, I myself thought it was closed and years passed. But we gradually could see that the door to the high calling brethren were coming in.

And that is the reason that brother Russell could see first he thought it was a gleaning remembrance. You go over the 1915 and 16. He thought it was a gleaning. No, Too many were coming in having the same evidences that you and I have here today. A clear understanding of the truth, an appreciation of the deep things and an appreciation of the covenant of sacrifice and the opportunities of carrying out that sacrifice and laying down their lives for the brethren.

And so it didn't close then. It has been called to your attention. The clearer understanding and appreciation, the clarification of the covenants will not go over that. Also justification by faith. We might say in passing that in the beginning of the harvest work the general nominal idea of justification was carried along until the time came to clarify justification by faith church organization.

Do you realize that the organization that exists in the church today, the selecting by the ecclesiastical, by the stretching for the hand and voting for your class service, that wasn't clearly understood. It was thought that when the work began by natural selection, those that had the ability and the time, they would be the ones and it would just work out just very nicely. You wouldn't have to do that. Also the thought of women sisters preaching from the platform, you realize, read your harvest systems, you'll find substantially the things we're bringing to your attention this morning merely to bring them to you afresh. Possibly there are some here today just come in that it might be helpful to appreciate the progressive development of the tree true during the harvest age.

Well now we see the church organization and we also see some that are going back to the non over church idea directors and so on that are appointed that the ecclesiastes have nothing whatsoever to do with, and so all these various features and to many of us that are here today the privileges and the opportunities of service that we have so freely that crowd upon us, they were not seen. It was a test. It still is a test. Some of the brethren consecrated children of God.

They fail to see the privileges of this harvest time. It ended in 1914. Oh, it began in 78. Well, did it? And quoting from page 264 of 1916 we see no reason to question the date of 1874 as the presence of our Lord and the beginning of the harvest time.

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Well, there's a lot of us that have had to readjust our ideas. I was one thought of course the thing would end in 1914 and 15 and wouldn't continue very long. Has it not been a test? Has it not been been that if and but proposition. I don't know why John put that in there.

He says but if one that is bad enough to say but one without putting both of them in there, if he walked in the light then you have fellowship one with the other, and this fellowship gives us the opportunity of fulfilling the words of the Master laying down our lives for the brethren, and so also the many other little points that have been brought to our attention harvest we've had to revise our ideas. We haven't changed chronology. There's no change that I can see.

I've studied it possibly about as thoroughly as most of the friends have. But there's no change in our chronological. There's a change in our expectation, another change. Remember, you look to the volumes and other things. It looks as though that 1915 would be the end of the Gentile times.

And it was. But what we looked for was a complete overthrow by the end of 1914 of all the Gentile powers. That stone cut out of the mountain without hands would have reached the power and would have smitten the image, and the beginning of 1915 would witness the complete end of 14 of the great time of trouble. It would start in its intensity possibly and look that way in 1910 and so on.

Well, some of the friends have just had to just naturally have had to change their ideas, and so About June of 1904, we look back through the earth towers. Some of the brethren somebody was looking at a couple years off, I think, as Brother Woodward pointed out, who were studying church history and they were looking back to the end of the Jewish age, and they saw that the Roman army under Titus came against Jerusalem about 69, and for some unforeseen reason they retreated and stated that gave all the Christians, the Christians the opportunity of leaving Jerusalem.

And the next year the army came again and that was the end of Jerusalem. Well now 69 pictures with a parallel age which we still believe and remember. In that connection, many of us thought that the parallel legions, all these various features, they applied to the true church, and so about 1910 or 11, when the warning was given unto us, these parallels don't apply to the true church, they apply to the nominal, and it's the way it's worded.

Time and again we have warned our readers. Now the first time we saw that was in the question book. It was some little time before we found the same article in answer to questions in 1911. I believe we're quoting a lot of this from memory, but it's substantially correct. Brother Russell pointed out the parallels apply to the nominal church.

And if you read your second volume, you will also find that those parallels apply to to the non world church. But we had any number of parallels that we thought applied to the true church. We could start way back the time of Luther and so on, so on and find their prototype back there in the end of the Jewish age, and yet those parallels were to apply to the nominal church and they don't apply to the true church. So in this time of trouble in this article, anarchy, I believe it is after 1914, that was quite a test, you know.

And so some writing to Brother Russell and the articles are printed. Well, you change your mind on the times of the Gentiles, which he didn't change his mind on the times of the Gentiles. Neither have you and neither have I. The times of the gentiles began in 606 BC. They are a period of 25, 20 years ended in 1914.

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And in the words of the Master, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles had been fulfilled when filled is correct. I think we believe that. I think the most of you believe it. I believe, and so we can see that became a test though.

And so all down through the age, and so the apostle or Jew, I guess he's an apostle. But beloved, the building. You're yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and I don't know the character of the test that will yet come upon God's people, upon us.

Many of the those that have come in in late years they didn't have anything to do with those tests back there. 197 the brother pointed out connection with the covenants and with justification and with the vow and so on, so forth. But possibly some circumstance or condition, I don't know will come and yet test the Lord's people. The way the work is going at the present time, we just don't know how broad, how extensive and it might be. I don't it might be a test, but rest assured we're going to be tested one way or another as long as we are here.

And so Jude tells us and of some having compassion, making a difference. Are we to make a difference in this manifestation of love and fellowship to our brethren? Shouldn't we put our arms around them and treat them all the same? Jude didn't think that way unusem having compassion, making a difference, and others saved with fear, pulling and I supplied words, snatching there out of the fire, hating even the garment spite defiled by the flesh.

And so in this manifestation of love, in this manifestation of our fellowship, we make a difference even as the Master did. We have a worthy example and know how Three are the apostles were much closer to Jesus. Three were Paul in that last those last hours to be with him, to be a little closer to him in the garden at Gethsemane. Three were with him on the mount of Transfiguration, and so with us today we find some pulling, snatching them out of the fire, hating even the garments spotted by the flesh.

It's possible, dear brethren, for our fleshly inclinations to make spots upon our road, and we are the purple one another to love and good work. Are we doing it or are we unwittingly provoking to the flesh? And so we do make a difference. If we make no difference, we put a premium on the disorderly.

I think we've had it analyzed, outlined to us in the last few years the difference between eldership and fellowship. Many of the dear brethren, we rejoice to see them with us. We rejoice to see them cooperate with us with the work to the extent that they can. Are we going to put them on the platform as leaders and teachers in our Ecclesiastes and our convention and the reprint 3034, and the article Love making a difference.

It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship to those that are worthy of it. Reprint 30, 34, and so the apostle brings us to our attention time and again. 2nd Thessalonians 3, 15. If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed yet not yet not probably not as an enemy, but admonish him as a brother.

And so the text that has been on my mind in conclusion a great deal of late years, it has a very marked application in my life. I think it has a marked application in your life. It's the 14th chapter of Revelation, and I looked, and lo, a lamb stood on mount Zion, and with him an hundred and forty and four thousand having his father's name written on their forehead.

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And these are they that followeth the Lamb whithersoever he leadeth, and so that's true collectively, as the Lord's people here upon this earth. It's true personally too, that the Lord marks out a path for you. Oh, yes, we mark out a path for ourselves. We think it's the Lord's path, but sometimes we mark it this way.

Way, and the Lord says, no, this way. Are you going to do it graciously or are you going to say, well, I made up my mind, I'm going to go there, I'm going to do this and I'm going to do this? Well, we just can't do that, can we? We must follow the land whithersoever leadeth.

And may God help us to appreciate the tools, the fundamental features, the basis of our fellowship, and the things whereby the things in our mind, the doctrines and the truths and the proclamation of the gospel message. How vividly it was brought to our attention, the illustration just yesterday about the Italian word. Not until the clarification of the truth of the presence, and so forth with the Lord, expand and bless the word, and so may God help us to follow the Lamb and to appreciate the clarification of the truth in these our days.

Thank you, Brother Fred.

Love must be based on something other than sentiment. This is Love day, you know, in the program, that's the theme of the day. Of course there is sentiment in love, but love that's based entirely on sentiment would be shallow indeed. So I think that Brother Branch has laid a good, firm foundation for Christian love. It's based upon truth.

It's based upon principle. It's based upon character, and we think that these lessons will be very profitable for us to keep in mind for this day when the theme is love.

Now let's sing in conclusion, number 306A. 306A it, Jesse.