

# RUTH AND AGNES

*From*

## The Seven Times Seven Postulates

*By LEO LORRETT*

Proved by --  
HISTORY  
ARCHEOLOGY  
OBSERVATIONS  
STORIES  
and ALLEGORIES

*TRUTH IS THE DAUGHTER OF TIME -- Bacon*  
*THE TRUTH SHALL MAKE YOU FREE -- Jesus*

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## RUTH AND AGNES

*These Stories and Allegories illuminate many points in the proofs of our propositions. Kindly keep that thought in mind while reading them.*

*In order to make the restitution more real and comprehensible, let us imagine one of the billions of resurrection scenes that will take place during the millennium, beginning shortly after the just have inherited the earth and made it ready for the coming judgment.*

*For the basis of our story we will take an actual case of a young woman, who, infatuated with another woman's husband, gets divorce in the hope that he would marry her, or at least live with her part of the time and support her. While in this illicit affair she keeps up an extensive diary and minutely dots down all her daily experiences and even her thoughts and feeling. At last she notices that her paramour is getting tired of her, and he tells her that he is going to return to his wife and be decent. Shortly after that, one night, while they still sleep together, she shoots him, writes a poetry and begs that they be buried together, then lies down beside him and shoots herself through the heart. The incident was widely published in the papers so we take it as the basis of our imaginary narrative. We gather from her diary and from what people said about her at the time of her suicide, that with all her faults she was good hearted and really wanted to do better, but her weakness overcame her, (like all the rest of the human family). She is to awake from her sleep of death where she lived and died -- in Chicago. We place her resurrection shortly after the meek have inherited the earth and the millennium reign of Christ has been thoroughly established.*

### SCENE

Ruth, the young woman, awakes in one of the cozy rooms in Chicago suburbs occupied by Agnes, a former friend of hers, whose husband she killed and left her a widow (but who is now one of the blessed inhabitants of the vicinity of Chicago, who never died).

Ruth: (awakening from the sleep of death) Oh, God, where am I! Agnes: Ruth, dear, you are in Chicago. Ruth: In Chicago! Has it been all a dream? Didn't I kill George and shoot myself? Agnes: Yes, you did and you and he were buried together on the same day, as you requested. Ruth: How is it then that I am alive again and in Chicago? Were we not told that when a person dies he is not dead, but more alive than ever and that he goes to heaven, purgatory or hell? I killed George and myself that we might die together and be together somewhere. I thought I would just beg the dear Lord not to separate us and I thought he would permit us to be together somewhere; as I was not any more guilty than George, for he first enticed me. Agnes: Yes, Ruth, that is the way we were taught, but that was not the truth. It was Satan's delusion. You see it now that you really were dead and did not know anything. I, myself, believed that deception, but by the grace of God I met some people who were much despised then, but are now spirit beings like the angels invisible to us, and who are now supervising the affairs of the world. They told me then that when a person is dead he is really dead and knows not anything until the time of resurrection and gave me some books and tracts to read that made all so plain that I began to know God and His plan and naturally began to love Him and the Lord Jesus so dearly that I was counted worthy to be one of those blessed in this vicinity who never died. It is because God is so good, because Jesus Christ by the grace of God tasted death for every man that you have been awakened from the sleep of death. You remember

how you pled with God to give you a chance to be good; how you wrote in your diary: "Oh, God help me to be good -- just a little good." It was so touching. How my heart went out for you when I read your diary published in the papers. But you were dead and we could do nothing for you. Ruth, dear, how glad I am that God is so good and awoke you in my care and is going to give you the chance now. Ruth: But how is it that God kept such good news of His plan so secret and did not tell anybody? I think if I had known that, I would not have killed George and myself and probably would have been like you and never died. Agnes: Yes, Ruth, it might have been so. But God did make known His plan to all who cared enough for God and diligently sought to know Him. Don't you remember that from 1910 to 1916 every so often Chicago and its vicinity were literally covered with tracts telling this very thing over and over again. Didn't you ever see one of those tracts? At this Agnes stepped to a bookshelf and took a neatly folded tract which had the title in large letters "Where are the Dead?" and said: Here is one of them that awoke me from my indifference and I have been keeping it as a souvenir. I myself was greatly prejudiced to them. I thought they were merely a religious propaganda. Ruth: (gazing at Agnes' beautiful face) I am just looking at your beautiful face, Agnes. You look so much younger and more beautiful than I ever have seen you before. What cosmetics do you use? Don't you ever get any older? How long have I been dead? Here Agnes interrupted her with a kiss on her forehead and with a joyful smile said, Ruth dear, I know you will have many, many questions and I will answer them all, but not just now. But to make you understand them more easily I want to tell you what we were told by the true Christians many years ago -- long before the resurrection commenced. That in the resurrection of the worldly to judgment they would be awakened in the neighborhood where they had lived be-fore; remember their past life in every particular as if it all had happened only yesterday, and would continue to think and attempt to act as they did before they died because their new brain will be impressed with all their former thoughts and habits of life. And now it is all coming to pass just as foretold. You were just noticing my looks and asked me about cosmetics because looks and cosmetics were your last thought. I will answer all these questions, but at the present you must rest quietly for a while. At this Agnes pressed a button and in a moment a little square door opened in the wall, close to the button. Agnes placed a piece of paper in a little silver box and closed the door. A few moments later, while Agnes was sitting at Ruth's side and explaining something to her, the little door opened again of its own accord and a tray covered with a white linen napkin appeared in the niche while a music, such as only could come from heaven itself, filled the little cozy room. Ruth, as if afraid that a move of her's might scare away this angelic sound, rose slowly from her bed to a sitting position. As she did so her bed turned into a comfortable chair. Agnes placed the pillow close to her back to support her in that position. Turning toward Agnes, she said in a whisper: Agnes, dearest, I hear angels singing, am I in heaven? No, no, Ruth. You are in Chicago, answered Agnes. You hear young people singing on Mount Zion in Jerusalem. The sound is coming to us on the radio. I will tell you all about it later on. Then stepping to the little niche in the wall she took the tray and said, here Ruth, the friends have sent us some good things to eat. Here is a bowl of manna, a tiny chalice of grape juice and a little basket of mixed fruits. Agnes set the tray on the table beside her bed. Ruth took the chalice, sipped a little of the grape juice. Oh, but that tastes good, she said; then ate some of the manna. As she did so, she said: This is the first time I am eating after I died, if I am not dreaming -- no Ruth, you are not dreaming -- this is the first time you are eating in the Kingdom of God. This is the Kingdom of God for which we were praying; "Thy Kingdom come." This manna is of the same identical kind the nation of Israel ate while traveling through the wilderness. Moses, Aaron, and Joshua, who are in Jerusalem, and whom we daily hear on the radio, have often alluded to this manna. They say that it looks and tastes exactly like the manna in the wilderness. Meriam,

Moses' sister, speaking on the radio, told us the other afternoon how she and other housewives used to serve it prepared in many different ways. It is delicious in its natural state just as we have it here in this bowl. Ruth sat in amazement, listening to the heavenly music, she could not get away from the idea that it was all a dream. Agnes looked at her with sweet delight for some little while until the music stopped, then moving her chair close to Ruth's she said: Now, I will answer some of your questions. The music, as I told you, came from Jerusalem. The singers were youths ranging from fourteen to sixteen years old. We could have seen them on that white silk covered wall opposite you if I had pressed another button for television, but I did not wish to surprise you too much at this time. They will sing again some other time and we will turn on the television and see them. They are the ones of whom we read in the Bible (Matthew 2:16), Herod killed at the time of our Lord's birth. They were raised from the dead shortly after their parents -- their mother's resurrection -- which is about fourteen years. Thus they returned from the land of the enemy as promised by God through the prophet Jeremiah (Jeremiah 31:15, 16). I am surprised how unreasonable I was while under Satan's dominion. When I read in Jeremiah that those children killed by Herod were in the land of the enemy, and from this enemies' land they would sometime return to their own borders -- to Bethlehem and its surrounding country -- I still thought that they were in heaven. (Because these children were supposed to be the first martyrs for Jesus' sake). It did not occur to me that the prophet would not call heaven the land of the enemy. We know now that they were dead and that death is the great enemy and the grave -- the state of death -- the great prison house. But you ask me whether George, my husband, was raised from the dead, and how it happened that you awoke from the dead in my apartment -- in my care. Well, Ruth dear, it gives me joy to tell you all that. It shows how good, loving and mindful of us is our God.

We are instructed by the ancient worthies. Ruth: Not interrupting you, ancient worthies, who are they? They are the faithful servants of God who lived during the Old Testament time. The apostle Paul mentions some of them in the eleventh chapter of Hebrews -- as Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses; all the prophets and a host of others. All of whom had obtained what is known as the better resurrection -- I will tell you of that later on. But here I will give you just a little explanation of what this better resurrection consists of. All the rest of the dead come forth just as they died. For instance, the babes at Bethlehem came to their mothers' homes just as they were killed, from tiny little babes in the cradle to a child of two years old and so with all other people. The young will grow till they reach maturity, or 33, the old return to the days of their youth. (However, only as fast as their characters develop). But these ancient worthies, men and women, appear in their full vigor and beauty as perfect men and women. You will see them someday in our arena. They visit us from Jerusalem quite often. It was made clear last week by the prophet Daniel, speaking on the radio from Jerusalem, and, of course, he was heard all over the world because there is no more corporation control of radio, that if we wish our dear ones to come back to us from the dead, we should make a preparation for them -- be ready to serve them with room, food, clothing and such things as a stranger, who has nothing, would need, and then pray to God to grant us our heart's desire. And so I had prepared this cozy room and have been praying that George, my husband, might be sent to me; but instead of my husband I found you in my spare room this morning. I am so glad that God was so pleased with me as to send you. I know He will send me my husband also in due time. It sometimes so happens that we do not receive the person we pray for, but someone else. This, the ancient worthies tell us, is a mark of favor of God toward us -- a token that we are developing a character like unto His Son; and if we continue thus to increase in goodness all our requests will be granted. These resurrections come every first of the month as

foreshadowed in the law covenant given by Moses to Israel and now so beautifully unfolded by Moses himself and the prophets. You remember the Lord Jesus said that not a jot or a tittle of the typical law would pass unfulfilled. But it is more plainly pictured in the last book of the Bible, in the 22nd chapter of Revelation. There the truth concerning God's plan is pictured as a river of water of life, clear as crystal, proceeding out of the throne of God -- God's government -- administered by His Son. We read that every tree -- every individual invigorated by the water of life, the truth -- brings forth fruit every month. And that the leaves of the tree -- the outward profession, or conduct of life of every individual -- are for the healing of the nations. Just then Agnes, pointing to the large plate glass window that occupied one whole side of her cozy room, said: Look, Ruth, through the window. Look! Oh, what beautiful white birds and how large, exclaimed Ruth. They are not birds, said Agnes, they are people flying to the meeting that is to be held in our amphitheatre on the lake shore. You remember reading in Isaiah 40:31 -- "they shall mount up with wings as eagles." They are doing it so now. People are flying bird-safe. That coliseum was built in honor of the 144,000 truly consecrated followers of the Lord Jesus, who are now spirit beings like the Lord Jesus Himself and, as I said before, are now supervising the affairs of the world. That arena really seats twelve times 144,000 and the acoustics and visibility are so good that it matters not where one sits, he can hear and see just as good as nearby the stage, or the speaker. Of course, the speaker can be seen and heard by anyone who wishes, just as you heard and will see those singers on Mount Zion tomorrow. But people are sociable beings, and they like to assemble and they really enjoy each other's company now -- knowing there is no one hungry or suffering while they are having a good time. There are several lectures during the day and between the lectures people sit down in groups in the arena under specially constructed shades that look like immense umbrella trees and are folded up during the lectures. Others are grouping them-selves on the lawns under the shady trees in all our beautiful parks. There they talk of what they have heard in the lectures. It is a pleasure to observe them. One can hardly stop and listen just for a few moments as he passes by any of those groups, but he is lovingly invited to join them. People don't waste their time any more in foolish time-killing sports as they used to. People who were old some years ago are now, as I told you, returning to the prime of life. The most homely and ugly-looking are beginning to look sweet and pleasing. As their character improves their bodies and faces also assume symmetry and beauty. We use no cosmetics of any kind. You remember reading in Job 33:25: "His flesh shall be fresher than a child's, he shall return to the days of his youth." This prophecy has literally come to pass, although we used to think that it was only a poetry. All the meek -- those that hungered and thirsted for righteousness -- justice, (according to the promise of the Lord Jesus) have inherited the earth and are now helping those that are raised from the dead, just like I am serving you. The dead come just as you arrived in my room as a stranger and had nothing. You even did not know where you were or how you got here. No one, it matters not how rich he was when he lived here before, has anything. All his titles to land, natural resources and real estate that he had acquired under the reign of sin, are void. His only assets are his kind deeds, and his debits his viciousness, all of which he has to undo. Just how it is being done I will tell you later. The Master foretold that condition when He said to the rich in His day, "woe unto you for you have your consolation," and advised them to make at least friends of the riches acquired under the unjust conditions so that in due time when raised from the dead to come to judgment and would have nothing, somebody would receive them and help them to attain to everlasting life -- the "everlasting habitations" on this earth. The same was implied by the Lord when He said that the smallest kindness -- designated as a cup of cold water -- to one of His disciples would be of value to the giver. But as you know very few paid attention to those exhortations. They would rather build cathedrals and charitable institutions by

which to perpetuate their name than to act justly toward the less fortunate. The reason, of course, was, that they never believed that they will ever live on this earth again. Nearly all of the various denominations taught them that they had a soul and that when they die they go to heaven or some other place, as you know. And, of course, the more thoughtful and able to reason, but not understanding the plan of God, did not believe any-thing and therefore to perpetuate their name they erected something showy, as libraries, monuments of various kinds, mausoleums for themselves and sometimes even for their horses, dogs, and cats. All of which is now to their deep chagrin and shame. Just as the prophet Daniel foretold that some would awake to "age-long" shame and confusion. But, Oh, Agnes, interrupted Ruth, it just comes to me now, that in my illicit passion for your husband I killed him and left you a widow. How can you be so good to me now? How can you forgive me such a wrong? How can I undo that now? Well, Ruth, never mind it just for the present. I have forgiven you a long time ago, while yet under the reign of sin. Of course, that does not completely end the matter, although it ends it as far as you and I are concerned; but in every individual case justice must be satisfied. The evil doer must expiate in full bitterness for all his willful, evil deeds. He can have no advantages of those who always, under all circumstances, to the extent of their ability acted justly. Whatsoever any individual has sown that he must reap. But for the present let us not dwell on that, we have so many other lovely things to think and talk about. Just then a sweet, deep, melodious chimes, as if from bells far away, filled the room. The little square door in the wall opened again and in the niche there was a white paper box of quite a large size. Agnes took the box, placed it on the table in front of Ruth, and read the inscription on the blue, velvet-like card tied to the box with a scarlet ribbon. "To Ruth, our loving sister, newly-born from the dead because Jesus Christ by the grace of God (died for every man) gave Himself a ransom for all, from the redeemed and blessed in the Kingdom of God who never tasted death." How sweet, whispered Ruth. Agnes opened the box. There was on the top of it some ten pages of lecture, neatly stitched with silver-like thread. Oh, here is that lecture that was given by Moses this afternoon in our coliseum, she said. The friends have sent it to us. They knew that we would not be there on this, our first day of yours in the Kingdom, and would be so busy talking that we would not turn on the radio. We will read this later at our leisure. Let's see what we have in this box. Oh, here we have a pure white cotton dress, and look here, another in heaven-blue silk just like mine. Oh, Agnes, aren't they good. I was just admiring that dress of yours, but didn't dare to say anything for fear you might give it to me -- so extremely good as you are. Agnes let that pass with a smile. And here are white silk shoes and two pairs of hose to match them and two union suits of pure white cotton underwear -- see how glossy they look, just like silk, but we don't use silk under-wear any more. We know that pure cotton and linen are best for the body. And say, there is another box, let's see what is in that. See that beautiful blue silk hat to match your dress. Well, Ruth, you are well dressed for a long time. All our clothes are made now to wear a good long while. They are made for wear (not to sell) and every scientific knowledge is used to give them strength and beauty. This blue dress I have had for the last twenty-five years and you see it looks yet just like new and I have been wearing it every day when I am off my work. At work we all use white cotton and linen clothes. Our work is all done by machinery, only the supervision is needed. Even all farm work, such as plowing, sowing, planting and gathering the harvest of the various kinds is all done by machinery and people attending to it keep as neat and clean as if they worked in offices. The same is true in the machine shops and the various textile manufacturing establishments. All are organized and managed under separate departments. The attendants, or workers as we used to call them, of the various departments and machinery are called on duty in turns, which is looked upon as one of the pleasures of life by those who are developing the proper disposition -- the character worthy of

everlasting life, although it is not surprising that there are some who do not want to do anything but to loaf around and to command others as they used to do, but for which in this new order -- the Kingdom of God -- they are not fit. Even after they have been raised from the dead and kindly helped they imagine that they should be served by somebody all the time; just as they were under the reign of Satan. I said, it is not surprising because they come forth with all the old characteristics they had developed when they lived here before and which at their resurrection have been impressed in their new brain, so they may be able to recognize their former selves -- their own individualities, and remember every premeditated thought, word and action. That is, of course, as it should be according to justice. And in this lies the advantages now of the persons who always tried to be just, regardless of with whom they associated, or whether they believed anything or not, whether they were Jews, nominal Christians or the darkest of heathen. Their former life now decides as to the severity, or comparative ease and to some even pleasure, in their judgment day. At the present I'll just relate to you one instance that happened a month or so ago when one of the so-called captains of industry was raised from the dead. He awoke at the home of one of his former employees, to whom he had been real kind in adversity -- one of the blessed, just and gentle who never died and had been praying for his resurrection. He was attended with the greatest of kindness until he gained his normal strength and, of course, was informed as to the new order of things, just as I am informing you. But soon after the wearing off of the novelty of being alive again and living in the neighborhood where he had operated his business, he inquired about his old possessions and wanted to be boss. When told by his host that his possessions, which consisted of lands, railroads, power plants, and stocks and bonds in the various industrial establishments, now be-longed to the people and were operated by them for the direct benefit of all without bond or stock holders being especially benefited by it, he got so angry that he used his old expression, "To hell with the people" and demanded to see the superintendent of the industrial establishment where he used to have the majority shares of stocks. His host kindly took him to his office. But here, Ruth, I had better ask for the actual conversation and scene that took place in the office of brother John D., when this newly risen guest came to his office. The conversation, accompanied by television, is so interesting, helpful and instructive to new arrivals that it is being sent to various places at request. At this Agnes stepped to the phone and said, Hello, Alfred, I would like the television and record made when you brought Andrew Bolmer to superintendent John the other day. Yes, sister Agnes, gladly. It will be at your home in just about two minutes. How is our loving sister, Ruth, getting along? Thank you, Albert, she still keeps thinking that she is dreaming. We are just having a glorious time. It seems we just can't stop talking. Well, Alfred, many thanks for the box. It is here; goodbye. Agnes opened the box, took out the small, dictograph-like machine, set it on the table facing the white silk covered wall, pressed a button, and three life-size figures appeared in a large office and a joyous sound rang through the room. Hello, Andrew, isn't it grand to live on this old earth again, take a seat, friend, and let's rejoice in God's favor to live again and this time in His Kingdom. Hello, John, replied Andrew. Of course it is good to be alive again and live in Chicago, the best business place on earth. But I don't like a bit your new order of things. It smacks too much of Bolshevism. I just came to see you about my stock and bonds in this establishment and my real estate in this city. Well, Andy, I must tell you, as no doubt you were told by your host, Alfred, that you have nothing - - no more than I have. None of our possessions were acquired under absolutely just law, and therefore no one has anything when he comes here again to final trial for everlasting life or death. His only assets are his character, developed by kind deeds and sense of justice, and his debits and drawbacks, his unreasonable selfishness and viciousness, all of which he has to undo now. I would rather be dead than to live in such a socialistic state as this. I always fought that idea and will do so

now. The idea for me to take a place among the common herd, with no more advantages than any other man. Why, you know, I was paid five hundred thousand dollars a year for my ability. Now, Andy, before pointing out to you that your contention is not the truth, is not just, and will not be granted, I wish to remind you how much you are like yourself when you lived here before. Well, I remember how you disliked the idea of others attaining to your own level, or doing anything for anybody unless there was profit in it. I am saying this to help you along -- to conform with our new order of things where everything is done according to absolute justice. But now let us consider your claims for a moment, that you were worth to the industry five hundred thousand dollars a year. There were over fifty thousand workers employed in the establishment over which you presided, one-fifth, or about ten thousand, were paid from two thousand to five thousand a year, and nine out of every ten could have taken your place at any time. Now tell me, Andrew, why were not they paid five hundred thousand dollars a year? The fact is that Thomas, one of the least paid and whom, you remember, you accused of syndicalism and who, by your influence, was thrown in the penitentiary, is now the superintendent of the textile industry over which you were president. And, by the way, he was one of those that never died -- one of the just -- the gentle, who hungered and thirsted after righteousness, and according to the Master's words is now "filled" -- satisfied. You will have to appear before him someday and in a public gathering answer for your false testimony that threw him into the penitentiary, and for all other suffering that came upon him on account of your viciousness. I will be dead again before I appear before Thomas to be humiliated and judged by him. Well, Andrew, you surely will be dead again in due time if you continue to be as you are now, but you won't be able to die until you have expiated for all the willful meanness and viciousness that caused suffering to other people. I know, Andrew, you never read the Bible much; you thought that going to your own church and observing what it told you was sufficient. You never read in Isaiah 65:20, "the child shall die a hundred years old and the sinner (being) a hundred years old shall be accursed" -- worthy of utter destruction as Isaiah, the prophet, also told us the other day in a lecture. We know now that means that every individual will have at least one hundred years of a trial day and will have as much assistance as justice based on his past conduct will permit. If in that time he does not undo all his evil deeds and conform at least outwardly to absolute justice he will die again as a brute beast and be dead for-ever. Many, of course, at the present are conforming themselves to righteousness, at least outwardly, and for that reason are permitted to live, but will have their final test at the end of the thousand year judgment day, when Satan will be loosed again for a season. But others, having lived in the gospel light and willfully refused to do as good as they knew how, but were as selfish and vicious as they possibly could be, are having an extremely hard time to overcome and eradicate the old habits. And from all appearances if they don't improve will perish at the end of the hundred years. This is the judgment of which, when Paul had made plain to Felix, Felix trembled (Acts 24:25). Do you mean that I will have to apologize to every one that I have wronged and straighten it out? That is exactly what you will have to do, Andrew. And what about the price I paid to the priest for the ablution? You were deceived, Andy, and he will have to answer to you and to all others for that deception. And what about the people that wronged me? They will have to give an account for it to you just the same. Every one as he comes forth has some-thing to square with each other. For that reason for the penitent, the judgment is quite endurable. Many, of course, have been so selfish and cruel that nobody asks God for their resurrection, but since they must come to judgment in their turn and often are needed, too, to square up the differences and answer the charges of those whom they have deceived, cheated, robbed, defrauded, defamed by lies, thrown unjustly in jails and penitentiaries, tortured, killed, and forced to kill others, as in economical strife and political wars. All such find themselves in what is known



as public wards, and are at the mercy of the community. (Which, by the way, is also a test for those who have already obtained mercy and care of others and have been started on the highway of holiness, whether they will prove worthy of the care and help they have received of others and of everlasting life itself.) You understand, Andrew, that this is just a beginning of the great judgment day referred to by our Lord in the parable of Sheep and Goats. (Matthew 25:31-46). Very few of the world's so-called great ones, as financiers, rulers, kings, despots and dictators have been raised, since the very last vestige of them was removed in the final time of transition. But many of them are due now, and oh, what a reckoning it will be for them. This is what the Master meant when He said: "Agree with thine adversary while thou art yet with Him on the way." In the past life we were on the way with our neighbors and associates. Happy are those now who have heeded the apostle's admonition "if it be possible as much as lieth in you live peaceably with all men." And wherever it was not possible saw that they were not the aggressors and willingly, to the extent of their ability, cleared themselves of all guilt; and adjusted all differences.

But how is it, then, that you are still at the head of your concern? You were a multi-millionaire like myself and you just said that all of them have been removed in the time of transition -- the former part of it I saw myself. Not all, Andy, I was just going to make that plain to you. Only those were removed who fought against the new order of things and boastfully, but, of course, untruthfully, proclaimed in all the channels of public information as the papers, magazines, and even the radio, under their control that they were worthy of all they got; and that the world owed its present progress to their management and could not get along without them. You remember in our last convention when you read your paper to that effect several of us protested that that was not the truth, but the very opposite, namely, that the world would get along better without us. That there were hundreds of thousands that could take our places at any time and manage the affairs of state and industries as well as we did and, no doubt, vastly improve them -- as we see now they have done. You remember, Andy, (and I am not "rubbing it in" as we used to say) I am saying this solely for your good, how bitterly you denounced me and all those who advocated absolute justice as the only foundation for permanent civilization; how you said that we were dreaming of Utopia and were parlor communists, and if it was not for my wealth and friends I would have landed in the penitentiary as a criminal syndicalist, just as many a poor man did during those days that you and your associates were in power. Only such fierce opposers to righteousness and justice -- rich or poor -- and I should say that there were twenty times as many poor and what we used to call well-to-do than the rich were removed. There are still a good many old time millionaires that are still at the head of their business, now sincerely loved and esteemed, although no more millionaires. All of them passed through the time of transition without dying because they were willing to be just. And in fact had been waiting for the opportunity to serve humanity with all their possessions and managing ability, not for the profits they could get from it, but for the joy they got in seeing people happy. And I am one of them. Every first of the month when the resurrections are announced in our great amphitheatre, and when there is such a rejoicing as never has been experienced by anyone while under the reign of sin, we take the opportunity to testify on the radio to the grace of God, that by His favor we lived in the time when the meek, the just, would be accounted worthy to escape death because Jesus Christ, His Son, died for every man -- gave Himself a ransom for all. And here I must make plain to you, Andy, that this favor was extended only to those who accepted God's provision through His Son, Jesus Christ. Many good men in their over-estimate of their own intelligence and the so-called scientific mind haughtily would not entertain the idea that absolute justice demanded that ransom should be paid before man could live forever, or the dead would be

resurrected -- that is, that a perfect man should die to redeem, or recover the forfeited life of the perfect man, Adam, who lost it by his willful disobedience. Not being able to comprehend this deep truth they despised the idea of ransom. Many of them sought satisfaction in vain, heathenish philosophy -- by which the whole country was fairly flooded during the time of transition, as you yourself remember. All such, although some of them, really good and naturally kind-hearted, died, because they rejected the ransom, the only means by which to avoid the going down into the prison-house, the grave. You remember the Bible says that he that has the Son, has life, but he that has not the Son has not life. (But the wrath of God, the sentence of death abides on him). And the Master, Himself, speaking to Martha in regard to this time, said: "he that liveth (at that particular time of transition) and believeth in me shall never die." The same was true of a good many others, who, observing the ceremonial and rituals of their churches, thought that if there was any good thing coming they would get it. Especially since they built or helped to build and maintain the cathedrals and other edifices that were supposed to be for the glory of God. You remember reading in job where Elihu, one of his four friends, speaking prophetically of that time of transition, said that God would send messengers, one among thousands (the true Christians) who understood God's plan and who would inform men how to be delivered from going down into the pit -- the grave -- because the time had come when the ransom should be applied to all. But, of course, if any openly despised the ransom (the price for the delivery from the grave) such still had to go down. But, of course, will be raised in their due time "to be enlightened with the light of the living" (See Job 33:24-30). Now don't misunderstand me, Andy. Not all of the hundreds and hundreds of millions all over the world that passed through the time of trouble are assured of everlasting life. They are merely on trial for it. I, myself, am yet on trial. If at any time I would try to get back the old order of things I would be corrected and, if persistent, would be punished. That is why it is written that He -- the Lord Jesus -- shall reign with a rigor -- figuratively spoken of as the "rod of iron." But this rod is only for such, for whom nothing else would do. And again that "he must reign until he has put down all rule and all authority" -- all insubordination. Many of the hundreds of millions in heathen lands had never heard of the Lord Jesus -- the only name by which life is obtainable. But being of a meek, gentle, and just disposition, to whom the inheritance of the earth was promised; they have escaped the carnage and pestilence and, of course, now know that that favor was granted them because Jesus Christ, by the grace of God, died for every man. It is marvelous how they have advanced, how they have discarded all their devilish gods and have adopted them-selves to the new order of things much more readily, and are working with greater zeal for the preparation for the resurrection of the dead, than those in the so-called Christendom, where the people had to get rid of the stupefying influence of the mixture of truth and error; designated in the prophetic book of Revelation as the chalice, or cup of mixed wine (mixed with filth) with which all Christendom had been made drunk. And yet, as you know, during all that time of transition and confusion there was a great abundance of provision to know, for all who really wished to know. You remember how the truly consecrated, by personal exhortations, books, and brief talks on the radio made known to all just how to obtain this blessed life -- especially one book, "The Seven Times Seven Postulates" made it so plain that a ten-year-old child could comprehend it. But as all these exhortations (and especially "The Seven Times Seven Postulates") emphasized the fact over and over again, that nothing but absolute justice and truth will be allowed to remain on the earth and everything else will be removed -- so as not to hinder the operations of the just -- this teaching was hated and the messengers of it denounced as the enemies of society. Well, that is what they were, John, re-joined Andrew. Oh no, Andy. We know now that if those people were listened to we and the world would have avoided all that trouble we went through. There could be no object of telling of trouble ahead

unless it can be averted. To be sure there were plenty of calamity brawlers, who, taking advantage of that time of transition and its unavoidable confusion, reaped a harvest of it. They shouted that Christ is coming and unless everybody joined some church, some association (of course, preferably their's) there would be untold miseries ahead. But these true ambassadors of Christ never asked anybody to join anything. They merely gave out God's plan as revealed in the Scriptures. In substance it was just this, that all outward religious show, pomp and ceremonials, as the heathen performed, are Satanic delusions to dull the minds of the people. But that now the six thousand years of Satan's rule are ended and that a new order of absolute justice -- the Kingdom of God, is to appear on the earth and that any nation that would manage its affairs with absolute justice would gradually become a part of it. They no more created that trouble than the people that lived on the upper heads of the Mississippi and Missouri rivers created the flood that in 1902 was very nearly over-running the city of St. Louis. On the contrary, those people living above and seeing the water rising, notified that city by telephones and telegrams just as to the volume of water above. And the people of St. Louis, realizing the danger, fortified their city with more than eight hundred thousand sacks of sand and thus saved their property. I was there at that time. The organization was so skillful and effective that practically every man and woman was doing something, and doing it whole-heartedly. Just such co-operation to check the flood of injustice would have saved us all a lot of trouble. But, as you know, the great majority of the wealthy in power would do nothing and permitted nothing to be done by those that would. They would just talk and talk and try to persuade each other that history was just repeating itself and that some way or other the unprecedented financial crisis and real calamity, created by the unjust distribution of the products of modern machinery, would straighten out itself. At first, as you remember, the great financiers predicted that the depression would end in six months. Then they gradually changed it to a year, then to another year, and finally stopped predicting and only blamed the public that it was not purchasing more goods so that the various industries could be started to produce more goods and thus relieve the unemployment situation. They ignored the fact which a friend of mine pointed out to them in that very last industrial gathering of ours that about ten million people owned ninety-two per cent of the \$360,000,000,000 estimated wealth of the United States; and that those ten million already have a superabundance of everything they needed or could possibly desire, and the rest could not get the good things the machinery had produced, it mattered not how badly they wanted them and were willing to work for them, because their purchasing power, labor, was not wanted, and whenever wanted at some odd jobs or industrial spurts was valued so low that it only afforded them the barest necessities. You remember it was pointed out in that gathering that if forty million people owned that ninety-two per cent of the \$360,000,000,000 instead of only ten million the United States could pose as the exemplary ideal commonwealth of the world -- would have no depression, no crime, and would have no enemies within and not the slightest fear from any nation out-side. It was demonstrated in that meeting that under proper organization six million people, working on an average of eight hours a day and having two months yearly vacation, could do all the work of any kind in our country and supply all the comforts and luxuries of a civilized life. We see now how that we could have gradually and easily entered the Kingdom of God without going through the great time of distress that we and other civilized nations passed through while many of the heathen, that did not have the gospel light and consequently not the intelligence and cunning to resist and fight the new order of things, have entered it with comparative ease. It was just this that the truly consecrated Christian wanted us to have. They laid down their very lives in trying to persuade us to act justly -- to save us from that unnecessary trouble. And in so doing they in no way were interested in themselves. They knew that the good things of this world were not for them, but that

as their Lord they should lay down their lives in proclaiming the truth -- God's plan and purpose in regard to the world -- and when their work was finished would receive a reward equal to that of their Master, a life on the spirit plane, and to rule and reign with Him on this earth for a thousand years or until every human being that ever was born has been raised from the dead, and have obtained either eternal life on this Eden-like earth or has been destroyed as unreasonable, proud, incorrigible, unworthy of life. They knew that after the earth is brought into the condition of the Garden of Eden and the worthy of life have entered the ages of eternity they, with their Master, are to constitute Jehovah's creative agency throughout the whole universe. I suppose, Alfred, your host has told you some of these things and how you happened to be in his care. Yes, John, Alfred told me some of those things and he surely has been good to me. I only wish now I had been more considerate toward individuals while I had the chance. But you know we were told that if we gave plenty to charitable institutions, and especially to building of churches, that would take care of us. And that teaching just suited me. I did not want to be bothered with the ordinary people. But I am so glad now that I befriended Alfred -- but then, he was so exceptionally good that anybody just naturally would like him. Well I remember how he wept when my lies sent Thomas to the penitentiary. He came to me later and told me that my testimony was not the truth. I told him to get away and shut up, or he would land in the same place. (Here Alfred for the first time interrupted the conversation and said), well, Andrew, the devil had us all deluded in different ways, one in one way and the other in another. He even captivated some of the most intelligent scientists and editors and made them valuable servants to him by stimulating them to ridicule the idea of the existence of a personal devil. He surely is the father of lies and had thousands of kinds of deceptions to suit any individual -- to entrap the scientist as well as to keep the ignoramuses in perpetual stupidity and admiration of the mystic. But we are glad that he is restrained -- bound -- now for at least a thousand years. I think, Andy, I have been giving you rather a lengthy sermon, said John, but I did it to help you to see our present form of government, and what will be required of you to obtain eternal life. It would be useless for you to demand any of your former possessions. You should rather fall in line with our present absolute righteousness. Nothing else will avail you. Thank you, John, I am real glad I called on you. But when do you think I will be called to appear on a public trial in regard to Thomas? Well, Andy, I don't know, but you will be notified in due time. Could I see him beforehand? Why, yes, Andy. I think that would be the very thing for you to do. And while it would not completely settle the matter and satisfy justice, it will greatly mitigate your judgment. In fact, that is the attitude which will be expected of you; and as I told you not only in regard to Thomas, but all others you have wronged. My, I just dread it; it will be a hard task. So it will. Andy. The apostle Paul was not writing poetry when he said that there will be tribulation and anguish of soul to every man -- every individual -- that has done evil, but glory, honor and peace to every one who has done good. Have you attended any of those lectures in our coliseum? No, John, I have not, although I have heard them on the radio. Alfred has asked me several times to go with him, but I have been so sulky that I just would not go. The old idea of superiority seems to stay in my head and I just loath the idea of being in an assembly without being looked up to or especially thought of. Well, Andy, that is one of the old false impressions in your brain and it is deeply engrooved because you freely indulged in that thought while you were living here before. You will have to eradicate that and the easiest way to do it is to attend those lectures and mingle among that happy throng. You will see hundreds of your former employees who never died. Now so happy, handsome and beautiful that you will delight to look at them, and they will all be so kind to you that you will think you are in that imaginary heaven we were told about years ago. Even those that you have grievously wronged will not say an unkind word to you or remind you of the past, except,

of course, on the day of your actual trial when all those on whom you have failed to call and make reconciliation will be called to appear against you. I suppose that Alfred has informed you that the elegant suit you have on and whatever else you have at your temporary home, including your daily meals, have been sent to you by these very people. They all wish you well. They are willing to do anything for you that a strict justice will permit to start you on the high-way of holiness. You noticed how patient they have been with you while you were (as you said, sulking) which they all knew and yet they provided you with all the comforts and the finest of meals. Of course, there would be an end to all that in due time, if you kept on as you have been doing. But force is only used in this Kingdom of God when affection and reason does not work. You noticed how Alfred entreated you to attend those lectures -- he did not force you, although he had the authority. Well, John, I think I will attend the lecture tomorrow. Good, Andy, I am so glad you will. I will call on you and we will all go together. The prophet Ezekiel is to speak tomorrow. His topic is to be the Sodomites -- how they are to come back in due time in their former estate -- in the Jordan valley where they were consumed in the rain of fire. We read in Ezekiel, the sixteenth chapter, where God instructed the prophet to tell the Jews in his day, that they are to return to their former estate and condition at the same time the Sodomites would to theirs and that they would be ashamed before the Sodomites and would have a severer judgment because that with all the knowledge of Jehovah God and His law yet they had surpassed the Sodomites in wickedness. It surely will be an interesting lecture to me. I remember while we were yet living under the multitudes of delusions of the devil, how a theologian said in his sermon, that those Sodomites were burning in hell-fire and would continue to do so forever. That God was merely speaking sarcastically to the Jews -- implying that as those Sodomites in hell would never return to their former estate, so those Jews of Ezekiel's day would never inherit any portion of the land. But if that theologian would have read verse 60 of the same chapter it would have upset all his theology; for in that verse God expressly states that he will establish an everlasting covenant with those very people -- the very covenant which now is in operation under the guidance of the ancient worthies.

At this, Alfred rose from his seat and said, John, I think we have taken too much of your valuable time. But we surely appreciate the friendly advice you have given us. I can't think of anyone who could have been so frank and yet so helpful to Andrew as you have been. Yes, John, it is the truth, added Andrew, you surely have given me a lift. Your straight-to-the-point talk is just what I needed. Well, Andy, it is our greatest pleasure to help the new arrivals in the Kingdom of God. And you noticed in speaking to people we don't use the old devil's method -- saying one thing and meaning another -- speaking lies and hypocrisy and calling it politeness and diplomacy. We affection ally speak the truth and give the necessary information in plain words, and then leave the listener free to choose and act, either for his own advantage or detriment. His progress on the highway of holiness depends upon how he uses every information given him. Thank you, John, I will wait for you and we will go to the coliseum together. With the greatest of pleasure, Andy. Many thanks, Alfred, for taking such interest in Andy, my old friend. Our pleasure is mutual, John, replied Alfred -- and by the way I am glad you will accompany Andrew to the lecture, as I will be on duty just at that hour, but, of course, I will have my radio cap on and will hear the lecture just the same, as my work tomorrow does not require close attention.

At this the radio television closed itself, and Agnes said: Well, Ruth, aren't you tired? Tired, why no, Agnes, I would have listened to it indefinitely. But wasn't that grand, so instructive -- I got so many good points out of it, applicable to myself. You people surely know how to impart

knowledge. But what are those beautiful chimes, again, added Ruth. The friends in the community kitchen want to know what we would like for supper. And what would you wish? Well, Agnes, I think I can eat now whatever you do. Agnes smiled and said, I usually eat only milk and wheat bread and finish it with a few fresh figs. That will be lovely, Agnes; the thought of it makes me hungry already. Agnes stepped to the phone and said, Thank you for milk, whole wheat bread and fresh figs for two. In a few minutes the little niche in the wall opened and there was a square tray covered with glistening white cloth. In each corner a beautiful vase of flowers of various kinds, the fragrance of which filled the room with the sweetest of aroma. As Agnes took the tray from the niche and set it on the table in front of Ruth, Ruth gazed at the flowers and, overwhelmed with gratitude in a semi-whisper said: Is there no limit to the kindness of those people? Ruth, dear, you are living in the Kingdom of God now, said Agnes, and you will have the opportunity to return that kindness to others and whatever you do, in that line, the Lord Jesus will credit you as if done unto Himself. Agnes uncovered the tray. There were two glistening, white napkins neatly folded in solid gold rings, a silver pitcher of milk, two silver bowls enameled with gold, two silver spoons, two knives, a small loaf of sliced wheat bread and a tiny golden dish of butter, a small crystal vase filled with luscious figs and two silver cups and saucers, also enameled with gold. My, but you people have dishes like kings and millionaires used to have, but Agnes dearest, aren't those lovely? Yes, they are, Ruth, and we can truthfully say now (what was once falsely claimed by Satan's minions) that by the grace of God we are the kings of the earth. And as for millionaires that title is no more desirable. We truthfully sing, "Great God, our King" and everybody esteems and prefers others above himself. Agnes took the pitcher and said, would you have your milk and bread in the bowl, or would you rather eat your bread and butter and drink the milk from a cup. I will have mine just as you would have yours. Very well, said Agnes, we will eat then from our silver bowls. But we might drink a little from a cup before eating. Agnes filled the two cups half-full with milk and then bowed her head and in a reverential gratitude, said: Father, we thank Thee that by Thy grace we are counted worthy to eat in Thy Kingdom, please accept our thanks in the Beloved. My, but that is good milk, said Ruth, as she sipped a little from her cup. It must come from a Jersey dairy -- so rich and refreshing. Yes, Ruth, the milk is really excellent and real nourishing, but it is not from cows. It is made artificially, scientifically, from fruit and vegetables, but so skillfully that it contains every element cows' milk used to contain with some added elements that impart to it that richness of taste. We have no more domesticated animals as horses, cows, sheep, swine, dogs, cats or fowls, of any kind nor any of the various kinds of wild beasts at large. Advanced knowledge has made them all useless. Of course, we preserve the specie in our zoos and they will be there throughout the millennium to remind us of the time when man lived under the reign of sin and was so ignorant that he needed the dumb animals to help him to carry his burdens, to pull his crude cultivating sticks and tools, and carry and drag himself and his goods from one place to another. Even the wild animals were of some use to him; they cleared the earth of some of the refuse and filth that accumulated in the uninhabited parts of the earth. We can see now that it was God's merciful provision that some of the animals were preserved from perishing during the flood. I believe I'll try some of that bread and butter, said Ruth. Yes do, replied Agnes, as she passed her the bread and butter and poured some more milk in her cup. Oh, but how good that tastes, you surely know how to prepare your food. Yes, Ruth, said Agnes, we are acquiring the true knowledge of every-thing. As she was dividing the rest of the milk in the two bowls she sat down opposite Ruth and crumbled some of the bread in her own bowl. This is just supper time and usually there is some music or singing going on, on Mount Zion, remarked Agnes; would you like to hear it? Ruth: Yes, dear. Agnes pressed the button and a silver-white curtain rolled down from the top of the nine feet high

plate glass window to the floor, making an invisible joint with the silver white wall on each side. A charming, bluish light radiating from the wall and window (now transformed into a screen) illuminated the room, and as if on its waves was carrying sweet strains of music. In a distance, which appeared somewhat like twenty-five meters, were seen Mount Zion and King David with his orchestra and chorus singers. They were playing on their old instruments they used to play in King David's time. They were playing and singing one of the Psalms. Ruth and Agnes both stopped eating for a moment and gazed at the sight. Oh, Agnes, whispered Ruth, how great and good is God, to have prepared for humanity such a resurrection—such a living again and in the very locality where we lived before and now under such inspiring influence. How could anyone do otherwise but be grateful, love and adore such a magnanimous, majestic and loving God? Seeing Ruth was so enraptured in the scene and music, Agnes made no reply, but after they finished their supper, when the music and singing had stopped and the silvery-white curtain rolled up again, Agnes said: But with all this grandeur and many things that you have not seen yet, still there are some who are not appreciative; but as a rule they are those who, under Satan's reign, were the great ones and often on account of their possessions, or otherwise, had set themselves up as dignitaries and dictators commanded others, now have to be coerced to do the right thing; which shows how unprofitable has been sin and the continued practice in willfully premeditated selfishness. And we have no conception as yet what it will be when kings, queens, and potentates that have lived throughout the ages will come to their judgment. Agnes put the dishes back on the tray to send them back. As she did so Ruth said, Agnes dear, isn't it time for me to be doing something? I think I am strong enough now. I noticed Alfred said that he had to go to duty, I think I could do something tomorrow. Agnes affectionately bent over her and with a kiss on her forehead replied: Not yet, Ruth, you will stay with me at least for a week and more if you wish to, but we will arrange all that later. Our work is so pleasant, so short hours and the turns come so far apart that we actually look for them with joyful expectation. All our comforts and luxuries are so easily and well supplied that we know that whatever we do is, or will be, for the joy and comfort of others -- mostly the new arrivals, and this thought fills us with a glow of mirth and satisfaction.

Day after tomorrow Moses will speak again in our coliseum in person. If you wish, we will attend the meeting. We hear and see him quite often from Jerusalem on television. We have one of the largest screens in our amphitheatre. It is one hundred meters long and forty-five high, capable of giving full view of the great arena at Jerusalem and part of the city itself. On the stage behind the speaker there are usually sitting hundreds of ancient worthies whose faces we can distinguish as clearly as the speaker's. This way the ancient worthies are speaking and are seen in. every big city in America and all over the world where they have made such special preparation, and where they have not, their progress is very slow as foretold by the prophet in a figurative language, that such a country would not have rain -- the vivifying influence (Zechariah 14:17). We understand now that that is why radio and television were given; and not as it was used under the reign of sin in advertising and promoting prize fights, horse races, time-killing sports, fake foods, medicines, powders, cigarettes, cigars, rouges, lipsticks, and scores of other misleading schemes and things injurious to the body and mind. Of course, this much could be said, that sin, sickness, cares and worries had so destroyed the looks of a good many people that unless they artificially patch themselves up they dared not go out on the street.

Quite often the ancient worthies come in person. This honor is usually bestowed on cities and localities that make the most rapid progress and have the most complete preparation for the

restoration of the dead. Chicago, although while under the devil's regime was much talked of and -- I think -- much unjustly, besmeared as a city of unusual crime, has had more personal visits than any other city in America. Also this may be said to her credit that although she has one of the largest and best equipped public wards in which to take care of the unrequested resurrected, yet she has very few arrivals to take care of, because nearly all of them are immediately taken to some private home; quite often by strangers who never had known them before. This sympathetic, loving disposition of Chicago and all its vicinity is highly praised by the ancient worthies every time they come here in person. Of course, all cities have had a good many visits, in fact, we are having them every week in some city and their lectures and appearances are heard and seen by television throughout the earth, just as if they came from Jerusalem. The application for those personal visits by the ancient worthies are made at Jerusalem, their headquarters. There it is decided from the progress of the country, city and locality, as to the worthiness of their request. From the rural districts many are flying to those centers where the personal speakers are, just as you saw them this morning, and often get a personal talk with the speaker. This is usually granted to those who were once the most lowly and unnoticed and yet always (to the extent of their ability) lived calmly, peacefully, sympathetically toward all. Agnes: Well, Ruth, it is evening and you have had your first day in the Kingdom of God. What do you think of it? Ruth: It is glorious, Agnes. From what I have seen and you have told me greeter grandeur cannot be imagined; only Jehovah God can provide such a living again. My heart goes out in gratitude to Him all the time. And I will gladly correct all the mistakes I have made, and will do anything to please Him. That is lovely, Ruth, that is the proper heart condition to cultivate. Well, good-night, Ruth, I will see you tomorrow, or would you like to join with me in thanksgiving to God and our dear Lord for the blessings we have received today? Yes, Agnes, dearest, I am so glad you mentioned it to me. I was just thinking of it but dared not request it of you. I just knew you would be praying before you retired, but I did not think myself worthy of being with you. Ruth, precious heart, please don't think that way; you are one of the beloved now -- a member of the Kingdom. Ruth: (after the prayer) May I have the lecture now that was sent to us? I am so fresh and full of vigor that I don't think I will sleep for some time yet. Yes, Ruth, you may have it; it will take you about an hour to read it. Well, this time I will bid you goodnight for good, with a kiss. Good-night. Ruth: (the next morning at her awakening) Agnes, dear, do you hear that beautiful singing? Yes, Ruth, it comes from the city of brotherly love, Philadelphia. How sweet and blending are those voices and notice the beautiful refrain in the chorus, "tell the redeemed of every nation, Jubilee lasts a thousand years." Well, how did you sleep, Ruth? I slept fine, Agnes. I was awoke just a few moments before I heard the singing. And oh, how it filled my heart with gladness and gratitude to God. I can't tell you how I adore such a great and good God. Agnes: Did you read the lecture? Ruth: Yes, and it was very interesting. Aaron, Moses' brother, was giving an account of the golden calf he was forced to make at the foot of Mount Horeb while Moses was on the top of the mountain to receive the ten commandments and other instructions in regard to the Mosaic law, and the building of the tabernacle with its varied sacrifices and services so as to be the types and shadows of the better sacrifices during the gospel age; that began with the Lord Jesus and ended with the last members of His body that finished their course shortly before the inauguration of the Kingdom of God. He makes plain in that lecture how that Moses was shown in a panoramic view the six creative days, each seven thousand years long, beginning from the time when God said, "Let there be light," to the creation of the Garden of Eden and our first parents, Adam and Eve. He relates how that he tried to evade the sinful task of making the calf by demanding from the people their jewelry -- their gold bracelets and earrings -- thinking that they would value them too highly to give them up to be melted and cast into a common calf.



And how that he was bitterly disappointed when he saw that men and women brought their last piece of gold and demanded that calf. I thought how much those people were like all the rest of the heathen have been during the six thousand years of Satan's reign. How that the poor have given practically all that they had to build and keep up their pagodas, cathedrals, mosques, and shrines to their vicious, worthless gods. Yes, said Agnes, that highest instinct and ability to adore and worship a Supreme Being has done the human race the greatest harm. But it has been so because the devil and his minions had turned that supreme ability into the wrong channel to degrade and subjugate the people, just as he has done with a good many other powers the human being has that now in the Kingdom of God are giving us the greatest joy. You ought to read that lecture, Agnes. I will, Ruth, perhaps this evening when we come home from the amphitheatre. And, by the way, we will have a joyful surprise in the arena after the lecture. Last night after I bade you good-night I spoke to Alfred. He said that he, Andrew and John would be there and would like to meet us at Square 7, Section A. Oh, Agnes, isn't that glorious? Aren't they good? Yes, Ruth, they surely are. The lecture commences at eleven A. M. but people are there long before that time, especially those that fly from surrounding localities and cities. Most of them are the newly-resurrected. They are seen sitting in groups enjoying themselves by telling their past experiences and comparing them with the present. Often one hears as he stops at those groups some telling how they have been vindicated at a public trial in their town and localities, and they all share so heartily each other's joys. But there are the chimes again. The friends are sending us our breakfast and you see it is just on time (it's always so unless someone orders a change), they know we are going to the lecture. While Agnes was packing up some things for the meeting, Ruth, who had been up for some time, took the tray from the niche and said: Isn't it good to be able to do something? Just look, Agnes, she said, as she set the richly-filled tray on the table. The friends have sent us so many good things and a larger tray so we can eat direct from it and save us time. They surely are mindful of every little thing. And seemingly are delighted to please all the time. Agnes: Well, Ruth, you are serving. You seem to have caught the same spirit; the same desire to serve. It is characteristic of the Kingdom -- the attitude that will finally make us worthy of everlasting life. Ruth: (after the breakfast) How far is it to the coliseum? Agnes: It is a little over ten miles, but we get there in about ten minutes. We will walk three blocks and take a car that will take us direct to it without any intermediate stops. I have wings and could get a pair for you, but I thought we better take the radio car so you can see something of our improved transportation. It is just like flying only that it runs on a single rail high in the air and has a speed of three hundred miles an hour and more if necessary. But we seldom have such necessity now. Where would we be running? What would be the object? Even our perishable fruits are not so perishable now as they used to be because our atmospheric conditions are changed. We can talk to anybody and see anybody at any time. All the haste, as you remember under the devil's regime, was done to get gain -- to pile up profits. And quite often people were forced to be in a hurry to escape or avoid calamities, or to get ready for wars, to defend themselves, if they did not wish to be killed or reduced to servitude. But all those things are no more. Agnes: Well, Ruth, if you are ready, we'll go. Ruth: Yes, Agnes, I am ready. In a few moments they were at the station. Agnes: I see the train starts in about two minutes. Come, take your seat. They seated themselves in a glass enclosure some fifty feet long by ten feet wide where there was already a happy throng. Ruth was bewildered by the new wonders all around her. She had scarcely taken her seat beside Agnes when the whole glass enclosure rose some hundred feet to the ceiling of the building and the next second, silently, like a dove, sped through the air. Ruth: Oh, Agnes, what's now? Nothing, Ruth, we are just gliding to our meeting. Ruth was watching the beautiful white buildings glistening in the morning sun. Not a particle of smoke, cloud or dust could be seen. And

not a sound of whistle, horn or bells. Agnes was exchanging greetings with some of her acquaintances in the car. They all noticed Ruth's amazing enjoyment of the ride and scenery and gave her full freedom for observation without interrupting her with introductions. Presently the gliding car stopped, and the occupants found them-selves on a large platform. A handsome young usher, in a white dress, stepped up to Ruth and Agnes and with a gallant bow, said: What Square and Section, ladies? Square 7, Section A, said Agnes. Aren't you mistaken, ladies? inquired the usher. That is the section where John D, the chairman of the meeting and the city fathers, are entertaining Moses and his companions. We did not know that, replied Agnes, but we were invited to that Square and Section last night. Good for you, ladies, said the usher, with a visible delight, shall I transfer you to the place or will you walk? Please transfer us. Kindly take these two seats. In an instant Agnes and Ruth were in the air, in the next moment they found themselves on a beautiful green lawn. As they stepped out of their chairs they were greeted by Alfred with, hello, Agnes, hello, Ruth, isn't it glorious to live again? Ruth looked at Alfred in silent amazement and said, have I seen you anywhere earlier than day before yesterday on the television? Oh, yes, Ruth. We met in that European carnage (we were so foolishly coaxed into). You were a nurse in our division. You remember the soldier that was so shot to pieces that he would have died but for the infusion of blood you gave. Nurses were not allowed to do that, but you succeeded in obtaining the permission. I am Alfred. Many thanks, Ruth, for that supreme kindness. That helped me to become one of those who never died. Although we passed through more savage carnage than the one you were in. But no more of that now. Come under the canopy and take chairs. Let us have a little talk. John D is busy just now. He is entertaining Moses and the assembled judges. He is also chair-man of the meeting for today. Andrew, you remember, was a corporation lawyer and is greatly interested in Moses. There are over two hundred judges assembled from nearby cities and localities. Moses is giving them special instructions in regard to the administration of justice -- just how each crime and viciousness is to be expiated by the resurrected and what credit is to be given for their genuine goodness both in act and in intention, but no allowance of any kind is to be made for good deeds, great or small, accomplished by wealth gotten unjustly. All of these judges are people who never died. A great many of them were judges under the reign of sin, but because of their absolutely just conduct were so hated by the devil and his crowd that quite often they became martyrs for righteousness sake and therefore have been rewarded with life and the joy of now seeing justice vindicated. You remember the Master said, "Blessed are they that hunger and thirst for righteousness for they shall be filled"? Agnes: When did Moses and his party arrive? This morning at six. They came direct from Jerusalem where they left last night late after the lecture. They surely are an inspiring party. Each individual seems to have some special attractiveness. Shortly after breakfast, when Moses was informed that over two hundred local and out-of-town judges had assembled here, he immediately left the social function and came over. He is a perfect specimen of man. But his chief characteristic and attractiveness is his humility, his meekness, for which he was renowned even in olden times. This morning at the breakfast table he told us something very interesting. As the conversation had drifted to the days of Israel's slavery in Egypt, one of the sisters at the table said, brother Moses, since we have heard so many of your inspiring lectures a question has come up among us sisters that never has been answered satisfactorily. If it is not out of place I would like to state it to you. It is always in order to ask for information, kindly state your question, replied Moses. We have been puzzled how did it happen that you killed that Egyptian? Moses smiled for a few seconds and then said, this question was given me the other evening, but not as gently as you are doing it now, while I was speaking at Moscow. And I will relate to you friends as I gave it out there on the radio. It came about this way. After I had completed my

education I was given the supervision of all the affairs of the state of Egypt and the subdued nations under it -- somewhat like the premiers in your various governments used to have before the Kingdom of God was inaugurated. All the officials in Egypt knew that I was a Hebrew and for that very reason hated me, although I had helped them all time and again in many ways in their departments. One day (not on my regular inspection trips but as a private citizen dressed in the style of the rich Hebrews) I visited the camp of the Hebrew slaves. I noticed that a taskmaster was viciously beating a thin Hebrew boy carrying a heavy load of brick. I stepped up to them to see the reason for it. Just as I approached them the youth slumped down on his knees under the heavy load, and was struggling to get up. As I lifted the burden until the boy could get on his feet again, the taskmaster, thinking that I was an ordinary Hebrew sympathizer, gave me a jolt in the ribs and said: You get away from here, you slave-lover. Without an instant of thought I returned the blow. It struck the Egyptian right over his heart and he fell down dead. I assure you, friends, I was deeply mortified. But it was done. As it happened it was some little ways from the camp on a path over one of those sand dunes, so I buried him right there. The next day I went to the camp again (but officially dressed) intending at an opportunity to take better care of the corpse. While lingering there I saw that a Hebrew taskmaster, of which there were a good many (and I must say to their shame that many of them were more heartless than the Egyptians), was striking a Hebrew slave. I said to the task-master: You both are fellow slaves, then why be so unjust, so extremely cruel to your own kinsmen? Just then two Egyptian officers came up, who, of course, recognized me and bowed as they passed by. The taskmaster, angry at me, shouted at the top of his voice: Who made you a prince and a judge over us, do you intend to kill me as you killed the Egyptian yesterday? The Egyptian officers stopped and listened. When I got home my faithful servant told me that Pharaoh had sent two of his personal guards to take me up to his palace. I knew what that meant, so I fled from Egypt. The rest of the story you know. I may add this much, that I bitterly regretted that incident all the forty years that I was tending to my father-in-law's herds and flocks in Midian. Thank you, Moses, said Mrs. John D. I am sure if we were on the jury and your case came up we would have acquitted you. Thank you, replied Moses with a smile and bow. After the breakfast we were just flocking about him and he visibly enjoyed our many inquiries. He has such a ready, pleasing and satisfying answer to every little proposition. Andrew is just overwhelmed with admiration for him. He whispered to me, I wish my old friend, Bob Ingersoll, was here. He wrote and lectured so much about the mistakes of Moses. He would think different now, I remarked, the time is near when Bob and all others who misunderstood Moses will meet him and will rejoice that Moses was right and they mistaken. Bob really was a good man, he said, but like a good many of us, not understanding the Scriptures, and taking for granted that the clergy were giving the correct interpretation of the Bible, his logical mind revolted at the absurdities, to say nothing of the injustice they were preaching to the people as the truth. As I told you, at the time for him to meet the judges he requested to be excused and in company with John and Andrew came over here. The rest of us shortly followed. They are in another apartment. We may go in and I'll introduce you to Miriam and the other guests. Agnes: Thank you, Alfred, we prefer to sit here for a while. We do not wish to intrude into their company. We may be able to meet them after the lecture. I have seen Miriam on the television. She surely is a charmingly beautiful Jewish maiden. Alfred: Yes, and she has so many incidents to relate that happened while they were traveling through the wilderness. Some of them she has told on the radio. She told us how just recently one day she, Aaron, Joshua, Kaleb, their wives and several others of the wilderness journey (who have been counted worthy to obtain the better resurrection) visited all the principal stopping places in the wilderness. How they did it now leisurely in one day, flying from place to place, what was once their weary way of

wandering for forty years. She remembers and has many interesting stories to relate about each place, especially of Kadesh Barneah, the last place of her journey, where she died. But listen to that sweet, soothing music, Ruth. Isn't that angelic? Alfred: It is the Chicago municipal symphony, known throughout the country as the "Resurrection Heralds" because every first of the month, when the resurrections take place, they have a special program. And it surely is life-inspiring. Note how punctual they are. They started just on the second. They will continue for the next half hour till the time of the lecture. Agnes, Ruth and Alfred sat in enchanted silence listening to the music, interspersed with mixed choruses, while the vast arena was filling with a happy throng. Presently all the booths and canopies folded up and disappeared and a white cloud-like vapor overshadowed the whole arena, keeping off the bright rays of the noon-day sun. Oh, isn't that wonderful, remarked Ruth. I was just thinking that it might be warm here during the middle of the day when those booths would disappear, as Agnes told me they would just before the lecture. Well, Ruth, God is giving us the knowledge now to use all the elements for our comfort, said Alfred. Just then the music stopped, the vast audience arose and stood in perfect silence until Moses and his company ascended the platform. Moses greeted the audience with a bow and then all simultaneously sat down. The chairman came forward and said: By the favor of Jehovah God, in whose Kingdom we are now living, we have again with us the great lawgiver, whom Jehovah God used as His representative to a people who for over two thousand years -- until the appearance of the Messiah -- were the only people with whom He dealt, individually and nationally. The law which Jehovah gave to them through this man, has been the light of the world and the preserver of that people from being disintegrated among the nations of the world where they were forced to live during the gospel age. This greatest of all the prophets of old will speak to us today on the typical features of the law that were understood only by the consecrated during the gospel age -- the knowledge of which helped them to prepare themselves for the high station in Jehovah's government He had determined for them to attain, but which now are due to be understood by the whole world -- Moses, the greatest of all the prophets will unfold to us the meaning of the sacrificial and ceremonial features of the law. We will listen now to Moses, the servant of God. The whole audience bowed their heads in reverence as Moses came forward to speak. Moses (addressing the audience) : It gives me great pleasure to be with you again in person. I know you are daily receiving instructions from the ancient worthies on every phase of your daily problems and you see them and hear them as you do me today. But personal contact has a power and inspiration which cannot be well substituted by anything else. Before entering on my lecture I wish to commend you for the scientific progress you have made since I was here last. Your beautiful, scientific shade over this arena reminds me of the pillar of white cloud that hung over our camp in the wilderness, and your million candle-power light, with its scientific fulmination resembles our pillar of fire that so charmingly illuminated Israel's dwellings by night. We will consider our topic in the order your chairman announced it.

(To reduce this volume we have omitted this lecture. It consists of rather lengthy arguments pointing to the types and shadows in the Mosaic ceremonial law, how they all were fulfilled by Christ and His followers in their daily walk and conduct of life. And that all ceremonial mimicking of them, as done by the heathen and some churches, is abomination in God's sight. In this imaginary lecture Moses goes through the types of the law and matches them piece by piece and tells where and how they have been fulfilled by Christ Jesus and His humble followers. He points out how that nowhere in the gospel or the doctrinal writings of the apostle the followers of Christ -- Christians -- ever were advised to mimic the types by rituals, ceremonials and all the paraphernalia connected with it. That all these were introduced by the "enemy" that sowed the tares during the

dark night of the gospel age and that God recognized only such as His worshippers who were reconciled to Him through the sacrificial death of His Son and thus become His sons and daughters. To all such He gave the privilege to come to Him direct as to a loving Father without the intercession by priests or saints of any kind. He pointed out the incident (Matthew 12:47-50) where Christ told the people that His earthly relatives as His own mother, Mary, and His brothers and sisters were no better than any of His ordinary followers who do the will of God, His Father. That this incident was purposely introduced by the Lord because He knew that during the dark ages the powers of darkness would exalt and deify His own mother and the apostles, and canonize hundreds of other people as saints worthy to be prayed to, and that thus His true followers would have a definite sample to prove that all such machinations were only Satan's ingenious schemes, and would not be deceived by them.)

Moses spoke exactly for two hours and during all that time the vast audience was just like a great classroom in perfect silence. When he finished and with a graceful bow bid goodbye, the whole audience arose and in gratitude responded to his bow; while the "Chicago's Resurrection Heralds" began singing one of its sweetest jubilees, "Our Jubilee Lasts a Thousand Years." Immediately after the lecture the five hundred or more judges of Chicago and scores of others of surrounding cities and towns who were sitting on the platform during the lecture, retired with Moses for a further conference before he left for San Francisco in the after-noon to speak there, in the evening, in the vast arena in the Golden Gate Park. The vast audience was just a glow of joyous chattering in their exchange of greetings. Alfred, Ruth and Agnes were standing and enjoying the sight. Their hearts went out to God for such a glorious vision. Just then Alfred said: Oh, there are Mrs. John D and Miriam, they are coming to meet us. I knew they would find time for us. They always pay special attention to those who, under the reign of sin, had been the meek, lowly and neglected. Just then Mrs. John D spoke, Well, Alfred, we find you in a most delightful company. Delighted to be in such, said Alfred, as he acknowledged the compliment with a graceful bow and introduced Ruth and Agnes to Miriam and Mrs. John D. That was a wonderful lecture, said Agnes, and it increases our joy to know that it was heard and seen all over the world. Yes, friends, marvelous have been Jehovah's provisions for the human race. We had not the slightest idea, as we wandered from place to place, that so many common incidents in our every day lives would serve as lessons to people during the past gospel age and foreshadow deep things now due to be understood, added Miriam.

I remember the incident when Moses married the Ethiopian girl. I could not understand why he should want to exalt a black slave girl as his wife when he had such a beautiful wife, Zipporah, who already had endowed him with two lovely sons. It grieved Zipporah so much, but her affection would not permit her to say anything. So I took up her cause to Aaron and we two went up to Moses' tent to reprimand him. We did not find him in and Zipporah said that he had just gone to the tabernacle. We met him just as he was entering the enclosure of the tabernacle where the seventy elders were going to have a conference with him. I stopped him and told him right there in the presence of all those elders that he was acting altogether too independently of the rest of us; that I and Aaron and several of the elders were just as much used by Jehovah as he was and that without consulting us he had married that Ethiopian girl and disgraced all the camp of Israel. I saw that some of the elders sided in with me and nodded their consent. And as Aaron stood right by me and seemingly approved all I said the rest of the elders seemed to be on the verge of turning my way. I said to Moses: You endow that Ethiopian girl according to the custom of her tribe and send her home or there will be an endless trouble for you. Moses looked on the ground with bowed head but

did not say a word. Just then there appeared the fulminating white cloud over the entrance of the tabernacle which we knew was always an indication that Jehovah had something to tell us and we heard a voice from the cloud: Miriam and Aaron, you come here. I saw Aaron was terrified, he understood from the stern command that something was wrong but I, still in my self-conceit, thought that Jehovah was going to side with us. You have read in the twelfth chapter of Numbers of the reprimand I got from Jehovah in the presence of all the elders, and how I was turned out of the camp for seven days. The point is that all these things, even some of our serious blunders, had a typical significance. Moses, speaking the other evening from Jerusalem and explaining the types that picture the selecting of the bride of Immanuel (Christ Jesus), referred to this incident of his taking the Ethiopian wife. He said that at the time he did not know just why he was doing that. But now when the types have been fulfilled, he knows that as he was foreshadowing the Messiah, his household should typify the bride, or associates of Messiah. And as it was Jehovah's plan that the lowliest of earth's inhabitants should constitute that favored company of his Son, he was prompted by Jehovah's Holy Spirit to marry that despised black girl. Thank you, Miriam, said Alfred. I often was wondering just why Moses would marry a black slave girl when he could choose any of his own people. I see it now, and it surely inspires us with confidence that all who trust and obey Jehovah in this time of restitution will obtain eternal life and enter the glorious eternity of which the consecrated spoke so often as they exhorted us to practice absolute justice even under our past unfavorable circumstances.

Just then a messenger came, informing Miriam that Moses wished her to be ready in an hour to start for San Francisco. We wish you a joyful progress in the Kingdom, said Miriam to Ruth with a loving, sympathetic smile extending her hand to her. Ruth held her hand, pressed it to her lips, and kept it there for some little time, while a few tears like pearls appeared in her eyes. Miriam caressed her and said, Ruth dear, I am not bidding you goodbye. We don't do that any more. We will meet again this evening in your cozy little cottage if you choose (on the radio and television). We surely will, rejoined Agnes, as she put her arm around Ruth's waist in a loving, sister-like fashion and watched their precious guest departing. It was three o'clock when Ruth and Agnes got home. What a glorious day this has been, said Ruth. It was so sweet of Miriam to relate to us her mistakes. It gave me such courage, I thought she was just like myself. I see they were just human -- like ourselves. My heart is just running over with gratitude to God for such goodness to us. You are making good progress, Ruth, you are a precious jewel, a real joy to me, replied Agnes. Ruth: But did Alfred and all the people who are at work miss that lecture? Agnes: Not if they didn't wish to miss it. Some of them whose work does not require strict attention, no doubt, had radio caps on, others can call for a copy of the lecture when they get home and it will be sent them. Nobody is compelled to listen or to read anything. We live normal lives. People are not even commanded to do the things that would tend to their development. They are given the information and then it is left to their choice. But they are compelled to undo all their past, willful meanness and viciousness and to live an absolutely righteous life and faithfully perform their allotted share of work. And this last seems to be bitter and galling to the proud, especially to those who, under the reign of sin, always had had their own way and commanded others. They remember now their Master's forewarning, to which they then paid no attention, "Woe unto you for you have your consolation."

Just then Ruth put her arm on Agnes' shoulder, pressed her cheek to hers and in a pleading voice said: Agnes, dearest, won't you let me go to work tomorrow? I'm strong enough now, and it will do me good to know that I am preparing for someone to come to life again -- to live in the Kingdom of

God. God has been so good to me; can't I start to serve Him in some way right now and show my appreciation of His kindness to me. Agnes returned the kiss and said: Ruth, precious jewel! Many a time I have thanked Jehovah God for the favor of sending you to me. But what can you do, what was your occupation when you lived here before? Oh, I can do anything, replied Ruth. I can work in the kitchen, I can sew, I can work in the knitting industry where the kind of hose are made they sent to us. I can work in the cotton and silk mills. I have Bane all that, but I'll be only too glad to do anything that has to be done. Surely there ought to be some work somewhere for me. Well, Ruth, you need not worry about that, it will be arranged for you in due time. I only wish you could be with me for a couple of weeks at least and then you could start to do something. As I told you, our work is such a pleasure and we only work, at the most, four hours a day. I myself am going out tomorrow for four hours, and I thought you could just stay home and enjoy the radio messages from all parts of the world. Oh, Agnes, dearest, let me go with you! Ill do what you have to do and you just watch. Very well, Ruth, we'll do that.

The next morning after breakfast Ruth and Agnes took the air bus and in a few moments found themselves in a large assembly hall adjoining the factory where hundreds of happy people were exchanging greetings. Some of them had come there an hour ahead of time to have a social chat with their friends and acquaintances, and introduce to each other the new-comers. Agnes had planned to be there in time so as to introduce Ruth to her many friends.

Just as they entered the hall they heard a clear, sweet voice greeting them. Good morning, Ruth. Good morning, Agnes. Isn't this a treat! And two hands extended to them at the same time. It was Alfred, who had been waiting for them because the evening before Agnes had told him on the phone that Ruth was so anxious to be doing something that she consented to take her along. It was only a few moments and there was a score about them, gleefully greeting Ruth, telling her of the joy of seeing her in the Kingdom. About ten minutes before the time to go to work, a sweet, charming sound of bells was heard and immediately the vast hall was as silent as if nobody was there. On a large, silvery-white screen appeared a triple quartette which bowed to the assembly and in sweetly blending voices sang praises to Jehovah God -- the refrain of which was that jubilee lasts a thou-sand years. After this all merrily scattered in different directions. Alfred took Agnes and Ruth with him in his department where there just happened to be some vacancies, because about a score of the workers had been let out on their regular two months' vacation. It was a hosiery making department. Agnes had worked there before, but shortly before Ruth's arrival had been transferred to the dress making department. But now she was changed back again to her old job, because of the said vacancies. Ruth watched Agnes for a few moments as she started the operations, then said: Oh, I can do that. I have done that before. Won't you let me try a little? Agnes still kept her place, but told her that she would after a little while. Just then Alfred stepped up to them, and turning to Ruth, said: Well, Ruth, do you see any difference in our operation and that of the past when you were working in a hosiery? I surely do, replied Ruth, but I think I can run that machinery. Won't you let me try please? I will, said Alfred, with a gentle bow, while Agnes glanced at them in jovial happiness. Alfred took Ruth through the factory and, while walking along the broad aisles, Ruth observed the jovial mood of the attendants at the work, the hearty greetings they received wherever they stopped for a few moments, and how genuinely the operators were interested in the highly finished product. Alfred explained to her that both the happy mood of the workers and the high attainment in production in quality and quantity were, due to the new, inspiring motive people now have -- namely, emulation and the thought that their work is to benefit the new arrivals in the

Millennial Kingdom. He told her that while there was a normal standard, easily attained by all workers, all of them speeded up above that, and, of course, got so much more credit-hours which they could bestow as favors to friends -- much in the same way as we used to do with money, he remarked. Agnes had attended the operation for about an hour when Ruth and Alfred returned to her. Ruth reminded her again that she would like to try her hand at the work. This time Agnes consented; she said: All right, Ruth, we'll let you try. We know you can do it. There is nothing to do but to regulate the speed of the machines, if you wish to go above the set standard, and to note the finished product. All right, Ruth, it's all yours, said Agnes as Ruth took her place. Alfred and Agnes watched her for a few moments, then told her that they would leave her for a little while. They knew that that was just what Ruth wished. Alfred took Agnes to the score of new workers who had taken the places of those let out on vacations. Most of them, as Ruth, were on their first jobs after their resurrection and were in a glow of joy for the opportunity to serve Jehovah God in preparing the comforts and luxuries for the newly resurrected. Agnes and Alfred congratulated them on their start on the Highway of Holiness and shared their visible joys and gratitude to God for such a favor.

About an hour before the closing of that shift, Agnes returned to Ruth while Alfred had gone to his office. She found that Ruth had speeded up the operation over one-fourth above the set standard and was so intensely interested watching the machines run that she did not notice Agnes approaching. Agnes watched her for a little while with a visible delight, and then said: Well, Ruth, how do you find work in the Kingdom of God -- under the new principle of emulation and devotion to others -- the old principle of Christ Jesus and His elect. You surprised me, Agnes, I didn't know you were here. It surely is a pleasure to work with such perfect machinery and under such an inspiration that the things we make not only will serve the newly resurrected, but that my interest in them is pleasing to Jehovah God. I had a little chat with the sisters across the aisle and on each side of me; they are all so supremely happy in working, although all of them have so many credit-hours that they could lay off and travel for half a year, but they say they prefer to be counted worthy to find some of their loved ones in their homes returned from the state of death, just as I was at your cozy cottage. Yes, Ruth, that surely is the supreme joy for all who are rightly appreciative of God's favor; that they themselves have been either translated from the power of darkness into the Kingdom of His dear Son, so that they did not see death, or have been resuscitated from the state of death and endowed with all the good things necessary to start them on the Highway of Holiness. And yet with all that there are some who by their past, willfully prefer meanness, have so deeply degraded themselves that all this God's goodness has hardly any effect on them, and as we saw, in the case of Andrew, are always yearning for the things of the past. They think they could be much greater now than they ever were under the devil, if they were permitted to use his methods. That is the class on whom the rod of iron is going to be applied in due time when nothing else avails. Just then the melodious chimes of the factory clock re-sounded through the vast building and a minute or so later the machines stopped. A spontaneous, jolly reception was going on in every aisle. Agnes explained to Ruth that this meant change of shift and that during the fifteen minutes of intermission the attendants are having a social chat and are congratulating each other for their attainment. Presently there were more than a score around Ruth and Agnes and in a glow of delight felicitated Ruth on her first accomplishment in the Kingdom. When the machinery started with a new shift of attendants, the score of friends surrounding Ruth and Agnes invited them to go with them to the Municipal Crystal Dining Palace for lunch. Yes, said Agnes, turning to Ruth, let's go. You'll see a sight worth seeing. It surpasses in grandeur and beauty all the dining halls of kings and multimillionaires in the days of Satan's management of this globe. It has the capacity for two



hundred and fifty thousand guests at one time. They had not yet passed out of the building when Alfred met them with a joyous: Hello, friends, where to now?

We are going to the Municipal Crystal Palace for lunch, replied one of them. That is fine, said Alfred, and then added, but wait just a minute. At this Alfred stepped to the nearby phone and said: May we have a table for fifty in Section Three, Square B? The reply came, audible to all, yes. And then, calling another number, Alfred said: Say, John, could you come to the Crystal Palace for luncheon with us, we will be in Section Three, Square B. And would it be convenient for you to request Thomas and Andrew to be with us too? That's lovely, came the reply. They are right here in my office, and we were just getting ready to go for lunch. Many thanks. Ruth was listening to this with more interest than all the others, and as Alfred joined them she said: But why are you folks so good to me? I surely don't deserve all this loving kindness you people have been showering on me. Well, Ruth, you are in the Kingdom of God, replied Alfred, and we are favoring all the newcomers. We are endeavoring to be as helpful to all of them, and, of course, in many different ways to suit the different dispositions and characters the individuals have made while living here before, and with which they come forth when resuscitated from the state of death. It is our pleasure to be as helpful to them as strict justice will permit. Justice, of course, demands that every willful meanness must receive a due retributive correction for the evil done and no one can mitigate that but the individual himself in the presence of the one whom he has wronged. Agnes told us how that on several occasions you have asked her pardon and are willing to do anything that would make it right with others. Such an attitude on your part gives us the opportunity to do anything for you that would make your entrance on the Highway of Holiness a real pleasure to you. Outside the factory building there were several radio cars. Alfred and his party took one of them and in a few minutes were at the Municipal Crystal Dining Palace. The name is quite appropriate. In the whole construction of the vast building there is no other material but crystal, marble, steel, silver and gold. Its immense dome resembled so much the blue sky, interspersed here and there with silver-white clouds, that at entering the building one naturally felt that he was still walking outside. Alfred's party had just arrived at the large, oblong marble table in Section Three, Square B, when they noticed that John, Andrew, Thomas, and a score or more in their company were coming into the building. The most of them were just recently resurrected, and their loving hosts. Alfred went to meet them and escorted them to the table. After the introduction and felicitations, they seated themselves at the table with three seats left over. Just then a youthful son and his elderly father and mother were passing the table. John, seated at the head of the table, said: Friends, we would esteem it an honor if it pleased you to take these three seats and have lunch with us. We will be delighted to do so, replied the young man. May I present to your happy company my father and mother, just recently returned from the "land of the enemy." This is their first visit in our Crystal Palace and it surely increases our pleasure to be invited in such a company. After a brief, informal chat among the friends, John pressed a button and four large trays filled with choice foods slowly descended and floated one after another in front of the seated. When all had helped themselves of whatever they wished the trays arose a few feet above the table and seemingly floated in the center in a row - - if anybody wished anything more, he touched a button on the table and the tray descended in front of him. There was a continual mirth and a jovial conversation among the guests, each seemed to have some-thing to relate to the other that was of a mutual interest. After the lunch, John said: Now, friends, if any of you have anything to say, we wish you to be perfectly free to express yourselves or ask questions. It is our pleasure to listen, and if we can, give information. We are especially interested in those that are just starting on the Highway of Holiness. You see, there are

over a thousand groups similar to ours in this Palace. They are all genuinely interested, one in another. After a few moments of silence Andrew said. If none has any other more important question, I would like to know what are the people doing that are going out on their two months' vacation? You made the remark about an hour ago, while we were in your office, that about ten thousand have been notified that they have the privilege not to appear on duty for two months. How do they spend their time? Idleness with the abundance of good things of life was one of the most degrading elements we had to cope with while we were under the reign of sin. How do you manage to turn that phase of evil into something profitable? That is a good question, Andrew, the answer of it will give a correct understanding of the various departments of our commonwealth, which I am sure will be of interest to our recently resurrected friends, some of whom have been at work for the first time, said John, and then added, will any one volunteer the information? Alfred said: I make the request that our Chairman John favor us with the desired information. John, seeing that all the others looked at him with a delight and nodded their approval said: Well, friends, in the first place we have no idlers; nearly all are redeeming their time in one way or the other, profitably to themselves and others, and those few whose past selfishness still clings to them are not permitted to influence others for evil with their idle time. They are indirectly, and sometimes, if necessary, directly told that they can do with their own possessions -- their accumulated credits and spare time -- just as they please, just as they did with their money, but that they are not at liberty to use it to hinder others on the Highway of Holiness. They know that this restriction is mandatory. And as a rule it has been sufficient to keep such from corrupting others. The great majority, however, are requesting to remain at work or be transferred elsewhere to do something, so they can produce goods for the newcomers in the Kingdom and they themselves would be counted worthy to receive their former friends from the dead. Besides there are so many children to nourish and teach till they come to maturity that the pleasure to serve is sufficient for all who wish to avail themselves of it. There are lectures on all branches of science during some hours of the day -- the most popular and interesting of which is astronomy. We are now just beginning to know something about the universe and its galaxies. And those rightly developing for eternity are wonderfully inspired to admire and adore Jehovah God; that so great a being by whose power all these came into existence could be so condescending as to be mindful of this little globe and its inhabitants. In all our parks and public gatherings, like this, one can see thousands of groups always reasoning about something new that has been announced on the radio. God created men with the desire for fellowship of their own kind, and mutual affection one for another. It was Satan's principle of selfishness that divided them into clans and classes, rich and poor. To the extent to which the individual develops into the character likeness of God's Son and His elect, to that extent he or she loves to associate with other people. The greatest barrier toward socialibility in the past was poverty. The rich always kept away from the poor for fear lest a sense of justice might tell them to do something for them, but which was not always possible under the reign of sin. But now we have no poor or millionaires, although there are still great differences in the possession of credit-hours. Right here, in our little group, there are men and women who never died, but were transferred from the power of Satan into the Kingdom of God's dear Son, who have so many credit hours -- that is, they have produced so much goods that they could live for years without doing a thing, but their greatest pleasure is to accumulate more so they can serve the newly resurrected with those good things, or may have the honor of having their own loved ones returned to their homes. Here Andrew interrupted and said: Just a word, John; but are you not drifting back into capitalism, will not this accumulated wealth become a capital in the hands of those who now possess it? Now suppose one day, all those who have this surplus wealth stored up combine and demand that their credit-hours -- we used to call it

money -- be exchanged for goods; and now suppose they are shrewd enough to agree and all call for one particular commodity and thus make it scarce, so that those wanting that particular indispensable commodity would have to buy it from them, and they would charge double credit-hours what it cost them to produce, and with those extra credit-hours corner (as we used to say and do) some other daily needed commodity and so on in-definitely. Thank you, Andrew. We see you still have a good memory and knowledge of our old political economy. But it won't work here in the Kingdom of God. In the first place, keep in mind that in action nothing but absolute justice is permitted. And it would not be justice to permit one or any number of people to corner the necessities of life so that they could make others serve them without giving equal service in exchange. And it would not be equal service if they charged double, or anything more than it cost them to produce those goods by public machinery and social co-operative service. Now, that is merely so far as justice is concerned, but the lesson that the old tricks do not work has been taught to such people in an entirely different way. This very thing happened not very long ago in one of the cities in that part of Europe that used to be called France, but as you know there are no more such divisions now. They are all one Kingdom of God. Well, there were about a dozen of just that kind of people who had observed that on the first of the month an extra large number of those killed in the last war were raised from the dead; besides an unusual number of children. These schemers reasoned that if that would be the case on the first of the next month they could corner all the necessary clothing needed for such new arrivals, especially for small children and babies; and people in whose care these would arrive would be willing to pay any price to clothe them, thus they would easily double their out-laid time credits and would not have to do anything for years -- although all our work is considered a pleasure by the normally minded. It is all done by robots and the attendants, like bosses, are merely supervising it. But even that appears to be irksome to those who, in the past, always lived on scheming how to get a part of what others have produced without giving an equal value in exchange for it. And this egoistic, abnormal disposition has been so deeply engraved in their brains by continued practice that even now under the Kingdom's freedom from hard, or unpleasant labor of any kind, they still are scheming to get out of doing anything. Of course, all rightly-minded people know that this, their abnormal tendency, is a part of the expressions of their past avaricious life which they must overcome in order to attain to the perfection worthy of eternal life. But I must tell you what happened to this particular bunch of schemers, what they had planned, and how it worked out. They had figured out that if as many children and soldiers came to life at the first of the next month as there came at the first of the last, there would be just about enough of clothing to supply them all comfortably with a few outfits of complete dress left over, and therefore, if they demanded all the supply on hand just the day or so before the first of the month -- the day of the resurrection -- there would be such a demand for the goods that they were sure to dispose of it for double its value on the old theory of supply and demand. So about the last of the month this first Mushroom Corporation in the Kingdom of God ordered all the available clothing, shoes and stockings to be delivered at the home of one of their partners -- centrally located in the city -- where they had built a temporary bazaar for it. The managers of the city's warehouse were surprised at such a demand, but were equal to the occasion. They discerned at once that it was one of those old devil's tricks and calmly decided to teach those plotters a lesson. So the morning when these schemers had given their orders for the goods, truck-load after truck-load was delivered at their bazaar and unloaded in an obliging fashion -- as we always do things. When finally all their orders were filled the managers radioed to half a dozen large cities to ship them by fast freight their spare supply of the very goods they had just trucked away, and also radioed why they needed the goods so immediately, and announced the names of

the individuals in the corporation which was trying to work out one of those old economical projects of the devil. Within three hours more than double of the goods were donated to that city and replaced in the warehouses. These dozen people still have the goods on hand. No one would even take them as a gift. The schemers were shunned like lepers by their town folks until they publicly apologized for their indecency. This has served as a lesson to all the world. No repetition has ever occurred. However, ordinarily such people would be told that they will get their demand of goods in due course, but not at their capriciously set time. They would be told that if they wanted such a quantity of one particular commodity, at one particular time, they should have made the request and they themselves would have been set at work to produce them, with due deduction from their labor for other people's work, material and wear and tear of machinery used in connection with it. People with that sort of tendencies all over the world know now that the old time tricks to get rich quick, or to get something for nothing -- all of which, of course, involved injustice -- are not permitted, so they do not try.

A great many people are spending their spare time and accumulated credits in travel. Some travel in public air trains, but a great many on their own wings. They cross the Atlantic and Pacific oceans much safer than the birds. We have in the oceans, every three hundred miles apart, a regular little city made up of the old battleships of every nation -- you remember, Andrew, we like idiots once used to sink, or otherwise destroy when we suddenly got into one of those spasms of goodness to minimize our power to resist the enemy; and thus we thought we were showing our willingness to abolish war. Flyers stop on those floating cities at any time and enjoy a social chat with those that go and come either way. It is a beautiful sight during the night when the beams of light extending from those little cities reach each other in the center. It looks like a rainbow-like sunbeam spanning the ocean. This is one of the sights that calls for a loving adoration of Jehovah God and His Son for such a favor to live again in such a glorious day and in a life "more abundant," after the night of six thousand years of sin, misery, and final death. It is very convenient to travel because the price of commodities and accommodations are always and in every place, just the same -- so many hours or decimals of hours for the very best, or standard of any kind of goods and accommodations. There are no inferior classes of goods or service as we used to have under the devil's management of affairs. If a traveler gets out of credits, all he has to do is to apply to the local authorities for work, and he is given the chance to earn whatever he needs. However, it may be said that while this kind of egoistic spending of time is not considered improper, it is not recommended as conducive to the development of a character worthy of special favor of Jehovah or even eternal life. Many of the well-to-do of the past are already overdoing this favorable opportunity and will be checked in due time. There is a golden mean in the enjoyment of all our good things and pleasures. And it is also known to all that only those who attain to the character likeness of Christ Jesus will be counted worthy of eternal life. All understand now what Christ Jesus meant by the parable of sheep and goats we read in the 25th chapter of Matthew. I confess that while under the reign of sin I could not understand why the Master would designate as His brethren, the inmates of prisons and penitentiaries; that while there were some in those institutions that were innocent, the vast majority of them were murderers, robbers, thieves, and evil-doers of every description, and the Master Himself in His day did not call on the inmates of those institutions, nor did any of His apostles; there-fore it seemed to me unreasonable that He would expect other people to do what He Himself did not do -- especially since we were told to follow Him as an example. I thought that if only those would be worthy of eternal life who called upon the inmates of those penal institutions there would not be one out of a thou-sand. And the same could be said in regard to the sick, for very few visited

the hospitals or the private homes of the sick; and as for taking strangers into their homes, it was actually a dangerous thing to do -- especially in the last days of the devil's regime. So I was wondering what the real meaning of all that could be. I knew that the Lord could not have had in mind that those that He designated as a "little flock" -- now spirit beings like Himself -- for He says that they would not come into this millennial judgment, but are passed from death to life and would rule and reign with Him during this thousand years judgment day of the world. I knew that these could not be coming into judgment again among the rest of the world to hear the final word, whether they are worthy or unworthy of eternal life. I knew also that the only people that could be concerned in this great judgment day are those who were not worthy of the first resurrection and who are now successively raised from the dead, and, of course, that includes also all those who never died. We have no penitentiaries now, neither is there any sickness or pain, except as a just retributive measure for the willful viciousness of the past and as a punitive and corrective measure for the stubborn and incorrigible who can-not be brought to reason in any other way; and these are relieved from their pain as soon as they have received their due corrective judgment for their ugliness and become amenable to our just government. For these reasons it is clear that that synoptic scene of the Great Judgment Day is a parable and not a statement of facts. And, as I said, we know now just what it means. The great prison house is the state of death. We call or come to this prison when we make a request to Jehovah God to send some one of our loved ones or anyone he sees fit to our home. So when our request is granted and they arrive they are strangers, weak, and require a care just as the sick do. They have to be cherished, clothed and fed until such a time that they can start on the High-way of Holiness; as a good many of us have that are sitting at this table. And, of course, in the case of children, the care will be for years, however, not a care mixed with anxiety as it used to be under the reign of sin. There is no corrupting influence of any kind and our youth are unfolding like the fragrant flowers in our home gardens. Just glance at the tables in this great dining hall; you see there are thousands of youths among their parents and friends. They are all intensely interested in whatever is said at those tables. You should visit our schools and kinder-gardens, they are an inspiration that call for gratitude to God, especially to us who have lived under the reign of sin, as we compare them with our present mode of instruction. We can discern even now how that throughout the Great Judgment Day there will always be two classes -- the one in gratitude, always seeking to please Jehovah God by serving the newly released from the prison house of death, and thus developing themselves into the character likeness of His Son -- worthy to inherit the Kingdom -- while the others will always prefer to be concerned only about themselves. They would never prepare or make a request for anyone's return from the great prison house -- "the land of the enemy," to their home. Never assume the bother to take care of anyone but themselves; they still cherish their old egoistic disposition and only control it within the limits prescribed by our government because they have to. For that reason as soon as the restraint will be removed, at the end of their thousand year trial day, and Satan will be loosed again for a season, all these will readily follow him in whatever schemes he will suggest to them and will be destroyed while, in company with him, they will be plotting something against the divine government. This will constitute the class designated by our Lord as the goats on the left hand, while the others on the right are termed as the sheep. The one will perish forever -- be as if they had never existed -- the other will enter eternity -- the glory of which as yet we comprehend but little.

This, in brief, is the correct understanding of that prophecy of our Great Judgment Day now due to be understood. It was given by the Master in a parable to serve other purposes during the reign of sin, just like a good many other parables and dark sayings of His. For instance, in another of our

Lord's great prophecies, which depicts how the Gospel Age would close, He so intertwined the events of the closing of the Jewish Age and Polity with the winding up of the Gospel Age that the signs and events foretold could only be discerned clearly as to which belongs to the one and which to the other, when due time came and we were actually in the period of transition. There are a good many other things to be considered as to the various uses of our leisure, but the main point is that every individual knows that he is on trial for life and that he is free to take his choice either to develop into God's likeness and live forever, or retain his old, ugly traits of the past -- confirm himself to the likeness of the devil and be destroyed with him. No one is, or ever will be compelled to have eternal life either in happiness or misery, but neither will anyone be tricked into destruction. (To condense this volume, we eliminate the answers of several other questions.)

Thank you, John, said Andrew, but I have another question. May I state it? All at the table looked at John with delight indicating their approval. We all seem to be pleased to hear it, replied John, please state your question. I see you have no locks or watchmen at your warehouses. How do you keep your goods from being stolen? For instance, one of your two month vacationists can go into your warehouse of flying machines, or rather flying coats, put one on and fly to another city or across the ocean and you would never know what became of the machine or the thief. That is more easily said than done, Andrew, because in this Kingdom of God we have an unseen police power that protects us from just such and all other corruptive influences that would cause injury to the community or any individual. Then, turning to Alfred, John said: Alfred, would you mind to turn on television No. 6? Alfred stepped to the platform of the stage at the end of the hall, opened the switch box, and pressed the button. On a 60 X 20 meters large silver white screen there appeared one of the city's warehouses. In front of it were two middle-aged men who had just taken a machine a piece, put it on ready to fly away when they found out that they could not move their hands and feet necessary for the operation of the machine. And there they stood, paralyzed until morning, as you see them standing there in shame, while hundreds of passers by glance at them. All, of course, knew just what they had intended to do. A moving picture was taken of them before one of the city's judges released them. According to divine law all thieves are fined four-fold -- that is, four times the value of the property they intended to steal. This fine is always deducted from their credits. Such swift punishment not only of thieves, but evil-doers of every kind, the exposure to the public of all evil intentions as soon as they mature into an attempted action and the knowledge of it all over the world has practically eliminated thieves and checked all other evil tendencies with which people come forth and have as a part of their inheritance when they are resurrected from the dead. No one has any other legacy -- assets or debits -- but their deeds, either good or evil. The judgment is exactly as the Scripture foretold it would be. The Apostle John, in his vision, saw a panoramic view of this judgment -- saw all people and nations standing before a great white throne -- absolutely just judgment, and says "they were judged, every man according to their works." All realize now to the fullest extent the warning of the apostle "whatsoever a man soweth that shall he also reap" (Gal. 6:7) and the declaration of the prophet "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9). This picture is only one of the scores of different kinds of misbehaviors that are, at times, attempted by the newly resurrected in every locality and nation. These moving pictures are shown only at special lectures for the benefit of the newly resurrected, known to have had in their former lives those evil tendencies so that they know what is required of them, and what will be the consequences if they indulge in those old habits. Then you also have a rogues' gallery and you are constantly exposing to the gaze and thus repeatedly punishing the few for the benefit of the many. Is that just? remarked Andrew. Not so,

replied John. All of them can remove that stigma from themselves if they will. For instance, if those two local fellows would have come up to the monthly meeting of public confession -- because their crime was intended against the public -- their slip would have been forgiven them and their records of evil destroyed and the whole community would have rejoiced with them. But up to date they have not done so. They are still sullen about the affair, for that reason their record still stands, while scores of others of various kinds have been removed. They knew that evil of every description is nipped in the bud -- before it can do harm to anyone. The little work that we have is so pleasant and easy that nothing but their old habits made them steal. Evidently they have not used the means by which they could have overcome their old tendencies. If the attempted theft had been against an individual, the fine would have been the same -- restoration of the value four-fold, and apology to the one intended to be wronged.

At a gathering of this kind we cannot enter into the details just how the various crimes and viciousness of the past and the attempted repetition of them at the present is being punished, but next Thursday Moses will give a well-known lecture on that topic from Jerusalem. He will be seen and heard on television in our Coliseum and, of course, in every home that wishes to hear him.

*(For lack of space we omit this and several other imaginary lectures on various topics by the Ancient Worthies; in all of which we try to portray that the coming judgment -- reward and retribution -- will be strictly according to justice.)*